The

Lutheran.

God's word and Luther's teaching will never perish.

Thirty-sixth year.

1880.

St. Louis, No

Print shop of the .Lutheran Concordia - Ve r l a g.

1880.

Register for the thirty-sixth volume of "The Lutheran

B.

C.

D.

E.

F.

G.

H.

I./J.

K.

R.

S.

T.

U.

W.

Volume 36. St. Louis, Mon., Jan. 1, 1880, No. 1.

Foreword

to the thirty-sixth volume of the "Lutheran".

Raising his banner high, the "Lutheran" begins his new year. A joyful jubilee is approaching. The Concordia Formula, completed in 1577, was publicly issued on June 25, 1580 - just 50 years after the solemn handing over of the Augsburg Confession - together with all the confessional writings hitherto generally recognized by all Lutherans (the three ecumenical symbols of the old church, the unaltered Augsburg Confession, the Apology of the same, the Schmalkaldic Articles, Luther's Small and Large Catechism) and gave this entire collection the name "Concordia Book". So it is a double celebration that the Lord gives us this year: the 300th anniversary of our Concordia Book and the 350th anniversary of the Augsburg Confession.

And why is the "Lutheran" so delighted? Since its publication, he has worked for this confession and fought against its enemies, firmly convinced that it is the pure and unadulterated explanation and exposition of the divine word and will. However, 35 years ago - let us speak only of America - the situation in the local Lutheran church was quite sad. The number of those who accepted the confessions of our church was small. By far the largest majority of Lutherans did not even know them. The Augsburg Confession and Luther's small catechism were still mentioned, but the former was mostly regarded with prejudice and not signed without reservation, the latter, the catechism, was little used and was partly falsified. Most of the so-called Lutherans were not much different from Unirten and Methodists. Since then things have changed. God has accepted the testimony of the "Lutheran". Thousands now rally around this confession and profess it unreservedly as their own confession. It has been the Lord's good pleasure to help this glorious confession to a glorious victory. What rejoicing went through

not the congregations adhering to the Lutheran confessions, when three years ago the jubilee of the Final Confession, the Concordia Formula, was celebrated! And should this not be a great cause for joy, that this year many thousands of tongues will praise God for this glorious confession?

But still - let us not conceal it from ourselves - the number of those Lutherans is not small who do not really stand by this confession, who have all kinds of criticisms to make of it, who declare that what they do not like in the confession is not binding and therefore say that one must distinguish between what is confessional and what is not thus expressed, or who do not deny this confession their recognition on paper, but do not want to take it seriously in practice, - or who are hostile to this confession, especially to the Concordia formula, in the basis of their elevation, keep it more with the sects and allow themselves to be distracted by their wild clamor, which they raise against the Lutheran symbols.

Oh that all of them would recognize how glorious the confession contained in our Concordia Book of 1580 is! They would accept it with us unreservedly, unconditionally, rejoice with us, thank God with heart, mouth and hand that he has graciously looked upon the Lutheran Church and given it such a glorious confession.

Yes, indeed, a glorious confession! It is not the confession of a sect that would have arisen only in 1517. Our dear father Luther was not the founder of a new sect, but the reformer of the church, the blessed instrument through which God restored the church, polluted by the pope, to apostolic purity. Just as our Lutheran Church is nothing other than the revived old apostolic church, so its confession is nothing other than a confession of the word of the apostles. All the teachings of our confession are based on the infallible, immovable Word of God. Not even the slightest deviation from God's Word, the unified rule and guide of faith, is found in it. It is scriptural through and through. Papists, reformers and others who have fought and are fighting against it, are to this day the proof.
that anything contrary to Christ is to be found in it.

We do not equate our confessions with the Holy Scriptures. We do not say that they, like the canonical books of the Old and New Testament, are directly inspired by the Holy Spirit. The authors of our symbols were also frail people, and thus the form of their presentation is not perfect. But we say this confidently and fervently, convinced that no one can prove the contrary, - we say that our confessional writings are not tainted with any doctrinal error, that they are in complete agreement with the holy Scriptures, and that our confessors were especially governed and enlightened by God when they wrote them down. It is indeed, as the princes 2c. write in the "Preface to the Christian Concordia Book" of the authors of the Concordia Formula, the "distinguished, unsuspicious, well-experienced and learned theologians", that they "with invocation of God the Almighty to His praise and glory have finally with good

consideration and careful diligence, by special grace of the Holy Spirit, compiled everything that belongs to it and is necessary, in good order and brought it into a book." M. 9.)

Only those who do not know the Scriptures or who are prejudiced against them can doubt their authenticity. The mere citation of sayings is not decisive; for the Papists, Reformed, Methodists and others also cite sayings; but all of these do not humbly submit to the whole Word of God, do not accept it as it reads. The Pabst sect lets itself be interpreted by the pope, the reformed sects let themselves be guided by their reason in explaining the sayings, the fanatics put the Scriptures under their inner light, under their new revelations. Such a citing of Scripture is basically only a mere pretense. It was quite different with our confessors. We can confidently call upon everyone: Come and see!

For every doctrine our confessors bring the proof of Scripture, and an irrefutable one at that, with convincing force for all who do not contradict the truth.

strive. How seriously the proof of Scripture is carried out 'in the Augsburg Confession, how powerfully in the Apology, how devastatingly in the Schmalkaldic Articles, how clearly for the most simple in the Catechisms, how insurmountably in the Concordia Formula!

What a holy awe and fear (Is. 66:2) our confessors had before God's word! They humbly bowed under it, took the words as they were, reason and the world could say what it wanted, they were only guided by the word, they were caught in God's word.

The Augsburg Confession says, for example: "This is almost the sum of the doctrine which is preached and taught in our churches for the proper Christian instruction and consolation of consciences, and also for the improvement of the faithful; for we would not willingly place our own souls and consciences in the highest and greatest danger before God by misusing the divine name or word, nor would we wish to inflict or inherit upon our children and descendants a doctrine other than that which is in accordance with the pure divine word and Christian truth. (After the Augsburg Confession was read at the Imperial Diet in Augsburg, the Papist Duke Wilhelm of Bavaria reproached Dr. Eck for presenting the Lutheran doctrine to him in a completely different way than he had just heard it. When Eck said: "He dares to refute the Lutheran doctrine with the Fathers, but not with the Scriptures," the latter, turning away unwillingly, exclaimed: "So I hear, the Lutherans are in the Scriptures and we *Pontificii* (Papists) are beside them. - —

In the preface to the Apology of the Augsburg Confession it says: "We see and realize how the adversaries in this matter seek us with such great venom and bitterness and have sought us up to this point in body, life and all that we have. But we know the public divine truth, without which the church of Christ cannot be or remain, and not to deny or reject the eternal holy word of the gospel. ... We have (praise to God) testimony of many high, honest, upright, God-fearing people, who thank God with all their hearts for the unspeakable gifts and graces, that they have from us much clearer, more certain, more real, more right doctrine and consolation of consciences in the most necessary pieces of the whole Scripture, than is always found in all the books of the adversaries." (Oil. 75 f.)

The Schmalkaldic Articles say, "God's Word is said to establish articles of faith and no one else, not even an angel." (11,2. oil. 303.)

The Large Catechism says: "The Word of God is the sanctuary above all sanctuaries, indeed the only one that we Christians know and have. (I, 3. Geb. oel. 403.)

In the Formula of Concord, our confessors say: "We believe, teach and confess that the only rule and guide by which all teachings and teachers are to be judged and judged are the prophetic and apostolic writings of the Old and New Testaments, as it is written: Thy word is a lamp unto my feet, and a light unto my path, Ps. 119; and St. Paul: If an angel come down from heaven, and preach otherwise, let him be accursed, Gal. 1" (Epit. oil. 517.).

Our confession is therefore in fact nothing other than a confession to God's word, to God's whole word. In His Word, God humbly demands faithful acceptance of it. We are to say a believing "yes" to everything that God says, without questioning flesh, reason, or the world. Well, our confession is this "yes" to God's word.

God's Word says, for example, that Christ is our only Mediator and Advocate. The apostle Paul says: "There is One God and One Mediator between God and men, namely the man Christ Jesus, who gave Himself for salvation for all. (1 Tim. 2:5, 6.) And St. John: "If any man sin, we have one Advocate with the Father, Jesus Christ, who is righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:1, 2) To this our confession says, "Yes, we believe this from the heart. For so it is said in the Augsburg Confession: "By the Scriptures it cannot be proved that one should call upon the saints or seek help from them. For there is only one reconciler and mediator set between God and men, Jesus Christ, 1 Tim. 2:5, who is the only Savior, the only supreme priest, the throne of grace and intercessor before God, Rom. 8:34. And he alone has promised that he will hear our prayer. This is also the highest service of God according to the Scriptures, that we seek and call upon Him in all our needs and concerns. 1 John 2:1: "If any man sin, we have an advocate with God, who is righteous, Jesus Christ. (Art. 21. M. 47.)

Now, while we say yes to what God's Word says about this. Yes, the papists say no.

The Holy Scripture clearly teaches that we are justified and saved by grace alone, without the merit of works, through faith alone. Thus says the holy apostle Paul: "We therefore hold that a man is 'justified without works of the law, through faith alone'". (Rom. 3:28.) And, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9.) To this our confession says, "Yes, we believe this

from the heart. For thus the Augsburg Confession confesses: "Further, it is taught that we may not obtain forgiveness of sins and righteousness before God by our own merit, works, and sufficiency, but that we receive forgiveness of sins and are justified before God by grace because of Christ through faith, if we believe that Christ suffered for us and that for his sake sin is forgiven us and righteousness and eternal life are given to us. For God will count this faith as righteousness before Him, as St. Paul says to Romans 3 and 4" (Art. 4. Oil. 39.).

So our confession says yes to God's word, but the Pabst Church says no.

God's Word teaches that through baptism we are born again, obtain forgiveness of sins and salvation. Thus says our Lord Jesus Christ: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God. (Joh. 3, 5.) The apostle Paul says: "According to his mercy he made us blessed through the bath of regeneration" 2c. (Tit. 3, 5.) And, "As many as are baptized of you have put on Christ." (Gal. 3:27.) The apostle Peter speaks:
"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Apost. 2, 38.) Our confession says In. For Luther's small catechism answers the question: What does baptism give or profit? as follows: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the moth and promise of God read." (The Reformed, Methodist confessions, on the other hand, say to God's word: No, and present baptism only as an image of rebirth and washing away of sins.

At the institution of Holy Communion, our Lord Jesus Christ said: "This is my body, this is my blood. (Match. 26, 26. 28.) And the apostle Paul says: "The blessed cup, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16.) Our confession says yes to this word of the Lord. Thus it says in the Augsburg Confession: "Concerning the Lord's Supper, it is taught that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper and are distributed and taken there. For this reason the contrary doctrine is also rejected." (Art. 10. öl. 41.) And in the Small Catechism it says: "It is the true body and blood of our Lord JEsu Christ, under the bread and wine, to eat and drink for us Christians, instituted by Christ himself." (Ole. 365.)

God's word teaches that Christians cannot reach perfection in sanctification in this life. Thus St. Paul says: "Not that I have already apprehended it, or that I am already perfect; but I pursue after it, whether I may apprehend it after I am apprehended by Christ Jesus. (Phil. 3,12.) And: "I know that in me, that is, in my flesh, dwells no good thing. I may want to, but I cannot do what is good". (Rom. 7, 18.) To this our confession says yes. Thus it says in the Apology, "But who may say or boast with truth that he keeps the law and loves God as the law commands?" (Art. 3. ole. 115.) "The law accuses us without ceasing, because we cannot keep it fully 2c. As the whole holy Christian church and all the saints have always confessed and still confess. For thus St. Paul says to the Romans on the 7th: The good that I want, I do not do, but the evil that I do not want, that I do 2c. Item: With the flesh I serve the law of sin 2c. For there is no one who fears and loves God the Lord as wholeheartedly as he is guilty, no one who bears the cross and tribulation in complete obedience to God, no one who does not often doubt through weakness whether God will take care of us, whether he will respect us, whether he will hear our prayer. Because of this we often grumble against God out of impatience, that it is well with the wicked and evil with the pious. Who is he who does what he is called to do, who is not angry with God in temptations when God hides himself? Who loves his neighbor as himself? Who is without all kinds of evil desire? Of the sins of all, the Psalm says: For this all the saints will ask in due time. There he says that all saints must ask for forgiveness of sins." (Art. 3. oil. 117.) The papists and Methodist communities, however, say to such a word of God: No, Christians can go so far as to love God with all their heart and their neighbor as themselves perfectly.

These examples can convince even the dumbest eye that our confession is in accordance with the holy scriptures, the word of the prophets and apostles.

Nothing else is known in it than what was taught in the apostolic church, which remained constant to the apostles' teaching, and in the old orthodox church of the post-apostolic time.

To testify to this, our confessors have placed the three ecumenical confessions: the Apostolic, Nicene and Athanasian, before theirs. In order to testify this to the papists, who declared the Lutherans to be innovators, apostates from the church, 2c., the Augsburg Confession is announced right at the beginning: "First, it is unanimously taught and held according to the resolution *conciilii* Nicaeni" (of the Nicene Council), "that there is one divine being 2c." (Art. 1. p. 38.) The same article also condemns the heresies condemned by the old orthodox church. The Apology refers to the Apostolic and Nicene Confessions, the Schmalkaldic Articles refer to the Apostolic and Athanasian, and the Concordia Formula declares: "And since immediately after the apostles' time, even while they were still alive, false teachers and heretics broke in, and against the same in the first church set up symbols, that is, short, round confessions, which were held to be the unanimous, general Christian faith and confession of the orthodox and true church, as namely the Symbolum apostolicum, Symbolum Nicaenum, and Symbolum Athanasii: confessing

We join the same and hereby reject all heresies and doctrines which have been introduced into the Church of God contrary to the same. (Lpit. N. 517.)

The same purpose has the multiple sharing of testimonies of the old church fathers. In the Augsburg Confession, among others, they are introduced thus: "So also the fathers teach." (Art. 6. N. 40.) "And that it may be known that no novelty is taught herein, these are the clear words of Augustini 2c." (Art. 18. p. 43.) "So also the fathers held." (Art. 25. N. 54.) Even to the Reformed and Cryptocalvinists, the Concordia Formula invokes the ancient church, e.g., in the doctrine of the person of Christ. Among other things, it states: "So now we hold and teach with the ancient orthodox church, as the same has declared this doctrine from the Scriptures." (vscl. 8. Of the Person of Christ. p. 688.)

Are not, then, our confessions exceedingly glorious? Do we not have reason to boast of them? aJ, we must agree with the word of Luther and his co-workers concerning the Augsburg Confession: "We do not doubt at all that this doctrine of our church is certainly the eternal, uniform, homogeneous doctrine of the true catholic church of God, given by the prophets, Christ and the apostles, and is in harmony with the symbols, Aoostolico and Nicaeno, and with the old holy Conciliis and the understanding of the first pure church. (Witt. Ref. 1545.)*) G.

(Conclusion follows.)

Bergl. Stimmen über die Augsburgische Confession "Lutheraner" Jahrg. 34. No. 15. 16.; über den kleinen Katechismus No. 14.; Predigt über die Concordienformel Jahrg. 33. No. 12.

From South America.

How our dear Lord Christ rules everywhere in the world with the straight scepter of His kingdom, the pure gospel, and how He gathers a people who serve Him with joy, will no doubt not be unwelcome to the dear readers of the "Lutheran". We share a small excerpt from a private letter written on the La Plata River on November 21 of last year. - The Lord has given us a precious son, my other children a very faithful brother, and our Selma a husband and advisor after her own heart, for which we offer praise and thanks to the Lord, in which my dear son-in-law also fully agrees with all his heart, for he also has peace and the certainty of his eternal salvation, which he had hitherto sought in vain in pietistic honest toil and sentiment, in the noble doctrine of the Lutheran Church of the justification of the sinner before God through faith alone in the righteousness of JESUS CHRIST imputed to him, finally found in the circle of our family, in order to now live happily in his faith; With this, however, the true and deepest reason that separates the Lutheran Church from all other Christian communities has become clear to him, and from a Swiss Reformed Christian he has now become a zealous Missourian Lutheran who hopes in God. He will lead him, together with his family, to his fellow believers and refresh him in their church fellowship, also for the sake of his little children, whom the Lord will certainly not let grow up without Christian school and sacrament in this spiritual desert, in this land of the devil. ... So here we are eight souls, just as many as there were in the ark, and also, like the ark, all united under one roof, as a small Lutheran house congregation, which meets regularly every Sunday to hear the preaching of the Word of God and sings hymns of praise and thanksgiving to the Lord with heart and mouth; unfortunately, on the last two Sundays we missed our organist, who is currently ill, and we cannot yet count on him for next Sunday either; God grant that on the first Sunday of Advent, Selma will again sing for us. God grant that Selma will be able to sing for us again on Advent. The granddaughters also sit with us during our home service, and even if they often fall asleep (the oldest is five years old), it does no harm, since the young man Eutychus even fell asleep during Paul's sermon; the little children perk up again during the singing.

This year Dr. Walther preached to us on the Gospels, last year Dr. Sihler on the Epistles, for next year we thought to use Luther's Hauspostille; but since Dr. Luther will give us the "daily house devotion" next year, Dr. Sihler will give us the sermons on the Epistles once again. For a firmer foundation and more growth in the knowledge of the salutary

doctrine, for the strengthening of our faith, we let the writings of your Concordia-Verlag serve us, of which we are now again expecting a shipment with great desire, it can arrive any day. Incidentally, we obtain the majority of the Concordia-Verlag's items from H. Naumann in Dresden, and we have also obtained the Weimar Bible through him; it is quicker and more convenient for us to have the items sent via Europe. Through all these things we also maintain the unity of spirit in which we stand with you.
We are clearly aware of this, and the same would be strengthened more and more by a speech from your side recognizing us lonely people as a small community belonging to you, which would give us no little strength, comfort and joy.

My dear son-in-law, however, has something to criticize about "Lutheraner", namely that it is published only twice a month; he thinks that its publication should make us lonely people happy at least once a week. By the way, my dear son-in-law does not keep his pleasure in "Lutheraner", "Missionstaube" etc. to himself alone, but he also tries to introduce the writings to relatives and friends; so these and some other writings of your publishing house go to friends in the Swiss colony in the neighboring state, and through Naumann "Lutheraner", "Missionstaube", calendars, "Lehre und Wehre", Walther's sermon books etc. are distributed in several copies. s. w. in several copies to Bern, Thun 2c. in Switzerland, even to a friend in Copenhagen, to make it easier for the recipients, brothers and sisters and friends, to recognize and find the precious pearl."
"What needs to get better in our church here in the East if God's blessings are to come crashing back to bereu Aufbau."

This is the subject of a sermon which Pastor J. H. Sieker preached on the 22nd Sunday after Trinity on the epistle of this Sunday last year in the church of the St. Matthew congregation in New York and which was printed by the express decision of this congregation. This sermon is a splendid testimony to the fact that the dear author preaches the truth of God in the East of our American Lutheran Church without fear of man or human complacency and, highly concerned about the harm of Joseph in general (Amos 6:6), especially in faithful shepherd love takes care of the herd entrusted to him with all his heart. At the same time, this sermon is also a highly gratifying testimony that the dear brother does not labor in vain in the Lord, since his congregation has desired the pressure of it itself, although the sermon exposes the damage to the community in which the congregation finds itself in Christian frankness and shows the only way to a thorough healing from God's Word. According to the circumstances under which it was preached, the sermon is of a reformatory character in the Lutheran sense, so we welcome it with joy as a sign that in the east of our adopted fatherland, even outside our circle, the old Lutheran doctrine and healthy Lutheran nature and life are breaking through more and more by God's grace and through the service of a faithful servant of the Lord. God further bless the shepherd and the flock! The sermon would be well worth printing word for word in our "Lutheran". With its pungent salt and mild oil, it is also needed in the Synodal Conference and can, by God's grace, bring as much blessing to our community as it can outside it. But it is not our place to appropriate the property of others. All the more urgently, however, we call upon all our readers, preachers and laymen alike, to subscribe to this sermon. Published by the Wartburg Orphanage, it can be obtained at 10 Cts. under the following address: Rev. 6.0 Holls, Mount Vernon, W. [Walther]

To the ecclesiastical chronicle.

I. America.

Albrecht people. The bishops of the "Evangelical Community", a Methodist sect, complained about the decline of this community at the conference held last year. Among the causes cited were: "addiction to worldly things, reception of unconverted members, neglect of church discipline 2c." No one can be surprised when he reads or hears that their own organ, the "Christian Messenger," as much as it otherwise lies to its readers about perfect sanctification, also brings, among other advertisements, the advertisement of a worldly joke paper, in which all kinds of jokes, which do not befit Christians, are contained, and even adds to the advertisement: "This newspaper should not be missing in any intelligent family, as well as with any friend of genuine humor." - What does not belong to Methodist perfection! Otherwise the "Christian Messenger" talks that everyone should attain perfect sanctification, here he says that everyone should keep this worldly joke paper.

A "pious" swindler. From the German "La Plata Zeitung" from South America we learn the following: In our daily chronicle we have to report quite often about fine tricks of shrewd industrial knights, who know how to bamboozle their victims in a sly way; but we believe that the Lord Bishop of Montevideo can still give them lessons. He had a church, La Conception, built there, had managed to delay the builder, Mr. Reynato, with the payment until the completion and finally refused the payment of 30,000 patacon. Mr. Reynato died of grief and misery, since as a devout Catholic he did not dare to "fight" the Vicar of Heaven with earthly lawsuits; but his heirs boldly took up the lawsuit and sued His Ilustristima for payment of principal, interest, costos and costas. The lawsuit was brought to trial last week in the Commercial Court of Montevideo, amidst a great crowd, and since the Lord Bishop declared that he did not possess a centavo, the confiscation of the church in question and its auction were ordered by law. The matter thus stood idle for the lazy payer; but what treasure of aids does not the "holy" religion and its HandelScoder, the statutes and principles of the pious Loyola, offer! The bishop immediately rushed to the church and solemnly consecrated it, so that when the executors of the seizure appeared, he indignantly rejected them, saying that the church was now consecrated and therefore inhabited by God, and that the seizure of a divine house was a sacrilegious blasphemy and desecration of the church, which could only be answered for in the purgatory of hell! Thus, the poor believers have once again been thoroughly bruised; but as we have just been informed, Colonel Latorre, President of the Republic of Uruguay, intends to give force to civil law over ecclesiastical law and to ruthlessly carry out the seizure of the church. His coveret on this matter is in primitive style and deserves to be perpetuated; it reads: In view of the fact that the behavior of the bishop reveals his unambiguous intention to cheat his creditors out of their rightful debt, and that he does not take the liberty of making our dear God the accomplice of his criminal process; But that God is a God of justice and does not give himself up as a pretext and justification for a pilleria; that therefore the blasphemy is on the side of the bishop and not on that of the executors of the seizure - I decide in my capacity as head of the state and based on my conscience: That the consecration of the church of La Concepcion be declared null and void, and that the judicial decision take its lawful course.

II. foreign countries.

From Steeden. I still owe our dear readers a message about what has happened here in Steeden in the course of this summer and fall. In particular, our institution here has enjoyed the warmest participation and support of our dear congregations as well as so many friends and fellow believers near and far for so many years that it would not be right to bury it so quietly. The latter had to happen this summer according to God's will and counsel. The last decisive factor was my health. Having completely recovered from my earlier chest complaint, I began to feel great physical weakness again last winter, although I was not suffering from any particular illness. I hoped that the coming summer would bring new strength, but this hope was not fulfilled. Age, work, and hardships of all kinds have permanently broken my strength, and God has visibly made me rest and quiet. So I dismissed my last 7 students to America this summer, 3 older ones to the theological seminary in Springfield, where they are to be trained for the holy preaching ministry in the Missouri Synod like my earlier students, the others find gone to the high school in Fort Wayne. On October 10 of this year I resigned my preaching ministry and handed it over to my dear son-in-law and former colleague, Pastor Eikmeier. By far the largest part of our local congregation is scattered in other towns, whose visitation has become completely impossible for me. Here in Steeden I have recently been limited to being able to preach only once in a while, and during the long winter or otherwise in unhealthy weather not even that. After careful consideration and consultation with my nearest and dearest brothers in the ministry, we therefore had to recognize that it was in accordance with God's will and order to no longer hold an office, even in name, that I had not actually held for such a long time. - I retired in peace and calm faith, certain of God's ways and will. Even though I am retiring from activities that I have been accustomed to and that have become dear to my heart, I must not "grumble and complain", oh, truly not; rather, my heart is full of loud praise and glory for all the divine grace and mercy that God has bestowed upon me during my 36 years of professional life. And the same inexhaustible divine grace, which has showered me with blessings throughout my life and carried me as if on its hands, also makes my retirement easy and sweet in the eyes of others. I have been spared special physical infirmities and sufferings and, through the love of my brothers, completely freed from the worries of food, I may rest from all work in the circle of my children and congregations, I have been able to hand over my ministry to two sons-in-law, in whose hands I know it to be well

cared for, and after preaching to others for so long, God seems to want to grant me a time of quiet contemplation, in order to be able to preach to myself and prepare my soul for the final blessed journey home. Therefore, my heart should be well up and my soul should praise its God, as long as it is here, until we all sing our songs of thanksgiving, praise and jubilation in the blessed choir above in heaven. Steeden, November 1879, Brunn.

(Free Church.)

Church consecration in Riederplanitz. On November 16, the XXIII p. Irin. the newly built St. John's Church in Niederplanitz was consecrated. In spite of the snowstorm the day before and on the morning of the feast day itself, the guests from our sister parishes had come in large numbers. After the celebration began at 6 o'clock in the morning and 49 o'clock for the commu

After a confession service had been held, the congregation gathered for the last time at 9 o'clock in the old church, where, after the singing of the hymn: "Gott der Baier wohn' uns bei", Pastor Hübener from Dresden spoke serious and heartfelt words of farewell based on the scriptural passage Eph. 1:3. This celebration closed with the chanting of the verse: "God bless our departure" and we now proceeded under the ringing of the old bells, which were already hanging on the new tower, to the portal of the new church, preceded by the school children, then the pastors and leaders, carrying the sacred utensils and books, followed by the long procession of guests and congregation members. After the master builder, Mr. Flechsig from Zwickau, who was waiting for us in front of the portal, surrounded by his construction staff and other trades, had handed over the key through his little daughter, the undersigned opened the door and the solemn entrance took place under the sounds of the 147th Psalm performed by the 3 trombone choirs of our Saxon congregations (Chemnitz, Crimmitschau and Zwickau). Then the undersigned gave the consecration prayer and now the service followed in the usual order. Pastor Hein from Wiesbaden preached the sermon on 1 Cor. 2, 2, on the basis of which he showed us how Jesus Crucified should be our joy and comfort even today. At the end of the service there was the celebration of Holy Communion and a baptism. - In the evening at 45 o'clock the bells rang again to the house of God and now a thanksgiving service took place, in which Pastor Kern from Chemnitz preached on 1 Sam. 7, 12. Both services were further embellished by very pompous and excellently performed choral songs of the Chemnitz Singing Society. Thus the celebration had a very beautiful and, we hope, also satisfying course for all guests. - The new church is a simple, but noble and stylish brick building. It has with the tower and the Apfls a length of 32 meters. *) The interior is almost 13 m. wide and divided by 2 rows of columns into 3 naves, of which the central nave has wooden pointed arch vaulting and is 12 m. high. The tower has a total height of 39 meters and is decorated with a gilded cross. The altar, pulpit and baptismal font are of sandstone. The new organ with its full, powerful tone contributes greatly to the beautification of our services. In the nave of the church there are now 418 comfortable seats (against 280 in the old church) and the spacious organ choir also offers plenty of room. The plan for the entire building as well as the drawings for the individual parts, especially the pulpit and altar, were designed by Pastor Ruhland, and since he possessed a pronounced sense of beauty, everything harmonizes with each other in the best possible way and the church, which was built according to his plan with only minor deviations, makes an extremely pleasant and uplifting impression. Now, of course, God chastised us severely during the construction, in that He suddenly called away from all work to eternal peace the one whose courage of faith undertook the work and who was the soul of it. And the memory of him, which was especially vivid on the day of the dedication and was also strengthened by his well-done portrait, which Professor Schönherr made in Dresden and which hangs above the pulpit door, brought great melancholy into the joy of the celebration. But we have already experienced that God's grace has not departed from us, and therefore we hope for His continued protection and support. We recognize and praise it as a special grace of God that we have been allowed to carry out this construction in these last sorrowful times. May we now always be sincerely grateful for such grace, hear God's word ever more gladly and eagerly, and walk worthily according to it! May also in

*) 1 meter ----- 39-1-2 inch.

Let no other voice resound in this house than that of our good Shepherd, and through it let many find the way to life, so that this house may always be a porch of heaven! O. Willkomm. (Free Church.)

The case against the "Freikirche" has now found its final conclusion in that the prison sentence, which was reduced from 8 to 4 months for Pastor Stöckhardt and from 3 to 2 months for the printer Herrmann as a result of an appeal, has been converted into a fine of 180 Marks by way of clemency. In addition, the court costs, the amount of which is not yet known, must be paid, and those copies of the "Freikirche" still available in the print shop, in which the incriminated passages are found, must be destroyed. The Ministry has refrained from publishing the verdict in this paper as satisfaction for the "offended", since the result of the main hearing has already been communicated in No. 9 of this paper. As grateful as we are to the faithful God that He has guided the King's heart and averted from our printer the prison sentence, which would have been connected with many disturbances, also for the publication of this paper - and we can rejoice in this from the bottom of our hearts, because it has been achieved without any denial of the truth or burdening of our consciences - we must nevertheless emphasize once again that the entire persecution originated from the "spiritual" authority of Saxony. W. [Walther?]

(Free Church.)

Pastor Harms explains in No. 44 of the paper, which has the name "Unter dem Kreuze" ("Under the Cross"), concerning the Hanoverian regional church: "Is this a Lutheran church, which 1.) has *publica doctrina* (that is, the pure Lutheran church doctrine) on paper, but 2c. tolerates and protects false doctrine in the pulpit? The 2.) has hardly a clue about church discipline? The 3.) introduces ceremonies by force against Article 10 of the Formula of Concord? Which 4.) does not close the altars to those of other faiths than the Reformed and the Unrighteous? Not to think of other things."

Berlin schools. According to the "Kreuzzeitung", in a number of so-called Protestant community schools Jewish teachers provide the "Protestant" religious instruction. However, the "evangelical" religious instruction of these Jews is probably not worse than the instruction of most "evangelical" school teachers, who are basically also only a kind of "uncircumcised Reform Jews. Incidentally, in one case in Berlin a Catholic also taught "Protestant" religion. Not only in Berlin, but also elsewhere, even in so-called German Lutheran churches, they practice the beautiful verse: "We all believe in One God, Christian, Gentile, Jew, Hottentot. In Hanover, as it seems, one is not yet so far advanced. The Leipziger Kirchenzeitung recently reported: "Recently a teacher came to the school inspector of the citizen schools in the city of Hanover with the request for employment and remarked on this occasion that he was an Israelite by origin. When it was explained to him that no use could be found for him, he said that he had converted to the Roman Catholic Church. He finally tried to refute the comment that Catholics could not be admitted as teachers at Lutheran schools by declaring his willingness to teach in any direction the school inspector wished. However, he was rejected.

W. [Walther]

At the "Saxon Teachers' Day", a kind of school teachers' conference held in September of last year in Planen, Director Gläsche declared: "In particular, when we present the history and teachings of the Holy Scriptures, we must strive for truth, insofar as its knowledge is possible to humans. Here
It is often sinned against by presenting what obviously wants to be understood as poetry (e.g. the story of creation) as historical fact". So, according to this Saxon director, the story of creation does not belong to the biblical history; that God created the world is only a poetry! If the master speaks like this, what about the students? And the Saxon church regiment acts as if it knew nothing about it. A clean Lutheran church, in which the most influential church officials can publicly deny the almighty Creator of heaven and earth!

W. [Walther]

Athanasius, the Brave Defender of the Godhead

Christi.

When Satan, through the heretic Arius, attacked and disputed the sacred doctrine of the divine nature of our highly praised Savior, God chose the young deacon of the bishop of Alexandria, Athanasius, as an instrument to shine the light of true knowledge on the Church. In 325, the Emperor Constantine summoned a church assembly to Nicaea in Asia Minor. There Eusebius of Caesarea, a very respected and learned bishop, proposed that the church confess its faith in the divinity of Christ in the following words: "The Word of God, God from God, light from light, life from life, the firstborn before all creatures, born of the Father before all time." Athanasius alone,'though present only as a companion of his bishop, advocated with all his might that the truth be spoken with all definiteness and unambiguity, that the false teachers might be made manifest. He proposed to confess: "I believe in one Lord Jesus Christ, God's only Son, who was born of the Father before the whole world, God from God, light from light, true God from true God, born, not created, with the Father in one being, through whom all things were created," and so on. This formula was then finally accepted. Arius, of course, did not sign; neither did some of the finer adherents; they were deposed from their offices as false teachers and banished. The confession that was accepted in this way at Nicaea is still in force today and, together with the apostolic and Athanasian confessions, is one of the basic confessions of the entire Christian Church. It is the famous Nicaean Symbol. However, the Arians continued to deny and blaspheme the deity of Christ. They taught that the difference and the merit of Christ over man consisted solely in the fact that he was

more virtuous and pure like them, indeed that he was perfectly holy and pure like God, although not God, but only the most perfect creature of God. On the other hand, Athanasius declared: "If the Son were a creature, the dominion of the devil would not have been completely broken, man would not have been freed from sin and its curse, from death and its fear, would not have been truly united with God and become immortal. For no creature can unite the creatures with God, because every man himself needs a mediator. Only God himself is able to do all this; he alone is so powerful that he can defeat the devil, he alone is so rich that he can pay our debt, he alone is so strong that he can bear our curse, the curse that weighed on the whole of mankind. Therefore, should we have a mediator at all, it could only be God." "Christ," pronounces Athanasius another time, "could not have given us life if he had not himself been life. Nor could we have obtained the Spirit, for to give the Spirit with power is not the business of a creature, but a gift of God." Further, "If Christ were not the eternal Son of God, our salvation would not be from eternity and not established for eternity." Likewise, "As we are saved by God
we could only be redeemed by God." Isn't that convincingly spoken? And yet this truth still had to go through many struggles before it reached the church. Soon after the end of the Council, Bishop Alexander died and on his deathbed recommended Athanasius as his successor. Athanasius became bishop of Alexandria. But he did not remain unchallenged. Throughout the Orient, Arianism gained more and more dominance; almost all the important bishoprics were held by Arians. Athanasius was bishop for 45 years, 20 of which he spent in exile, repeatedly deposed and expelled. He remained a steadfast witness of the truth until his death. S.

A Christian's Yearbook.

The godly Christian Scriver writes in his Soul Treasure:

I would faithfully advise a believing soul not only to take time now and then to reflect on the most noble works of God's love that they have enjoyed in their life, but also to write them down on a piece of paper or in a booklet as a reminder, and to read through and ponder them when they are somewhat cold. Like this:

In the year of my age, on that day*) I fell into great danger of my life (my blessedness), and the merciful and long-suffering God snatched my soul from death.

In that year, on that day, I became dangerously ill, and my God refreshed me on my sickbed, did not let me lack necessary care, and preserved me according to His holy counsel and will.

On that day, in that year, God opened the door to my office, honors, and goods through His gracious providence and drew me out of my contempt, lowliness, and poverty.

On that day he brought me my loving and pious spouse, with whom I have lived in love and compatibility through his grace, and who has sweetened many a bitter hour of my arduous life.

On that day, I was struck by a heavy cross, and I was overcome by temptation and tribulation, from which my God saved me and carried me out.

And so on.

Such reflections are like the yearbooks of Ahasuerus, Esther6,3. ff. He had forgotten before what Mordecai had done to him; but when he had written it out and heard it read from the books, he said: "What honor and good have we done to Mordecai in return? Unfortunately, we poor people sometimes have such a poor memory that we easily forget the many good deeds of our God, even before all other things. But when such "reflections" or lists come, we sigh and say: "My God, what honor and thanks have I shown you for all the great love and grace you have shown me?

Scriver's opinion is that in his "Yearbook" one should always prefix the exact year and day on which the following distinguished event took place.

Man is no more than what God makes him to be.

The old theologian Olearius writes:

According to Psalm 144, 4. man is only a zero. If God puts a number in front of it, 1.2.3. etc., it becomes IO. 20. 30. and so on. If he takes away the number again, nothing remains but a zero -, nothing, yes, according to Ps. 62,10. less than nothing - a sinner.

Dr. Joh. Conrad Dannhauer'S last days and blessed death.

Dannhauer, professor of theology in Strasbourg, died in 1666, is now often condemned as a deadly religious zealot for pure doctrine. In the "Ev.-luth. Friedensboten aus Elsaß-Lothringen" the last days of this faithful godly servant of our church are described as follows:

Dannhauer was fully aware that his illness would be fatal. He therefore prepared himself at times in all seriousness for his end. After he had humbly confessed his sins to his confessor, then received absolution and the Holy Body and Blood of Christ in the Sacrament, his heart's deep longing was satisfied, his faith strengthened, his innermost being comforted. Often now he cried out loud or in his heart praying to fine God. Again he sighed, alternating with consolations from the holy scriptures, for the salvation of his body. At times, his heart, filled with joy, burst into true, heavenly rejoicing. He assured that Jesus was with him and the angels of God went up and down and led him in their round dance to the sight of the glory of Him from whom he had not turned away his look of faith. Often he wished to receive Jesus again, whose image hung opposite his bed with outstretched and pierced hands. To comfort himself in his affliction of the love and merit of his Savior, he repeatedly had the article of the election of grace read to him from his catechism milk. Thereupon he was again more joyful and certain of his faith and more confident of his eternal election of grace. After he had summarized his last will and testament in a few words (he had already made his will several years before), it was clear that death was coming to the sick man's heart. The last battle was on. His wife (he had no children), Professor Dr. Bebel and his relatives and friends, also his student and house guest Johannes Post and whoever else was in the house stood around his deathbed in deep mourning and prayed for the servant of God who was struggling with his last enemy. From time to time the dying man tried to speak. With a bright voice, so that the bystanders could "hear" it, he spoke of the crown of righteousness, of Jesus, his Savior, and of eternal life. Soon his senses were gone, his mouth fell silent, his hands and feet froze, and Dannhauer gently and blessedly gave up his spirit into the hands of his faithful God, who graciously delivered him from all evil and helped him to his heavenly kingdom. His blessed end took place on Sunday, November 7, 1666, a little before 9 o'clock in the evening. He had been ill for only thirteen days, but his age was 63 years, 7 months and 2 weeks. On November 11, 213 years ago today, as I write this, the funeral sermon was preached to him in St. Peter's Church and his mortal remains were laid to rest in the cemetery among the "good people".

O blessed is he who obtains salvation. That he dies in the Lord, in Christ. Blessed is he who from his wanderings has found the city of God that is above!

The Würtemberg church historian Andreas Carl says in his Denkwürdigkeiten that Dannhauer proclaimed shortly before his death struggle: The end of my life has come, so that I no longer see the Augenmarter; you unfortunate descendants, you will see what you must bitterly weep over." Already in healthy days he had predicted like prophetically: Maybe in a short time the world will be surprised to have become unionistic so fast and hereupon atheistic. " W. [Walther].

The Bible in Pabstthum.

Before the time of the Reformation, a monk in England once preached on the words, "What is truth?" After he had talked about the various doctrines of human wisdom and presented their uncertainty, he finally pulled a Latin New Testament out of his pocket with a certain anxious caution and said: "Only this I want to say: I have finally found the truth in this book, but" - he added, calmly putting it back in his pocket - "it is forbidden.

Pope Clement VIII decreed that, with regard to the reading of the Bible, it should remain as the Officium of the Inquisition decreed. The judges of the Jnquifltion, however, have always been sworn enemies of the Holy Scriptures and have always regarded it as the mark of a "heretic" if one has read the Holy Scriptures. As soon as the judges of the Jnquisition found out that someone was reading the Bible, it was clear to them from the outset that he was a damned heretic.

The Jesuit Forerius writes: "The Bible is as harmful to the laity as a knife is to small children."

Cardinal Hosius writes: "To allow the laity to read the Scriptures is to give the sanctuary to the dogs and to cast the pearls before the suae."

The pope Le Maire quickly wrote a tract in 662: "The sanctuary closed to the unholy or the prohibition of reading the Bible in the mother tongue. In front of it is a picture depicting someone driving dogs out of the church with a whip, with the caption: "Out, you dogs! Far, far away, you unholy ones!"

"Today, if you hear his voice, do not cast away your hearts." Ebr. 3, 7. 8.

When once the Theban king Archias with his

While the courtiers were having a merry revelry, a courier suddenly arrived and handed the king a sealed letter with the remark that the letter contained very serious things, and that he should therefore open and read it in a hurry. But the king said, "Today is a day of joy, I am saving serious things for tomorrow," and tucked the letter under the cushion on which he was sitting. In the letter, however, a friend had told him that he was in the

The next night he was to be attacked and murdered by conspirators. And so it happened. When the morning dawned, Archias was already lying in his blood. Remember this, O man! If God calls to you today through a preacher the serious word: Convert! o then let no lust of the world move you to postpone the serious, important work of your conversion until tomorrow;

maybe it's too late for that tomorrow.

Howl thou livest, today convert thyself. Eh' tomorrow comes, can- change stch; Who today is fresh, healthy and red. Tomorrow is sick, or even dead;
If you now die without repentance, your body and lake must burn there. W. [Walther]

Inaugurations.

On behalf of the honorable Mr. President Wunder, Pastor T. A. H. Loßner was solemnly installed in the St. Matthew Parish at Ruffels Grove on December 10, the day of its church consecration, with the assistance of Pastor E. Röder, by the undersigned. H. Schmidt.

Address: Rsv. 1?. 8. i^ossner,

likkö 2uriod, 8aks Oo., Ill.

Commissioned by the honorable Mr. Praeses Crämer, I introduced "Mr." Pastor Ph. Dornsetf to his congregation in Elkport, Iowa, on the 3rd Sunday of Advent 1879. God bless shepherds and flocks. 8 r. C. Best.

Address: Rsv. kd. vornssik,

Mkport, Olu^ton 6o., lov".

Church dedications.

On the first Sunday after Trinity in 1879, the first Lutheran church in Alexandria, Da. was consecrated. Pastor Frincke of" Baltimore preached the dedicatory sermon, and the undersigned said da- dedicatory prayer. In the afternoon Rev. Tresse! of Washington preached in English. W. C. H. Lübkert.

(Delayed.)

On the 19th Sunday after Trinity, 1879, the little church of the branch parish near Thatham, III, 10 miles away from here, was solemnly consecrated with the participation of many members of the mother parish. In the morning the undersigned preached in German, in the afternoon Prof. Wyneken in English, the latter in his sermon dealing with the article of justification, since the Americans living in the vicinity expressly wished to hear in a summa what we Lutherans actually believed and taught.

This branch parish with its "newly built" little church is also a fruit of the missionary activity emanating from Springfield with the help of the college." May the Lord further bless those as well as these.

Springfield, III F. Lochner, k.

Church and Schukhau consecration.

On the 3rd Sunday of Advent before I. the house (14X24), which my congregation bought and furnished for church and school, was consecrated. The consecration sermon was held by Pastor H. Krauße, a school sermon by the undersigned.

Spearville, Kans. I. G. Schwemly.

Inner Mission.

Having just returned from a long missionary journey in the southwest of Kansas and Nebraska, I have had the experience, as in the past, that one not infrequently encounters Lutheran Christians who formerly lived in eastern congregations of our synodal association, whom the faithful God often uses here as grains of wheat in his hand to plant and spread his kingdom here as well, and who are often a powerful help to us "traveling preachers" in driving out sects and zealots and founding congregations of pure confession.

As my assistant and traveling preacher, Mr. k. A. Baumhöfener, has already done in the past. A. Baumhöfener, the undersigned also asks members of the congregation, teachers and preachers of our association "to send me the addresses of such Lutherans who are known to have moved here and where they live.

Also asks to prayerfully remember and give to the so important inner mission here, *.

Blue Hill, Webster To., Nebr. E. Meyer.

Conferenz displays.

The Minnesota Mixed Teachers' Conference will meet, s. G. w., from the e ast to January 29, at Mr. Reinhardt's school in St. Paul. L h. Roediger.

The Buffalo DistrictS-Tonserence will hold its next meetings on January 13 and 14 in Martinsville. P. Heid.

The Southern District Conference of New Orleans is to be held, s. G. w., from the 13th to the 15th of January in Pastor Döscher's parish. Subject of the proceedings: Theses on the heresies of Calvinism and: Mission in the South, especially in New Orleans. G. Buchschacher.

Incorporated into the "Western" District's Sasse:

For synod treasury: from k. Michels' congregation in Franklin Co, Mon, H4.00. ?. MaischS congregation in Big Cypress, Tex., 10.00. Great, the Gem. de- ?. Sievers in Cape Grrardeau, Mo., 6.20. k. Biedermann's Gem. in Thayer Co, Nebr, 6.15. k. LenkS Gem. in St. Louis, 5.00. Krruz-Gem. of k. HollS in Centreville, III, 5.65. TrinityS-Distrirt in St. Louis, 6.35. k. Berat- St. John's--Gem. in Dodge Co, Nebr, 5.00, Immanuel--Gem. 3.05. k. Matuschka'- Gem. in Neu-Melle, Mo., 4.50. Salem- - Gem. of k. Sweet in High Hill., Tex., 5.75. k. BergtS Gem. in Paitzdorf, Mo., 6.15, whose Filialge'. 1.60. Suppl. of k. WinklerS Gem. in St. Louis Co, Mon, 1.50. k. Brandt's Gem. in North St. Louis 22.00.

For inner mission: k. MaischS Gem. in Harris Co, Tex, 10.00. Coll. of Gem. of ?. Hilgendorf to Belle Creek, Nebr., Sept. 13. k. Biltz's Gem. in Concordia, Mo., 16.00. H. Stünkel there 2.50. k. Biedermann- Gem in Thayer Co, Nebr, 6.45. Wittwe Kleknschmidt by ?. HollS in Centreville, III, 1.00. Coll. of Gem. dos ?. Ansorge in Padurah, Ky., 5.00. Triune Distr. in St. Louis, .30. H. Leo- by k. Fackler in St. LouiS To., Mo., 1.00. Toll, on minor- child baptized by ?. Bergt in Dodge Co, Nebr, 3.27. k. Matuschka'- Gem. in Neu-Melle, Mo., 4.65. Toll, to Gem. de- k. A. W. Frese in Bismarck, Nebr., 6.50. I. S. in Cuming County, Nebr., .75. Coll. on KrapprlmannS and Detmers infant baptism by ?. Michels in Franklin Co, Mo, 3.00. By k. Nütze! in West Ely, Mo,
4.00. MissionSst.-Coll. d. k. Stiemke in Fayrtte Co, Tex, 10.20. By M. Adam- in GlaSgow, Mon. 5.00. E. Hemmann by k. Bergt in Paitzdorf, Mo., 3.00. H. Mießler by dens. 2.00. Coll. by k. Corde-' Gem. at Bethalto, III., 5.00. Toll, of k. Holtermann's Gem. at Longtown, Mo., 6.15.

For the Negro Mission: Mission Hours Collect by?. Stiemke in Facette Co, Ter, 5.00.

For the Heathen Mission: By ?. Stubnatzy in Lincoln, Nebr., 5.00.

For the emigrant mission: ? Biltz'Gem. in Concordia, Mon., 8.00.

For poor sick pastors: Collecte of the St. JohanniS- Gem. of ?. Scholz in Holt Co., Mo., 2.50. H. Stünkel through ?. Biltz in Concordia, Mo., 2.Ä). ?. Lehmann's Filialgem. in Jcfferson Co, Mo, 3.60. Toll, at the baptism of ?. Wisch- meyerS daughter's gem. in Fayette Co, Ter., 5.00. ?. Wille's Gem. in BrownSville, Mo., 18.00.

For poor students: Coll. of the St. JohanniS-Gem. of ?. Scholz in Holt Co., Mon., 4.87. Coll. at M. NoackS child's baptism by ?. Geyer in Serbin, Ter., 3.50. Coll. on H. EggerS wedding by ?. Bergt in Paipdorf, Mon., 5.20.

For Wittwe Ruhland: From the women Henke, Lenz and M. Stünkel each l.00 by ?. Biltz in Concordia, Mo. F. Haase by ?. Sweet in High Hill, Ter., 2.50. Sophie Pape and Mrs. Hillmann das. each.50.

For ?. Brunn: ?. Nething in Lincoln, Mon., 2.00. ?. JanzowS Dem. in Frohna, Mon., 10.25.

For poor seminarians in Addison: St. Peter's comm. of ?. Scholz in Holt Co, Mo, 3.70.

For the Deaf and Dumb Institution: Coll. on C. Walther's golden wedding by ?. Scholz in Holt Co., Mon., 8.32. Coll. of the Gem. of ?. Matuschka in Neu-Melle, Mo., 10.85. ?. Biltz's Gem. in Concordia, Mon., 10.00.

For the college budget in St. LouiS: Virgins' Association of the Community of ?. Biltz in Concordia, Mo., 13.65. Coll. of the Gem. of ?. Matuschka in Neu-Melle, Mon., 18.00.

For the comm. of ? MaaS to Spirit Lake, Iowa: By M. Adam in Glasgow, Mo., 2.65.

For the comm. of ? Albrecht at Rockford, Mtnn: By M. Adam in Glasgow, Mo., 2.50.

For the church building in Planitz: N. N. in St. Louis 10.00.

St. LouiS, Mo., 19 Dec. 1879. E. Roschke, Kassirer.

Income to the Middle District coffers:

For the synod treasury; From ?. Zschoche'S congregation in Marion Township §28.00. ?. Huge'S congregation in Bremen 10.20. ?. QurrlS Gem. in Toledo 6.M. ?. Hassold'S congregation in Hunting- ton 7 00. ?. Kunz's Gem. in Julietta 7.20. ?. Stock at Fort Wayne 4.00. Teacher Mueller there 4.00. ?. Bühl's Gem. at Massillon 8.00. ?. Schmidt's Gem. in Indianapolis 33.50. ?. Horst's branch 4.00. ?. NützrlS Gem. in Columbus 5.50. ?. Sauer's Dudleytown store 19.58. ?. Sihler's Fort Wayne 58.52. ?. Stubnatzy's congreg. that. 55.00. Teacher Roescher's that. 2.00. ?. Stock's comm. at Fort Wayne 20.50. ?. Zagel's comm. that. 8.66. ?. SchoenebergS Gem. at La Fayette 40.00. ?. Jor' Gem. at LoaanSport 15.15. ?. Kolbe'S congreg. at Jndependence 11.50. ?. Böse'S Gem. at South Ridge 14.26. Women's Club in ?. Mees' Gem. in Columbus 50.00. ?. RosenwinkelS both comm. 7.75. ?. Seitz's Gem. at Columbia City 4.90. ?. DiemrrS Gem: in Florida 1.13, at Florida 1.35, on Ridge 2.88, at Archbold 2.44. ?. Jor' Gem. at LoganSport 5.15. ?. Zucker's Gem. at Defiance 8.50. ?. Bodr's Gem. at Fort Wayne 15.46. ?. Wichmann's congreg. at Farmers Retreat 15.00. Teachers Combs at Fort Wayne 2.00. ?. Meyer's Community in Adams Co. 19.70. ?. Spiegel's church that. 9.00. ?. Crämers Gem. in ZaneSville 16.64.

For the construction of a professor's apartment in Fort Wayne: members of the comm. of ?. Heintz in Crown Point 2.00. ?. HassoldS Gem. in Huntingtvn 7.00. Members of the congregation in Bremen 5.90. By ?. Diemrr 1.82. ?. Seitz's congreg. at Columbia City 4.56. ?. Werfelmann's congreg. at Neu-DettelSau 19.75. and 5.25. Mr. Brüggemann at Columbia City 1.00. ?. Niemann's parish in Cleveland 244.35. ?. Querl's parish in Toledo 13.72. ?. Runkel's congreg. in Aurora 25.00. Women's Club that. 10.00. ?. Karrer's church in Bielefeld 4.34. ?. Jüngel's congreg. at White Creek 11.30. ?. MeeS' congreg. in Columbus 8 p.m. ?. DiemerS Gemm.: at,Archbold 4.25, at Florida 1.58., at Florida subsequently .25, at Ridge 4.45. ?. GruberS St. John's Gem. 7.61. whose St. Thomas Gem. 9.77. whose Gem. at Van Wert 1.87. ?. Schmidt's Gem. in Indianapolis 102.80. ?. ReichhardtS Gem. in Fryburgh 15.00.

For ?. Brunn: ?. KarrerS Gem. in Bielefeld 2.99. ?. StrgerS Gem. in Adams Co. 4.5t >.

For the em igrant mission in New Jork: ?. Diemer's Gem: from the Ridge 3.13, at Archbold 1.55, at Florida 1.17, in Florida 1.45. Part of the MisfionSfestcoll. in Jackson Co, Jnd, 24.90, in LaneSville 8.00. Dr. Sihler's Gem. in Fort Wayne 36.92. Part of the MissionSfestroll. in Bremen 7.00. ?. Lothmann's church in Akron 2.50. ?. TrammS Ge", in Vin- cenneS 5.86.

For the Emigrant Mission in Baltimore: ?. Tramm's congregation at Vinrenne 5.00. ?. ZagelS Gem. at Fort Wayne 10.00.

For poor students in Fort Wayne: 1) for Tannenfeld: ?. Brthke'S Gem. 2.95. 2) for Frinke: Theil der Hochz.-Coll. bei H. Fülling durch ?. Zage. 10.l)0. 3) in general: ?. Lange'S Gem. in Valparaiso 6.00. Its Gem. in KoutS 3.25.

To seminary household in Springfield: part of mis- sion frstcoll. in Jackson Co, Jnd, 24.95. I'. Niemann- Gem. in Cleveland, 55.60.

On the LollrgehauShalt at Fort Wayne: ?. Dulitz's Communities in and with Napoleon 16.70.

For inner mission: mission hours - Coll. on Cold Mater Road at Fort Wayne 3.53 and 3.12. Surplus of a travel money coll. .60. 2 thirds of MisstonSfestroll. at Fort Wayne 204.58. MisstonSfestroll. at Napoleon 20.50. ?. Querl's comm. in Toledo 8.00. ?. Schöneberg's parish at La Fayette 5.20. Kindtaufcoll. to Mr. Ruhl at Neu-DettelSau 1.35. Part of MisstonSfestroll. in Jackson Co, Jnd, 24.90, deSgl. in Defiance 33.12. ?. WendtS Gem. in WavmannSville 6.50. part of MisfionSfestcoll. in LaneSville 25.00. ?. HeitmüllerS Parish at Clifty 8.25. Part of MisfionSfestcoll. at VinrenneS 14.60. ?. MohrS Gem. at Jnglefield 6.85. ?. StegerS Gem. in Adams Co, Jnd. 4.50. ?. Wichmann's Cond. at Farmer's Retreat 7.77.

For poor students in Springfield: HochzettS-Coll. at Mr. W. Rodenbeck's through ?. Stock 23.00. Miss Mine Meyer in Indianapolis 3.00. ?. Weyels St. Petri-Gem. 7.25. ?. Jüngel's congreg. at White Creek 12.15.

For sick and old pastors and teachers: ?. Niet-Hammer's congregation in La Porte 18.35. From La Fayette, Mr. A. Wegner, Mr. I. Schnaible 2.00 each, Mr. Schnaible 3.00. Part of the wedding collection from Mr. Scheiderer in Neu-Dettel-Sau 5.00. B. 1.00. ?.. Seuels Gem. in Indianapolis 29.60. ?. Rrichmann in Freyburgh 2.00. Dessen Gem. 11.00. Hrn. Tonr. Lunz das. 4.00. Hochz.-Coll. at Hrn. W. Müller in Defiance Co., 0.10.40. ?. HeitmüllerS Gem. a. d. Clifty 4.30. Mr. Kahl in La Fayette 5.00. Half d. Hochz.-Coll. at Mr. ?. Haake in Cleveland 3.02, deSgl. at Hm. E. Fix das. 3.02. ?. SchlesselmannS Gem. in Goodland 4.00. Hochz.-Coll. at ?. A. Bergt do. 5.5l.

For the Negro Mission: Mr. Carl Westenfeld at Fort Wayne 1.00. Ern third of the Misflonsfestcollecte at Fort Wayne 102.29. ?. Bethke'S Gem. 6.25. MisstonSfestroll. at Napoleon 25.00. Mr. Schmute at EvanSvill" 2.0t). Mrs. K. BippuS that. 3.50. part of the MisstonSfestroll. in Destance 40.00. teacher WafchilewSky'S schoolchildren 1.70. N. N. by ?. Spiegel 1.00. One-third of a MisstonSfestroll. in Lancaster 20.50. Part of the MisfionSfestcoll. in Bremen 10.00. Hin. Eh. Helmlinger that. 1.00. ?. Lothmann's Gem. in Akron 4.00. To Mr. E. Schepmann at White Creek 1.50. Part of the MisstonSfestroll. in VinrenneS 10.00.

For poor students in St. LouiS: 1) in general: Mr. W. Schaper in Columbia City 5 00, half of the harvest festival collection of the Dreieinigk.-Gem. Weyels 10.25, part of the Hochz.-ColÜ at Mr. Fülling by ?. Zagel 11.11, ?. Spiegels Gem. in Adams Co., 9.00. 2) for H. Roylfing Halste the harvest festival coll. of the Drei- einigk.-Grm. ?. Weyels 10.25, 2 members of this Gem. 1.75. 3) for Wrller Hochz.-Coll. at Mr. Gerding's in Fort Wayne 7.68.

For poor seminarians in Addison: 1) for Tisza from N. N. 1.01, teacher R. Müller 1.00, Hochz.-Coll. with Mr. Hart- mann through ?. Stock 20.27. 2) for Baumgart from ?. Fischer- Gem. in Seymour 6.69. 3) general: HochzeitS-Coll. bei Hrn. Engrlbrecht durch ?. Stock 15.11.

For the deaf and dumb: Toll, at the wooden wedding at I. Theobald in Peru 5.00. N. N. by ?. Stock 1.50. N. N. through ?. Seitz 1.00. Thank offering by Mrs. L. Syerup in Indianapolis 5.00. ?. Niethammers Gem. in La Porte 23.61.

To the orphanage at St. LouiS: Thank offering from Mrs. Chr. Krause 1.00. Wittwe v. Strohe in Indianapolis .50. N. N. that. 3.50. ?. Kunz' Gem. in Julietta 8.00 Mrs. Weber in Hilliard 1.00. N. N. in Jnglefield 2.00. ?. WichmannS Gem. in Farmers Retreat 10.00.

To the orphanage in Addison: Dr. Sihler in Fort Wayne (to pay off debt) 5.00. Women's Club in Toledo 8.00. Hochz.-Coll. at Hm. Schneider in Columbus 5.W. N. N. in Indianapolis 3.50. Teacher Seidels Klaffe in Fort Wayne 1.25.

To the orphanage in Boston: R. N. in Indianapolis 3.00.

To the widow's fund: By ?. Heintz in Crown Point 1.00. Mr. I. Schnaible at La Fayette 3.00. Part of the Wedding Coll. by Mr. Scheiderer at Neu-DettelSau 6.00. Mr. Brüggemann at Columbia City 1.00. ?. Spiegel- Gem. in Adams Co, Jnd. 10.00. Kindtaufcoll. at Mr. C. Scheiderer's in Neu-DettelSau 5.00. ?. StiegemeyerS Gem. in LaneSville 10.00. ?. Zagel at Fort Wayne 4.00. Whose Gem. 13.75. limbs in Logan-port, subsequently 2.00. Halste the weddingScoll. at?. Haake in Eleve- land 3.03, deSgl. at Hm. E. Fix das. 3.02. ?. Huge'S Gem. in Bremen 9.00. ?. Heintz's gem. in Crown Point 5.23. ?. Loth- man's church in Akron 4.00. Wedding

coll. at Mr. Domhorst's at White Creek 5.15. ?. Hassold's congreg. at Huntingtvn 5.00. Mr. Jösting at La Porte 1.00. Mr. Sallwasser's, thank offering for babysitting in great danger, 5.00. From Cleveland: Mr. I. Schmidt, maid. Bohn, Mr. I. G. Fischer each 1.00. N. N. in Jnglefield 5.00. ?. Schlesselmann- Gem. in Reynolds 10.00. ?. GruberS St. John's comm. 3.26 & 1.78. Its comm. in Van Wert 3.14. ?. Grüber and its ThomaS comm. 3.91. ?. Zucker's community in Defiance 12.60. ?. Reichmann's congreg. in Fryburgh 2.00. Dessen's congreg. 6.00. Women's congreg. in ?. Meyers Gem. m Adam- Co, Jnd, 30.00.

For Wittwe Ruhland: ?. Stubnatzy'S Gem. in Fort Wayne 55.70. women's club in La Porte 5.00. Mrs. Schumm 1.00. Mrs. K. BippuS in EvanSville .50. Mr. Schnaible in La Fayette 2.00. ?. RosenwinkelS 2 Gemm. 10.00. ?. Werfelmann- Gem. in Nru-Dettel-au 14.00. By ?. Seitz bet Columbia City 2.90. Members in ?. Schmidt- Gem. in Indianapolis 7.00 and 7.50. ?. KühnS Gem. in Warren Town 6.40. ?. DenningerS Gem. in Mount Hope 5.00. ?. Seuels Gem. in Indianapolis 29.60. ?. Lothmann's Associates in Akron 12.25. ?. Horst at Hilliard 1.00. By ?. Muenkel in Aurora, ret. 3.00. ?. SchummS Gem. in Kendallville 10.50. By ?. Dulitz 1.30. ?. Bodr'S Gem. at Fort Wayne 6.38. From Cleveland: Messrs. R. Offenhäuser, G. Zapf, Mrs. H. Schake 1.00 each, I. Langenfelder .25, H. K. 2.00, Messrs. A. Welcher, Messrs. I. Welcher each .50. ?. Jox Gem. at Delphi 6.75. Mr. Chr. Claffey at Indianapolis .50. ?. ZagelS Gem. at Fort Wayne 22.10.

For the Negro school in Little Rock, Ark. Sugar Gem. in Defiance 6.40.

For the community in Waterloo, Iowa: Dr. Sihler's Gem. in Fort Wayne 27.80.

For the English Mission: part of the MisfionSfestcoll. in Bremen 20.00.

About the Lindemann monument: ? DiemerS Communities 13.40.

For the community in Ford Co, Kans. women H. and R. by ?. Brakhage 2.50 each.

For ?. M. W.: Kindtaufcoll. at C. Rausch 4.00. H. K. in Cleveland 1.00. I. Which the. .50.

For the community in Elkhart, Jnd: By ?. Dulitz .50. ?. DiemerS Gemm. in Archbold 5.96, on Ridge 5.69, at Florida 3.52, in Floriva 2.27. Limbs from ?. Stubnatzy'S Gem. at Fort Wayne 38.00.

Fort Wayne, Jnd, Nov. 30, 1879.L. Grahl, Cassirer.

Revenue into the Illinois - District's coffers:

For the synodal treasury: From ?. Strieter's congregation in Proviso §23.00. Collecte of congregation in Addison on 1st Advent Sunday 26.00. Communion - Coll. of ?. Hansen's congregation in & around Worden 10.00. RrformationSf.-Coll. of ?. Döderlein's parish in Homewood 7.50. Thanksgiving - Collecte of ?. G. I. Mueller's Gem. in Randolph 12.50. From the mission fund of ?. HallerbergS St. Jacobi congreg. in Quincy 15.00. (Summa §94.00.)

For the building fund: Evening".toll. in ?. DöderleinS Gem. in Homewood 11.50.

For innert Misston: By I. F. W. Holtmann from C. B. in Red Bud 1.00. By ?. Döderlein by N. N. in Homewood 10.00. By ?. Ch. Kühn in Belleville from Frl. M. 1.00. By ?. Wunder in Chicago by Mrs. Car. Otto 2.00. (p. §14.00.)

For mission in the West: From the mission fund of?. Hallerberg's church in Quincy 25.00.

For Negro & Heathen Mission: From the mission fund of ?. Hallerberg's church in Quincy 25.00.

For emigrants - mission: From the mission fund of ?. Hallerberg's church in Quincy 5.00.

For poor students in St. LouiS: By I. F. W. Holtmann in Red Bud from T. B. 1.00. By ?. Sucrop in Chicago for W. Lewerenz & F. Otte from the Women's Club 13.00. (p. §14.00.)

For poor students in Springfield: By I. F. W. Holtmann in Red Bud by C. B. 1.00.

To the College-Hau-Halt in Springfield: To the Missionary Fund of ? HallerbergS Gem. in Quincy 10.00.

For poor students in Fort Wayne: From Chicago: by ?. Hölter fiir F. Drögemüller by Heinr- Kummer 1.00; by ?. Wunder for F. Drögemüller from Mrs. Car. Otto 3.00; for the orphan cu. W. Köpchen: by ?. Hölter by Ch. Gehrandt 1.00, ". by ?. Wunder by Mrs. Mickow 2.00, Mrs. Wendt & Behrend each .50. by ?. Love in Wine Hill, thank offering by W. Buscher, 5.00 for Ph. Pennekamp. ?. Wangerin- Gem. in Town Sumnrr, Thanksgiving feast - Coll., for Aug. Frederking 10.32. (S. §23.32.)

"To the seminary budget in Addison: From the missionary treasury of ? Hallerberg's church in Quincy 10.00.

For poor students in Addison: through I. F. W. Holtmann in Red Bud by T. B. 1.00. AuS Chicago: for the Waisrnkn. E. Aambeiß through ?. Hölter by Ch. Gehrandt 1.00, u. by ?. Wunder by Mrs. Mickow 2.00, Mrs. Wendt & Behrend each .50; for A. Eichmann by ?. Engelbrecht from the Women's Club 9.00; by ?. Sucrop from the Women's Club for A. BeeS- kow 14.00, by S. S. for Joh. Ernst 5.00, and by S. S. for W. Ernst 5.00. By ?. D. Graf in Blue Point, Toll, at I. StuckmeyerS wedding, for M. Gößwein 4.00. By ?. Müller in Ehester, part of a Collecte sr. Gem. (7.00), for Höck, Bewie u. Müller 5.25, and by Mrs. N. N. for W. Müller 1.00. (S. §48.25.)

For poor & sick pastors & teachers: By I. F. W. Holtmann in Red Bud from L. B. 1.00. By ?. Döderlein in Homewood from Hipping 5.00. Thanksgiving Toll. from ?. Hansen's parish in Worden, 10.00. From the mission fund of ?. Hallerberg's church in Quincy 5.00. (p. §21.00.)

For the widow's fund: By I. F. W. Holtmann in Red Bud of C. B. 1.00. By teacher Dießner in Nicollet, Minn, Coll. at F. TurowS wedding in ?. Müller's Gem., 2.35. By L- G. Blum of ?. OttmannS Gem. in LollinSville, 21.50. By ?. Love in Wine Hill, Coll. at Wm. Kingston's wedding, 6.45, by ?. L. himself 4.00. Out of the mission fund of ?. HallerbergS Gem. in Quincy 5.00. ?. M. Eirich's church in Ehester 21.00. ?. Mueller's church in Ehester 8.25. (p. §69.55.)

For the German Free Church: By I. F. W. Holtman" in Red Bud vSn C. B. 1.00.

For the congregation in Rockford, Minn: By ?. Engelbrecht in Chicago of Gem. members" 1.75. ?. Frederking- Gem. in Dwight 3.55. (S. §5.30.)

For the deaf and dumb in NorriS, Mich.: by I. F. W. Holtmann in Red Bud from C. B. 1.00. By Teacher Dießner in Nicollet, Minn. coll. at the golden wedding of Chr. Stelt, 8.55. From Chicago: by ?. Miracle by Mrs. Carol. Otto 2.00; by ?. L. Lochner, gesam. by Mrs. Schmidt, by Marg. Wurst, Dor. Schumacher, Fr. Schmidt, Elis. Schmidt 1.00 each, Marie Becher, Eh. Wolfinger, Joh. Schmidt, Joh. Heinold, Fr. Witt, Karl Gehrke .50 each, Barb. Marting .35, Mrg. Landeck, I. H. & Rosine Schwarz .25 each. (S. §19.65.)

For the orphanage at St. LouiS: By I. F. W. Holtmann in Red Bud by E. B. 1.00. By ?. Schlechte in Stewardson by Gem. members 8.00. (p. 9.00.)

For the orphanage near Boston: By ?. Succop in Chicago by Mrs. F. Jenze" 1.00.

For G. Müller in Watertown, WiS.: By ?. Muller in Ehester, part of a coll. sr. Gem. (7.00) 1.75 and by Mrs. N. N. 1.00.

Corrections.

1) No. 23 (Year 35) of the "Luth." read instead of "For the Ge", in Dubuque, Iowa, §4.00": For the Gem. in Waterloo, Iowa.

2) In the same receipt lieS: For the orphanage in Addison Collecte in the Gem. of ?. L. Lochner in Chicago §64.35 and from A. Scheffler §5.00.

Addison, III, Dec. 13, 1879. H. Bartling, Cassirer.

Income to the coffers of the Eastern" District:

For the synod treasury: From ?. Lindemann congregation in Pittsburgh §57.35. congregation in Patersoa 9.07. congregation in BirdS Hill 9.00. teacher List 2.00. congregation in Lonaconing 2.33. congregation in Barton 2.00. congregation in Maple Run 2.00. Jmm. congregation in Baltimore 33.50. congregation in Farnham 4.25. trinity congregation in Buffalo 20.00. congregation in Accident & Cove 5.62.

For the widow's fund: Teacher List 3.00. ?. King 4.00. ?. Heid 4.00. ?. Seeger 3.00. St. Paul's parish in Edm 11.50. Parish in New Jork 26.00. N. N. in Accident 2.00.

For the orphanage near Boston: Mrs. Raab in Wil- liamsburgh 5.00. Mrs. WilkenS 1.00. Mrs. Mrg. Eckhardt in

ReistrrStown 1.00. comm. in Wellsville 9.00. k. Fleckenstein's children 1.00.

For sick and aged pastors: W. Schaefer in Baltimore 1.00. congreg. in Allegheny, Pa. cat. jubilee coll., 16.00. k. Seeger 3.00.

ToCollegeMaintenanceCash: Gem. in New Aork 9.00.

For the orphanage near St. Louis: Mrs. Marg. Eckhardt in Neisterstown 1.00.

For the orphanage near Addison: Of the same 1.00.

For the deaf and dumb in Norris, Mich.: ?.. Fleckenstein's children 1.00.

For poor students in St. Louis r Gem. in Port Rich- mond 3.60.

For inner mission: D. Seeger 3.00.

For heathen mission: ?- Seeger 3.00.

For poor students in Fort Wayne: W. Schaefer in Baltimore 1.00.

For Negro mission: AuS of Gem. mission rifle in Lonaconing 3.33. L. Busch in Maple Run .50.

For the German Free Church: D. M. Michael 1.00.

For the parish in Planitz: St. Paul's parish in Mar- tinsville 4.70.

For Mrs. ?. Ruhland: Subsequently by ?. Strengths 3.00. St. Pauls-Gem. in Eden 11.00.

Correction.

Page 176 of the "Lutheran" (Jahrg. 35) 2 MissionSfcst- Eollecten of 439.55 each are acknowledged as collected at the mission festival of the congregation in reserve. Read: Gem. St. Johannis- burg.

New York, Dec. 1, 1879. I. Birkner, Kassirer.

Received for the Castle Garden mission:

From?. I. M. John 41.50. Joh. Scherer .50. Mrs. k. Weisels.00. k. A. Krafft 2.40. teacher Arnhold 1.36. C. Bußmann 1.00. comm. in Marictta 3.00. comm. in Wellsville, MissionSfest-Coll., 12.00. comm. in Town Ashford 2.00. ?. Rademacher 1.00. Casp. Schmid 1.00. congreg. in Lincoln, Nebr., 9.50. L. Mühlenbruch 5.00. H. Zimmern,ann.90. Fr. Wein- gärtner 1.50. ?. AlthoffS Gem. 5.00. part of the Mission Fest- Coll. in Farmers Retrrat 35.00. H. Dietrich .20. R. Singer .15. C. Hesse .15. Schlömann .50. walther, Pölker, N. N. .75. k. Speckhard .40. Bremers Gem. 5.00. West Seneca congregation 6.00. D. Wilhelm's Zion's Gem. 2.00. Dessen's St. Lucas Gem. 2.00. By k. N. Pieper, part of a Mis- sionS-Collecte, 5.00. By the two St. Pauls-Gemm. in Pomeroy, O., surplus of an Ercursion, 19.50. By ?. Butz, part of a harvest festival collection, 7.00. Birthday collection at C. Bräunlich, 75. by k. Bötticher from the venerable Jll. synod, 57.00. by l?. Fischer, part of a MissionSfest coll., 10.00. k. Sieker .75. ?. Haäse'S Gem. 4.00. Mrs. Henr. Frese 5.00. Mrs. Henr. Burlage 5.00. Aug. F. Stork 2.50. By ?. G. F. Messer, Cat. - Jubilee - Coll., 13.00. ?. I. B. Lange 1.00. By Kassirer Bartling 2.40, 44.56, 29.40, 6.37, 29.74, 3.75, 17.00. By Kassirer Simon 39.50. By Kassirer Grahl 41.00.

New Jork, Dec. 1, 1879. I. Birkner, Cassirer.

For ?. Schwemly's parish in Ford County, Kans. the following gifts have been received: From ?. Rohrlack 42.00. N.N. by 1^. Merbitz 4.00. From my parish 20.00. Mr. Frrvert by k. Tramm 5.00. N. N. by k. Hahn 1.00. k. Ne- things Gem. 20.00. ?. Günthers Gem. 8.00. mr. F. Fricke 1.00. k. W. A. Müller's Gem. 6.00. k. C. H. LükerS Gem. 19.50. ?. G. Kranz 8.00. ?. G. Gru bers St. JohanniS Gem. 10.45. Dessen St. Thomas - Gem. 3.85. ?. Weseloh's parish 5.00. I>. Polack's parish 25.00. Martens' parish 8.10. ?. Bock's gem. 3.65. ?. Häschens' parcel 7.35. ?. Michels' parlor 10.00. ?. Gämmer's 2 00. ?. Janzow's register 12.00. ?. F. Schaller's parlor 10.00. Mr. E. in Indianapolis 1.00. ?. Mreske's Gem. in Town Olive 5.36. Whose Gem. in Frtendville 2.73. Whose Gem. in Meridian 3.43. 1>. Holtermann's Gem. 6.15. Mrs. L. Laubensiein through I*. Wesemann 1.00. By Mr. Kassirer Simon 11.24. By the general Kassirer, Mr. I. T. Schuricht, 19.20. ?. Siegers Gem. 8.75.

On behalf of the recipients, sincerely thanking all dear givers and wishing a rich repayment from God

F. I. Biltz. * * 4^

Postscript. A charitable gift now and then during the coming winter for those in Ford County, Kansas, who are deprived of the necessities of life would still be very welcome and received with great thanks. Sending in kind is not advisable because of the long distance (about 350 miles WSW. from Kansas City, Mo.).

The above.

Received by the undersigned:

For inner mission in the West: By ?. P. Andres at Haverstraw, N. I., ges. 42.00. By Mrs. A. Kaufmann at Sheboygan, Wis. 10.00. By F. Robbert at Reed City, Mich. 3.60. By a friend at Mt. B. 1.00. By an unnamed person 1.00. By D. C. G. Hiller at Pomeroy, O., Collecte of the two congregations there, (for the Arkansas Mission) 13.25. By D. Guenther's congregation in Boonc 24.00, by his country congregation 11.00.

For Wittwe Ruhland: By Prof. Schalter from Mr. Waltke in Lowell 3.00.

For ?. M. Wyneken: By Pros. Schaller by Mrs. Waltle in Lowell 5.00.

St. LouiS, 22 Dec. 1879. I. T. Schuricht, Treasurer of the General Synod.

For poor students received with thanks by Mr. H. Thiarks in Montirello, Iowa, a collecte raised for them on the golden wedding anniversary of Mr. Nanne A. Hankens in the amount of 410.00. From Mr. W. HüllSkötter in Vencdy, III, 5.00. From the worthy women's association in the community of the local JmmanuelS- DistrictS 1 dozen shirts and 6 pairs of stockings.

C. F. W. Walther.

Box - Report of Martin Luther Orphanage W West Rüzbury from l. Detober t672 to then Kft.

E! n " a h!no:

Käffcndrstand on l. Dcteber l<!" ...O. 5"

Love gift!', and B he makes niste ',w

.nostaeleer for UMM

Farmvroduekc vcrkaun .... 555.'2

L ruckerci and Bnschikdcncs -65 .5-2

2l u s g a b c n:

.Dl7l7>,;

Solar and wages ...O'W' 6-,

Lcber.smitkel unk household . - l.!2. "I

Firing 5".""

Merwmt , l.5

RcmBäten 1^ 27

Blndcr and Sü-ul-e Ni.B

Farm and stable " D-'.'"l>

Mobll-ku nne Mi.wcUaucen M 7",

ABiMln zulückbrzad.r 21.16

.IlM'.M

Stay! B.iüknbkstand on l. October IM'9 Z lt. "2

'Besides, bar ric farm the 'institution ;supplied around Berbrauch D'2N5,5U.
Debts on I. Otto the WM.. .... fsilll'-ät!"

Salä'r and Lohne ....
Uttbembikc Rechnungett !6 .3i,
Bonds. ...... i .. . 1-.71

Less cash on hand .... 2.!'.-»
. 2s-.27
Debt - Rcruenou in fac-r . H 2-,.ts

K c d u N. P eterion , B-:their.

,sur Unrelstünung der Mememde in Eikl-art, Knt-ana, l-css-n beim Nlucrikichiieien ro-aenee wettere Liebesaaben ein: 'Bon k. Traulmauus '9eincinec m acrion. dNrch.. 4l" 25. 12 Lott-manns "Km. in Akro-n, L., 7.7-5. I' Hiebrro k9xmeinde:i in Destauce Es, Obw-, 92'2 12 stuae's -6cm. nr Pwmsulh, .ine., ! lost i" Tracev lt.lis, in Bremen, Fnt,, 5">. 12 2 "ungcrs kücui, in St. Louis, tNe-., 7.'."-'. 12 'Brandts -Mmemde b i Elarinea, coma, Aieudmadlstol!.. 7..'2 and -sott to Messrs. H. Suudcrmann >e" and W. Huiemanu each H. SBering -Mt, 12 Soel rs -s,cm. at Lake Ereek, LAo., 12 Srraiens -6cm. in 'BKalcriowu, 'Bois.. Bi.'tt". L "r,b Mr. chmstree -2c. Kio-chkc from the a-ke-rl. L lültlt !tt">. 12 L">!'" -rss'M in and over LBwolion. L .. I'.sta. 12 Skeinbaebs "9em. in KHrükld, Fnv., WM L ur" Hrn. .stai- sirer -ssrabl from drin Middle L im. ttt.ätt. 12 H. Hplr.rmaur's -6cm. bii Pü-.ckne-.'vttlc, K'D. 5.25. 12 F. Schallers ""cm. in
Rev Bud, Fll, 7.5.5. !' P. Eirick-s -6cm. rn New Minden. Fit, MM. 12 O-kinanno -eicmcrnkt ru Eollinsvrllc, Fll., 2.2'-. k. Schwrnilv's "rssm. rn Smaw.'Me, ttam., 2.-U'. 12 H .ttreumanus ir-em. rn Durleotown, .Erd., 12 H. Baricis >n Beck
How, AmBon rn, gentlemen ckiobmanri, Rorermune,
Schoncwerß, 2Loltr-s, Harlm.nn, 'Blumcnbwa, Freick, Breucr, stob. Paul, Krau Äuircrhercc je Bar. Hcrur. 2'2 ttke, Hcrnr. cloud, Savior, Ute. 6Mmm, Schoirae. Mnch. Fa". Paul ;c ..'.5, Albuo .1'2. 12 -trilau,' "mmnmc at sea!"". Te:. l.2'52 Lttkch Hrn chaiürer Srmon from the m-rWchen ! r-üru R s>, I". .--H'icn wiukBs -9cm. m Woonand. Fuw. ^.2" !2 -rFi'c'o -6em. in
S ü'.igis, 'MB., 12 ,fr, Sri'-.nrs' '"ern. l:-, '.Nrnuraia'lts,
'Alan., i.'hl. I' r. Eramcis women 'Bciitt! ! U Fcn L e'dac, Kowa, 512 Hugr's "^'em. m Bremen. Fad., Mummnst.ott.
Lurch Hrn. -la!,l-.cr Barttrna ans ccm . "rums Lmn-.r

-2-crstich rankendA . H a lbot, Rev.

For the preacher and teacher wittwen and "äffe"-Laße
"of the F cwa-L rstriet,
have been received:

1. ber carries:

'Bon the men 1'1' brakes search! se -An" Brummer, Karklei, Hcrrruann. -'sorn, Reuu'.gcr, R-:er-l, Schiirmaun. Sck'wrc, Srndt, Wiegmr scAlerander . Bie.">l.cr, 1 b. L oinie.-st
tt-iattlinautt. '9uitthcr. Hair, Mattist.l! u:it 7ru HU rer tstaccma.chrr >e Hllllst".

2. gifts:

'Bon dir -9em. of the Brn. 5 Agc re B".- 'Aue ,'rr 'wA;ett tos H.n.H. book in Lnrcriie gcrauunett">.77. li-cu-, des Hrn. k. -ettaftlirlauu AA H.n. - "5 'Brack rn T ubuaue 1 -An-.
the highu'l c<s e-ru. B.-ü rn Boom m- immeu 2a 7. Ban V. Leirmana t.'5 as L anck,rstc. H-u. Bicvcr u. L-urru, St."", v unttna H'"-. i i.
L uA: u"- .st"", A. L e.embcr l>B-, Ph. Mut!..

For you preacher and lcftrer wiktwen nnd LSuile" - "uffe
<middle L -stw,.'.-!
find received r

1. contributions:

Bou deu Hern: ll' : F. 'Wer-.dt. 'S. Horst ruck >on Rbccr C.
TB. TL.'ilhr.eu'skv i, s,<l5,
-MMiükc:
Break "s.-! i' ,5 '6 'loud-sei: n l-, Mauum? Eel
trag u: cw AmckwAncn wsu: u: F il-, u-u Fnw, t, sl>. : ur l Ll'i. stt! -..h. m.! !. ust.;:. ,-u-f m c-.ckl , zr l tust- 'ck'i. >' B-. Fick " -Uit B. >B !N -ws, .x
S a- 5 An l >- ". " uo... !.r. .-.u: u
l urllo Hm. I' <S. "!.w!,a, u,g j
> :annur sA " ck.-
Kasia-aa.-o"-. A L e- 2°". M r e r. r c l.m< n -t.nH.w.

Received for Wittwe Ruhland:

By Mr. D. Janzow .25, S. Vogel .P1.00, M. Meilktzer .50, G. Schußler.50, Chr. Weinhold 5.00, Gotihold Wcinhold 1.00, Cl. Stüve.50, A. Bergt.50, G. Roth .25, G. Hilpert.10, Chr. Bergt .25, H. Hellwege .25, Martin Weinhold 2.00, G. Bronnenkant .25, G. "Schmidt .50, I. Crämer 1.00. Mrs. ?. Meyer in Lincoln 1.00, Mrs. Feuerbacher 1.00, Mrs. Ahrens .75, Miss Ah- renS .25. Mrs. D. Lembke 5.00, Peter Schneider 3.00, G. Geringer 1.00, B. Ries 2.00, Miss L. Nagel 5.00, F. Lochner.

With gratitude to God and the dear givers, the undersigned certifies in the discharge of his community, from Mr. I?. I. L. Hahn 41.00, by Mr. k. Aug. Rohrlack 42.00, by Hrn. k. G. Bern- thal from his community 44.69, by Hrn. k. I. Fackler from individual members of his congregation 42.00 to cover our debts. - May the Lord repay our dear donors for the gifts they have given to this congregation and thus to this hopeful part of the Iowa territory. C. F. W. Maaß, Pastor.

With heartfelt thanks, I acknowledge receipt of the following gifts of love sent directly to me: From Mr. A. Grabmann in Noseville 4-3.00, N. N. in St. Clair 2.00. God's blessings to the dear givers!
St. Clair, Mich. 12 Dec. 1879. W. Hopf.

Books display.

Koralbog, indeholdende Melodier til Synodens, Landstads, GuldbergS o. fl. Salmeborger samt til Salmer i det Engel ske (H^mns) for Organ, blandet Kor oller Piano. Udgiven ved E. Iensen. Chicago 1879.

A new Norwegian Lutheran chorale book has just appeared under the above title and has been sent to us for evaluation. The less our judgment, as a very lowly layman in the high art of music, wants to say, the better we use the opportunity offered to us to inform the German lovers of good chorale music about the appearance of this work. It contains on 150 pages 173 chorales in four-part harmony with underlaid text. Taking into account all Norwegian Lutheran hymnbooks in use here in America, including the Hvrnn Uoolc published in Decorah, it is destined to become the general chorale book of the entire Norwegian Lutheran Church in America. And, as far as we are able to judge, it is well worthy to be elevated to such a universal chorale book". If this were to happen, we could only heartily

congratulate our Norwegian sister church. As far as melody and harmony are concerned, this chorale book has a chaste "ecclesiastical" character. Our most beautiful German Lutheran church chorales have also been included in it; more than 80 of the "same", the German Lutheran encounters in it as old dear friends, not in their original tones and rhythms with their ancient harmony, but in all these relations in that Nordic idiosyncrasy which deeply touches not only a German heart, but also every person who has a sense for music. We can therefore only absolutely praise that Pastor Iensen has taken into account the taste of his indisputably musical people with preference. He has thus saved for his people, even in this his new fatherland, a treasure that is worthy of being passed on to child and child's child". By the way, our "K oral bog" also offers the German an excellent opportunity for musical studies; not a few melodies unknown to us, which it contains, are also suitable for immediate use by us.

The price of the book, since the author, who is also the publisher, is not connected with any money speculation, is set at no more than 4'1.00 (erclus. postage 10 Cts.). It can be obtained at the address: lisv. L. Oenson, 6iinton, Uoelc Oo., VVis. W. [Walther]

Sangbog for Born og Ungdom. Udgiven af E. Censors. Chicago 1878.

This is a collection of 204 two-, three- and four-part easy-to-perform arias and motets for male and mixed choirs for use in home, school and church with religious and general texts. Preceded by an "A" guide to learn to sing from sheet music. The collector is the same person who published the "Koralbog" shown above. In this "Sangbog", apart from some of the better known German songs, there are a lot of true pearls of Nordic fantasy, which deserve in a high degree that we Germans also adopt them and let them become naturalized among us. Hopefully, a poet will be found who will provide us with German lyrics for the "lovely" Norwegian songs in place of the Norwegian lyrics. Anyone who, like us here in St. Louis, has had the opportunity to hear Norwegian choirs, will not think that our judgment is biased. The "Sangbog" can be obtained as indicated above. W. [Walther]

Changed addresses:

Rov. Oottkolck Doober, 371 Oraonduslr8t., Llilvaukov, 5Vis. ,1. (ülr. 5Vint.or8t.6in, I'rnnlconlust, 5Vv8t <3it)', Llioli.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers who must pre-pay the same.

To Germany, the "Lutheran" is sent by mail, postage paid, for tzl.üv.

Only letters containing information for the journal are to be sent to the editorial office, but all other letters containing business matters, orders, cancellations, money, etc., are to be sent to the address: "Address". Orders, cancellations, monies, etc., should be sent to the address: .Dutii. clniieorclin publishing house" (Ll. 6. kartliel, ^Vgent), 6aruer "c ssliami Street L Inciiana ^venue, 8t. l.oui8, Llo." to be sent to. - In Germany, this paper can be obtained from Heinrich 3- Naumann, 36 Pirnaische Strasse, DreSden.

Volume 36. St. Louis, Mon., Jan. 15, 1880, No. 2.

Foreword

to the thirty-sixth volume of the "Lutheran".

(Continued.)

In the last issue we pointed out that our confession, which is laid down in the Concordia Book, is in accordance with the Holy Scriptures and therefore exceedingly glorious. We now want to draw the attention of our readers to a double point, from which the glory of our confession can be recognized and at the same time its scriptural validity can be substantiated.

The ultimate purpose of the Scriptures is God's glory and the poor sinner's comfort and salvation. The correctness of a confession is therefore also recognized by whether this purpose is achieved by it. If the purpose of a confession is the same as that of the Scriptures, it must be pleasing to God. If, however, a confession deprives God of his glory and sinners of their comfort, it is evident that it is contrary to God.

Let us rejoice that we can confidently say: Our confession gives God all the glory that is due to Him, and all the comfort to poor sinners that Christ has purchased and intended for them.

Every heresy is a blasphemy and blasphemy against God. It is true that heretical communities still have pieces of the divine word, and the true believers among them, who hold to these pieces of truth in simplicity, give glory to God even in these pieces, but the heretical communities themselves as such, by teaching and arguing against God's word, do nothing but rob God of His glory, blaspheme and blaspheme God.

If the papists, besides the Holy Scriptures, pass off their traditions as God's Word, if they consider the apocryphal books equal to those inspired by the Holy Spirit, if they do not accept the Holy Scriptures as the only rule and guide of faith and the Holy Spirit speaking in the Holy Scriptures as the sole judge in matters of faith, if they place the pope and prelates above the Scriptures, if they consider the Scriptures to be imperfect.

2c. if the Reformed, Methodists and other enthusiasts use their reasoning to overrule the Holy Scriptures, to master the dear God who speaks in them, to give His words a different meaning 2c., what is this but depriving God of the honor due to Him?

Let us look at what was said about our confessors in the previous number. How humbly they submit to God's Word, the writings of the apostles and prophets, what holy awe they have before the majesty of Him who speaks in the Scriptures, how willingly they take their reason captive to the obedience of Christ! How anxious they are not to depart even a finger's breadth from this single rule and guide; with what holy earnestness do they reject and condemn everything that is contrary to this word of the great, majestic God! How zealous they are for every word of sacred Scripture as for a word spoken by the Holy Spirit! "Do they think," they reproach the papists in the Apology (öl. 107.), "that the Holy Spirit does not set His word with certainty and deliberation, or does not know what He speaks?" How earnestly do our confessors affirm that there is no other interpreter of the sacred Scriptures than the Scriptures themselves! (Oil. 657.) How decisively do they reject all pleas of carnal reason in interpretation of Scripture! Is this not giving all glory to God?

In the second article on original sin, the Augsburg Confession stands up for the honor of our highly praised Lord Jesus: "Hereby the Pelagians and others are rejected, who do not consider original sin to be sin, so that they make nature pious through natural powers, to the shame of the suffering and merit of Christ. (In the Concordia formula it says: "Now this dispute about original sin is not an unnecessary quarrel, but if this doctrine is rightly conducted from and according to God's Word, and is separated from all Pelagian and Manichean errors, then (as the Apologia says) the good deeds of the Lord Christ and His great merit, as well as the work of grace of the Holy Spirit, will be the better recognized and more praised; God will also be more glorified.

His honor is given, if God's work and creature in man is properly distinguished from the devil's work, by which nature is corrupted. (vool. 1. V. d. Erbs. oel. 574.)

How horribly the name of the Lord is blasphemed by the false doctrine of conversion, in that the enthusiasts praise free will and ascribe to man the power to cooperate in conversion, by further emptying of all power the means of grace through which God works! How gloriously, on the other hand, God is given all glory in our confession, even in this doctrine! The Concordia formula says: "But the Holy Spirit does not work conversion without means, but uses for it the preaching and hearing of God's word, as it is written: The gospel is the power of God to save. Item: Faith comes

from hearing the word of God. And it is God's will that one should hear his word and not stop up his ears. With such a word the Holy Spirit is present and acts on the hearts, so that they, like Lydia in the 16th chapter of the Acts of the Apostles, take notice of it and are thus converted by the grace and power of the Holy Spirit alone, whose work alone is the conversion of man. For without his grace, our willing and running, our planting, sowing and watering are all nothing, if he does not give them the ability to flourish, as Christ says: "Without me you can do nothing. With which short words he denies free will its powers and ascribes everything to the grace of God, so that no one would want to boast, 1 Cor. 1" (Lpit. 2. Vom fr. Willen, öl. 524.).

As by the Pelagians, so also by the Calvinists, Presbyterians and others, God is robbed of his honor. They teach that God does not want all men to repent, believe the gospel and be saved, and that he has condemned a certain portion of men to damnation. This doctrine, as well as the doctrine that finds in man a cause of election to salvation, the Concordia Formula calls "blasphemous and frightful," and after expounding the pure doctrine can justly say: "By this doctrine and declaration of the eternal and beatific election of God's elect children

God given his glory wholly and completely." (veol. 11. N. 723.)

The Apology counters with holy earnestness the papists who invoke the saints and place the merits of the saints alongside the merits of Christ, and think that God also accepts these merits for sin: "Now this is not to be suffered at all; for there they give the honor due to Christ alone to the saints; for they make of them mediators and reconcilers." (Art. 21. U. 224.)

In particular, the honor of God is trampled underfoot by the false teaching of the papists that we are not justified and saved before God by grace, not by faith alone, but by works and merit, that one can do perfect works and thereby earn blessedness with God, that one can also do superfluous works and make them benefit others.

The Augsburg Confession, on the other hand, testifies: "Whoever thinks that he can obtain forgiveness and reconciliation by works and earn grace despises Christ and seeks his own way to God against the gospel. (Art. 20. U. 44.) Concerning the merit of monastic works, it says: "Now what is this but to diminish the glory and praise of Christ's grace and to deny the righteousness of the faith? ... These rob Christ of His glory, who alone makes righteous, and give such glory to their vows and monastic life." (Art. 27. oil. 60. 61.) Of their human statutes she says: "Now this is publicly contrary to God's command and word, to make or command laws to the opinion that one thereby does enough for sin and obtains grace. For it is blaspheming the honor of Christ's merit, if we refrain from earning grace by such statutes." (Art. 28. Al. 65.)

In the Apology it says: "They boast that they can fulfill or keep the law, yet the glory belongs to no one but Christ." (Of Love 2c. n. 113.) "If we trust in our works, Christ is deprived of his glory, Christ is not the reconciler nor mediator." (Id. n. 115.) "Trusting in our own fulfillment of the law is vain idolatry and blasphemy of Christ." (Id. n. 116.) "Such public error and false doctrine of works we condemn; first, that thereby the honor of Christ the right Mediator is taken away, and is given to wretched works, if we will present our works in Christ's stead for a treasure and propitiation of divine wrath and sin: for the honor belongs to Christ alone, not to our wretched works." (Id. n. 121.) "They blaspheme and revile Christ by saying that eternal life can be earned through monastic life." (Art. 27, n. 277.) Of their self-chosen works it is said: "Christ calls these vain, useless services. Therefore they are of no use in propitiating God, as the adversaries say, and the same works, as pilgrimages, they praise: They praise these works as pilgrimages and consider them great and delicious works, calling them "*opera supererogationis*" (superfluous works), "and that which is more shameful, which is even more blasphemous, they give them the honor that is due to Christ's death and blood alone, that they should be the *pretium, that is,* the treasure, so that we may be redeemed from eternal death. Fie on the wretched devil, who may so revile and blaspheme Christ's holy and precious death." (Art. 6. LI. 194.) Zn respects
On the fact that the papists called the Lutheran testimony heresy, the Apology exclaims: "O Lord Jesus Christ, how long wilt thou suffer and endure such public dishonor of thy holy gospel, when our enemies blaspheme thy word and truth? (Art. 27. N. 273.)

The enthusiasts, the Methodists and the like also take part in this vilification of Christ, for they mostly do only their own works, mix justification and sanctification and talk about perfection.

How the Apology gives God all the glory when it speaks of justifying faith thus: "Faith is that my whole heart receives the same treasure, and is not my doing, nor my giving, nor my word, nor my preparing, but that a heart comforts itself and relies wholly on God's giving to us, giving to us, and we not to him, that he showers us with all the treasure of grace in Christ. (Art. 4. N. 95.) "So now, and by this means, God wants to be known to us. He wants to be honored in this way, so that we may receive from him grace, salvation, and all good things, and that out of grace, not because of our merit." (Id. n. 97.) Of the penitent sinner, Luc. 7, it is said: "The woman comes to Christ with the confidence that she will obtain forgiveness of sins from him. This means to recognize and honor Christ, for no greater honor can be done to Christ.

The Concordia Formula says: "We believe, teach and confess that in order to preserve the pure doctrine of the righteousness of faith before God, we must keep the particulis exclusiviZ*), that is, the following words of the holy apostle Paul, by which the merit of Christ is completely separated from our works and the glory is given to Christ alone, with special diligence, since the holy apostle Paul writes: By grace, without merit, without law, without works, not of works; which words all mean at the same time, that by faith alone in Christ alone we are justified and saved." (Lpit-3- N. 529.)

How the papists rob Christ of his honor through their doctrine of the church, of the rule of the pope, is clear. Our church also gives all glory to the Lord Christ in this respect. She describes the church not as the totality of Christians, good and bad, who are led by the pope as the head of the church, but as the totality of believers who truly believe in Christ, the sheep who alone hear the voice of their good shepherd Jesus Christ. In the Schmalkaldic Articles it is stated "that the pope is not *jure divino* or from God's word the head of the whole Christianity; for this belongs to One alone, who is called JEsus Christ." (2, 4. N. 306.) Our confession declares the pope to be the antichrist, that is, the one who sets himself against Christ, robs Christ of glory, and gives himself. "This piece shows tremendously," say the aforementioned articles, "that he is the true end-Christ or Antichrist, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his power, which is nothing,

not ordered or commanded by God. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2,4." (2, 4. U. 308.) The Apology has taken from the Roman

By psrtieutas oxolusiv"" one understands those little words by which all human work and merit is excluded in matters of our blessedness, e.g. only 2c.

According to this, the papists declare the church to be "the supreme monarchy, the greatest and most powerful sovereignty in the whole world, in which the Roman Pontiff, as the head of the church, has complete power over all high and low things and affairs, secular and spiritual, as he wishes and may think, from which authority (he may use it, abuse it, as he wishes) no one may dispute, speak or protest; item, in which church the pope has the power to make articles of faith, to establish all kinds of divine services, to alter the holy scriptures according to his liking, to pervert and interpret them against all divine laws, against his own decree, against all imperial rights, how often, how much and when it pleases him, to sell liberty and dispensation for money, from which the Roman emperor, all kings, princes and potentates owe to receive their royal crown, their glory and title, as from the governor of Christ; for which reason the pope is an earthly god, a supreme majesty, and alone the most powerful lord in all the world, over all kingdoms, over all countries and people, over all goods, spiritual and temporal, and thus has in his hand all things, both temporal and spiritual sword." Of this description the Apology now says: "This definition, which does not rhyme at all with the true church, but does rhyme well with the Roman Pontiff's nature, is found not only in the Canonist books, but Daniel the Prophet paints the Antichrist in this way. If we set such a definition ..., perhaps we would not have such ungracious judges.... But we have to stand by, because we praise and exalt Christ's good deeds." (Art. 7. N. 156. f.)

With regard to the doctrine of the sacraments, our confession is declared against all who change these endowments of Christ, mutilate them, make them mere empty signs, interpret the words of Christ differently, and thus deprive the Lord Christ of His glory. Concerning holy baptism, it is written in the Large Catechism: "Therefore it is a mere knavery and mockery of the devil that now our new spirits, blaspheming baptism, leave God's word and order of it, and regard it no differently than the water that one draws from the well, and therefore drool over it: What shall a handful of water do for the soul? Yes, dear one, who does not know that water is water, if it is to be considered as separating one from another? But how can you take hold of God's order and snatch the best jewel from it, so that God has joined and bound it, and does not want it to be separated? For this is the kem in the water: God's word and commandment and God's name; which treasure is greater and more precious than heaven and earth. Now then, understand the difference, that baptism is much different from all other waters, not because of its natural nature, but because something more noble is added to it, since God Himself puts His glory into it and His power and might into it. Therefore it is not only a natural water, but a divine, heavenly, holy and blessed water, and how it can be praised more, all for the word's sake, which is a heavenly, holy word, which no one can praise enough; for it has and is able to do all that is God's." (M. 487.)

With regard to Holy Communion, our confession gives the Lord Christ the glory of wisdom, omnipotence and truthfulness. The Formula of Concord says: "Forasmuch as our Lord and Saviour Jesus Christ, of whom we are the only teachers

this serious command is given from heaven to all men: *Hun audite*, him ye shall hear, who is not an evil man or an angel, nor only true, wise and mighty, but eternal truth and wisdom itself, and almighty God, who knoweth well what he should speak, and how he should speak it; and is able also to perform and to bring to pass all that he speaketh and promiseeth.... because this true, almighty Lord, our Creator and Redeemer, Jesus Christ, after the last supper, now beginning his bitter suffering and death for our sins, at the sad last time, with great deliberation and earnestness in the institution of this reverend sacrament, ... spoke of the blessed and offered bread: Take and eat, this is my body, which is given for you; and of the cup or wine, this is my blood of the new testament, which is poured out for you for the remission of sins: we owe not to interpret and interpret these words of the eternal, true, and almighty Son of God, our Lord, Creator, and Redeemer, JEsu Christ, otherwise than as fanciful, figurative, strange speeches, as seemeth to our reason, but the words, but to accept the words as they are, in their proper, clear understanding, with simple faith and dutiful obedience, and not to be turned away from them by any objection or human contradiction, spun out of human reason, however lovely they may seem to reason/" (vool. 7. U. 655. f.)

After the Concordia Formula has rejected and refuted the Reformed heresy, it testifies: "From this it appears how unreasonable and poisonous the Sacrament enthusiasts sTH. Beza and others) mock the Lord Christ, St. Paul and the whole Church." However, she does not translate the blasphemous speeches given in Latin, but says that they "speak of it so terribly that even a pious Christian should be ashamed to interpret the same." (Deal. 7. Al. 662.) The Large Catechism calls the enemies of the scriptural doctrine of the Lord's Supper "blasphemers and profaners of this sacrament." (N. 499.)

The Schmalkaldic Articles say of the Papists' theft of the chalice, this terrible mockery of Christ's foundation: "And especially do we condemn and curse in God's name those who not only allow both forms to stand, but also gloriously forbid, condemn, and blaspheme them as heresy, and thereby set themselves against and above Christ, our Lord and God". 2c. (3,6. U. 320.) Of the mass, the Apology says: "First of all, this is the highest dishonor and blasphemy of the Gospel and of Christ, that the evil work of the mass ex opere operato is a sacrifice that atones for God and does enough for sin. It is quite a terrible, ugly preaching and teaching, and a great, unspeakable abomination, that the bad work done by a priest should be counted as much as the death of Christ." (24. N. 267. f.) The Schmalkaldic Articles say: "As Campegius said at Augsburg that he would let himself be torn to pieces before he would let the mass go; so I also, with God's help, will let myself be turned to ashes before I let a sacristan with his work, whether good or evil, be equal to or superior to my Lord and Savior JEsu Christo. Thus we are and remain eternally separated and opposed to one another."

This brief proof will suffice to show that our confession gives God all the glory that is due to Him, that therefore our confession is nothing other than the
Here, in this world, is the practice and rehearsal of the song that the blessed in that world sing eternally, without end, without fatigue, with perfect lips: The Lamb slain is worthy to receive power and riches and wisdom and strength and honor and glory and praise. (Rev. 5:12.) O, what a glorious confession! G.

(Conclusion follows.)

---

hat we believe, teach and confess about the election of grace.

There is hardly any irreligious community or sect to which our opponents have not already counted us Missourians. Because of our doctrine of the church we were made Unrighteous, because of our doctrine of the preaching ministry we were supposed to be Anabaptists, because of our doctrine of absolution we had to be Papists, because of our doctrine of community rights we were declared Independents, and so on. And what has happened in these days? Because of our doctrine of the election of grace we are supposed to be - it is frightening to say - cryptocalvinists, that is, hidden, secret Calvinists! One wants to have seen this, among other things, from the last two reports of our Western Synodal District. *)

Since many of our readers have undoubtedly not read these synodal reports of ours, we would like to repeat here in short sentences what our doctrine of the election by grace actually is, which we also intend to adhere to until our death by God's grace. Then the dear reader may judge for himself whether our doctrine is Calvinistic, or whether it is not rather the pure doctrine of Luther, drawn from God's Word, of our precious symbolic books and of the most enlightened teachers of our dear Lutheran Church.

We admit that in the doctrine of the election of grace, which we have never fully explained in its context, we have emphasized almost only those points about which, especially in our day, error is almost universal. It is now almost universally taught that in becoming blessed everything depends on man's own decision and his own actions, and not solely on God's grace and mercy. Against this we have taken a stand with all seriousness and have tried to prove that, as in all other doctrines, so also in the doctrine of the election of grace, all glory must be given to God alone. Whether we have always expressed ourselves with the greatest caution, so that we could not have been misunderstood, remains to be seen. In this respect, by the way, we not only consider ourselves to be nothing less

than perfect, but to be quite minor disciples of Luther, we are also most humbly willing and ready to accept good teaching from anyone in this respect, whoever can give us the same, even if it were a child.

So we leave here a number of sentences from the doctrine of the election of grace, of which we testify before God that they contain and express our faith and our teaching about this highly important and mysterious article of our most holy Christian faith. At the same time, where it seems necessary, we will add to our sentences some already cited in our synodal reports and some new ones.

As is well known, we are not the first confessional Lutherans to be accused of being crypto-Calvinists; Samuel Huber once made the same accusation against those Lutheran theologians who did not want to depart from the doctrine of the Concordia Formula of Grace Election.

We enclose testimonies from our Concordia Book and from the private writings of orthodox theologians, from which only men can see that our doctrine is not a new one, unheard of in our church, but the old, true Lutheran doctrine.

1st set.

We believe, teach and confess that God has loved the whole world from eternity, created all men to blessedness, none to damnation, and earnestly desires the blessedness of all men; and therefore we wholeheartedly reject and condemn the Calvinistic doctrine which is contrary to this.

2nd set.

We believe, teach, and confess that the Son of God came into the world for all men, bore and atoned for all men's sins, and completely redeemed all men, none excepted; and therefore wholeheartedly reject and condemn the Calvinistic doctrine contrary to this.

3rd set.

We believe, teach, and confess that God calls all men earnestly through the means of grace, that is, with the intention that through them they may come to repentance and faith, and also be preserved in the same to the end, and thus finally become blessed, to which end God offers them through the means of grace the blessedness acquired through Christ's satisfaction, and the power to take hold of the same in faith; and therefore wholeheartedly reject and condemn the Calvinistic doctrine contrary to this.

4th set.

We believe, teach and confess that no man is lost because God did not want to make him blessed, passed by him with his grace and because he did not also offer him the grace of permanence and did not want to give it to him, but that all men who are lost are lost through their own fault, namely because of their unbelief and because they have stubbornly resisted the word and grace to the end, which "contempt of the word is not the cause of God's providence (vel praescientia vel praedestiontio), but of man's perverse will, which rejects and perverts the means and instrument of the Holy Spirit, which God has granted him by profession, and resists the Holy Spirit, who wants to be and works powerfully through the word, as Christ says: How often have I wanted to gather you together, and you did not want to, Matth. 23, 37." (Concordienbuch p. 713.) Therefore we wholeheartedly reject and condemn the Calvinistic teaching that is contrary to this.

(to be continued)

Papist Stupidity.

In the "Lutheran" of November 15 of last year we brought a note from a papist paper in which all popes were praised for their "great dignity and great piety" with regard to their lives. In order to point out the false nature of this assertion, we cited two popes and some of their shameful deeds and noted that a large number of popes had led a thoroughly godless life. A local papist paper takes occasion from this to unleash a flood of invective against Luther and the Lutheran Church. At our request, it wants to prove to us that Luther was steeped in all the vices.

of which the popes are accused. This St. Louis fighter for the papacy does not need to make any effort. If he really wants to lie about Luther's change, he only needs to print certain books written centuries ago by his papist fathers about Luther's life. If he wants to do something else, he can also print the book of the Lutheran preacher Möller, "*Lutherus defensus*" *), in which the papist lies are refuted.

Contrary to his "co-religionist" in the "*Catholic Times",* our St. Louiser admits that some popes, about ten, have led an "unsoluble" life, which the Lutherans call "bad". So only ten popes are said to have led an "unsoluble", not downright bad walk! This reveals a piece of papist morality, which only wants to call murder, adultery, sexual intercourse, incest, the erection of houses of incest, violation of oaths, etc. "unrighteous," not downright bad. Platina, the papal librarian under John IX, shows more moral feeling and calls some popes of his time "abominations and monsters" (monstra et portenta). Also in the number of "unsolvable" popes the papist scribe here is quite wrong. The Franciscan monk Wilhelm Occam may teach him about this. He writes: "With regard to many popes, the Church has erred in considering them holy men. History testifies that there have been about 27 appointed Roman bishops who, after they became popes or when they became popes, have been involved in the greatest public and open abominations. They have been guilty of heresy, idolatry, the intrusion into office, blasphemy, fornication, and many other heinous sins." Occam lived and wrote in the first half of the 14th century (d. 1347). By his time, he already counted 27 "unsavory" popes. After his time, people like John XXIII, Innocent VIII, Alexander VI, Leo X and others still ascended the Roman See. Of these, John XXIII, formerly a pirate, was accused by the Conciliar of Costnitz of fornication with maids, with 300 nuns, adultery with women, incest with his brother's wife. Innocent VIII was the father of 16 children.

But this only in passing. The foolishness of our St. Louis papist scribe is mainly shown in the following expression: "Just the few (!) popes, who have not led a way of life corresponding to their dignity, provide the most convincing proof of the infallible teaching authority in the Catholic (meaning the papist) Church; for no one, neither Luther, nor anyone before him, nor anyone after him, has ever been able to prove that one of these unredeemable popes has ever taught even the slightest false doctrine.... Neither in doctrines of faith nor in doctrines of morals can false doctrine be proved. How happy Luther would have been if it had been possible for him to prove any heresy against these popes!" That makes one's mind stand still! What are Christians made of

The Luther Defended, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of 2c. Briefly and neatly written by Johann Möller, Dr. of the Holy Scriptures, Pastor of the main church of St. Peter. Scripture, pastor of the main church St. Petri, senior of the honorable Ministerii and Inspector of the schools in Hamburg. St. Louis, Mo., 1868. To be obtained from "Concordia-Verlag". Price: 75 cents postage paid.

Heresies proven? From the Holy Scriptures. From this Luther proved that the papacy at Rome was founded by the devil and is antichristianity, because in the main articles of Christian doctrine, especially in the article about the justification of the sinner before God, it teaches the exact opposite of what Christ and the apostles taught. Luther writes in the Schmalkaldic Articles: "From this it follows that all that which the Pope has done and undertaken out of such false, "free", blasphemous, arrogant authority has been and still is a vain devilish story and business, to corrupt the whole holy Christian church (as much as was interested in him) and to disturb the first main article of the redemption of Jesus Christ.... If one distinguishes Pabst's doctrine from the Holy Scripture or contrasts it, it is found that Pabst's doctrine, where it is best, is taken from the imperial pagan law and teaches secular dealings and courts, as his Decretales testify. After that, it teaches ceremonies of churches, clothes, food, people and children's play, larvae and folly without measure, but in all this nothing at all of Christ, faith and God's commandments. Finally, it is nothing but a vain devil, since he practices his lies of masses, purgatory, monasticism, his own work and worship (which is the true papacy) above and against God, condemning, killing and tormenting all Christians who do not raise and honor such his abomination above all. Therefore, as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or end-Christ, to be head and lord in his reign. For lies and murder, body and soul, to destroy eternally, that is his papal regiment actually, as I have proved the same in many books". (Schmalk. Art. Theil II. Art. IV. Müller, p. 306 ff.)

However, not only Luther proved the popes wrong, but also the popes themselves did so. Many popes have contradicted themselves in their "Decrees". Of these, only a few examples. Leo II, in reference to Honorius I, says: "We curse Honorius, who, instead of glorifying this apostolic see with the teaching of apostolic tradition, has attempted to impiously corrupt and overthrow the pure faith." Here either the "infallible" Honorius or the "infallible" Leo

erred. A third is impossible. The bishops (already called popes by the papists) Leo the Great and Gelasius, also the pope Paschalis II- (d. 1118) declared the chalice removal ungodly, desecrating the sanctity and robbing the church. Since the 12th century the counter-sanctified doctrine and practice is valid in the Pabbacy. Gelasius and Nicolaus I speak out about the Lord's Supper in such a way that a transformation of the elements is excluded. Since 1215 the "infallibles" teach the opposite. Stephen VI mocked the excavated body of his predecessor Formosus by the farce of a judicial proceeding in which his decisions and orders were declared null and void. This struggle of an "infallible" successor against an "infallible" predecessor continued for some time. Platina, the papal librarian mentioned above, writes: "After Stephen this custom has been held that the preceding popes' acts have been either invalidated or entirely annulled by the succeeding ones." Leo X recommended the Erasmian translation of the New Testament, Paul IV placed it on the Indian of the forbidden
Books. Sixtus V published an edition of the Vulgate in 1590, declaring it infallible and ordering "with threat of banishment and divine disgrace that this and no other be recognized as authentic and that not the slightest change be made in it." But the "infallible" Sixtus had declared such an erroneous work infallible that his more infallible successor, Clement VIII, despite the threat of ban and divine disgrace from his predecessor, organized a new edition which improved upon 2000 errors of the Sistine edition. - —

We could give a number of examples, according to which one pope contradicted the other. The above may suffice for this time.

Finally, we are admonished by our papist to stop the fight against the papacy. Christianity is, after all, the religion of love, then our struggle against Pabstry would only be fruitless; we would not be able to eradicate it. "Christianity is the religion of love": does this statement from the mouth of a papist not sound like mockery and derision? Think of how the papacy has always raged against Christians, whom it calls "heretics," with sword, stake and torture! Think of the persecution of the Albigensians and Waldensians, of the Inquisition in Spain and Portugal, of the raging against the non-Catholics in England, Ireland, the Netherlands, France, Italy, Bohemia and Thorn. Think of how popes promised forgiveness of sins and the Kingdom of Heaven to all those who would help to exterminate the "heretics"! Remember how Gregory XIII, when he received the news of the so-called Parisian blood wedding in 1572, in which 40,000 Protestants were slaughtered according to the "lowest" indication, went to the church at the head of his cardinals in order to make a

Te Deum, illuminate the city, fire shots of joy and strike a memorial coin in memory of the outrageous atrocity. Yes, it is the pabstry of which St. John writes in Revelation, chap. 17,6: "And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus." And because Christianity is the religion of love, as the Papist rightly says, it follows that the Papacy is the antichristianity, because eS, as history testifies, has always written persecution and murder on its banner wherever it had power. We Lutherans do not hate the papists, but feel deep compassion for the poor people who, in spiritual blindness, abandon Christ's word and believe the pope's lies to their eternal ruin. But we hate the Pabstacy, the antichristic teachings and the antichristic kingdom of the one who claims to be the infallible representative of Christ on earth. We must hate the papacy because it hates our highly praised Lord and Savior, blasphemes His holy word, reviles His precious merit and deprives the souls bought by Him through blood and death of their salvation. Woe to us if we cease to "warn" Christians against him who is "the man of sin and the child of perdition. He is an abominable man who exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god and pretends to be God.
Which future happens after the effect of Satan with all kinds of lying forces and signs and

miracles and with all kinds of seduction to unrighteousness" (2 Thess. 2, 3. 4. 9.). Nor should we be deterred from bearing witness to what our pope scornfully reproaches us with, namely, that we will not eradicate the papacy after all. No, we know it, we will not eradicate the papacy. We do not give in to the hope, which some in so-called Protestant Christianity seem to live by, that Pabstism will be crushed "by the wheel of world history. The Holy Scripture says that the Lord Christ will "put an end to him (the Antichrist) by the appearing of his future", i.e., on the last day (2 Thess. 2:8). But still we have to fight against Pabstism in word and scripture, as much as God gives grace, in order to open the eyes of this or that blinded person, God willing, and to save the souls entrusted to us from the "powerful error" (2 Thess. 2, 11.). We also know that the pope and his servants especially hate us Lutherans, because the Lutheran Church, according to the marks given in the Holy Scriptures, has recognized the pope as the Antichrist and calls him by his real name before the world. We also know that the papacy, should it come to rule here by God's fate, would rage especially against the Lutherans with its old weapons, with sword and funeral pyre. It cannot change its ways and stop raging against the confessors of Christ until it sinks into the flames of the last day. But we have someone who is stronger than the prince of darkness and his most prominent servant, the papacy - we have our Lord Jesus Christ. With Him, we ultimately remain masters of the situation, even in the midst of persecution and bodily death. In the meantime, however, we pray:

Preserve us, O Lord, in thy word, and prevent the murder of the pope and the Turk, who would overthrow Jesus Christ, thy Son, from thy throne.

F. P. [Beeper]

† Georg Philipp Speckhard. †

As the dear readers of the "Lutheran" have already learned briefly in the number of December 1, 1879, it has pleased our faithful God in His unsearchable but always gracious wisdom to bring home on November 20, 1879, Pastor G. Ph. Speckhard, the director and main teacher of our deaf-mute institution at Norris near Detroit and pastor of the congregation at Roya! Oak, by a sudden death from this valley of misery to eternal rest. He had already aged considerably during the past year, and his strength, consumed by an ever-increasing liver and kidney ailment, had greatly diminished. Nevertheless, he continued to work restlessly and tirelessly in his profession. Thus, on November 20, as always, he had again accomplished his so very strenuous day's work, his state of health having been that usual in recent times. Still after the regular school hours, although already very exhausted, he took care of some of the weakest students at about seven o'clock in the evening, and it happened that in the middle of the work, moved by the flow of a stroke, he suddenly sank down on a chair. His consciousness was immediately gone; he began to gasp and twitch in spasms, and by nine o'clock he had already suffered. So unexpectedly quickly God unharnessed this his faithful servant and made his arduous pilgrimage
He had a blessed end, but by doing so he put our institution and all of us into great mourning.

On Sunday afternoon, November 23, the dear corpse was then buried in the ground with great participation from all sides. Pastor Hügli held a short service at the institution; the undersigned delivered the funeral oration on Is. 40, 31 in the local Trinity Church, which was decorated with the signs of mourning, and Pastor Schwankovsky said a prayer and words of comfort at the grave.

Now the dear readers would certainly like to be told the course of life of the proven servant of Christ and his church who was taken from us. The undersigned, according to the records of the grieving widow and close friends of the deceased, will herewith, as best he can, draw a short sketch of the ways God went with this servant of his.

Pastor G. Ph. Speckhard was born on January 22, 1821 at Wersau in the Grand Duchy of Hesse. He lost his father very early through death. Even in his tender youth, a tendency to solitude was prevalent in him. He found little pleasure in the games of his comrades. His greatest wish was to be able to study one day. But the circumstances of his widowed mother did not permit this. Since he had neither inclination nor aptitude for agriculture or any other business, he at least achieved so much that he was able to take private lessons with the local teacher, a close relative of his, after his confirmation and then attend the school teacher seminar in Friedberg. Here he studied diligently and with pleasure, and only the religious instruction he received did not satisfy him in any way. After passing his exams, he entered the private institute for the deaf and dumb run by Dr. Roller as an assistant teacher, and after a few years became a regular teacher and, when the institute became a state institution, a civil servant. Already as a substitute teacher he used his then still very small salary mainly for the acquisition of good books, especially religious content, and searched and researched incessantly for the one thing that is necessary. Gradually, several young and older people, also several candidates from the local seminary, who found nothing for their souls in the church, came together and sought edification among themselves. They did not leave the church, however, but rather formed a little church within the church according to the way of the time. Even if many of them later went other ways, even if some of them proved to be unfaithful, there were still those with whom Blessed Speckhard remained in heartfelt and intimate fellowship in the Lord Christ even after long years, although spatially separated, e.g. with Hm. Pastor Weyel and others.

He devoted himself wholeheartedly to his profession as a teacher of the deaf and dumb and always sought to be not only a teacher of earthly knowledge for poor children, but primarily a guide to eternal life. After he married Sophie, née Schneider from Frankfurt, he always had some deaf-mutes in his family, whom he then taught privately, especially teaching them the Word of God. It is quite natural that, with his well-known attitude, this did not come off without much unpleasantness and offending on the part of his superiors.

At that time there was also a great movement in the national church; many pastors recognized the union in matters of faith as a sin and testified against it orally and in writing, even though in the national church they were
remained. It goes without saying that Blessed Speckhard was no stranger to these movements. Together with his wife, he searched for what was right according to God's word, got to know the pastors Löhe, Brunn and Hein and soon came to the conviction that if the union is sin, it must also be sin for the one who has recognized it to remain in it. This now became a question of life for him; for he could tell himself that by leaving the national church his whole present position was at stake. If he had been engaged in any kind of business or trade, his resignation would not have had so much to do with it; but with a civil servant the matter was different. It was a difficult time for him and his wife: on the one hand, the conviction that he had to resign, and on the other hand, the conviction that he would lose his livelihood at the same time. In addition, many dear friends declared the resignation unnecessary and premature, and their mutual relatives did not agree with them at all. This state of affairs would probably have lasted even longer; pushed to a decision by the birth of a son alone, they declared their resignation from the national church, stating their reasons. The answer was, as was to be expected: dismissal from the office, at the same time with the prohibition to establish a private institute or to work as a private teacher.

Already several years before, some friends had given up their profession, had gone to Neuendettelsau to Pastor Löhe, in order to prepare themselves there for the holy ministry and then to emigrate to America to take up a preaching ministry, and had asked Blessed Speckhard to do the same. But at that time he had not been able to recognize it as the will of God to leave his profession and choose another, since he was much too fearful of his conscience to do anything without having the firm conviction that he was acting according to God's will. But now it was different. Pastors Hein and Brunn smelled a definite change, and since he also recognized the teachings of the Missouri Synod as the right ones, he decided in God's name to leave the old fatherland in order to be able to serve the kingdom of God in the new homeland without any doubts of conscience.

After a short stay at the Fort Wayne seminary, he received a call to the Hillsdale, Mich. congregation, where he remained for two years. Then he accepted a call from the congregation at Sandy Creek near Monroe. Concerning his four years of ministry at this parish, an old, proven fellow minister gives him the following testimony: "As soon as he came to my former branch at Sandy Creek near Monroe, we immediately became the most intimate friends. Although he had his weaknesses, like every child of God on earth, I came to know him as a true disciple of Christ who could say of himself: I believe, that is why I speak'; as a man of absolutely pure character, as a true Israelite without falsehood. He worked in this church with pastoral faithfulness and diligence; he did not seek his own honor and benefit, but only the honor of his Lord Christ and the salvation of the souls entrusted to him. At the same time, his conduct was pure and unobjectionable, so that his memory is still held in high honor in this congregation. He cultivated the warmest brotherly fellowship with me. We were together often and often to support each other with advice and comfort, as long as

he stood here." From here, the Lord of the Church transferred him to Sebewaing, where he remained for more than six years, and then received his last appointment at the Deaf and Dumb Institute at Royal Oak, and at the same time as pastor of the small congregation there.

He did not choose or leave any of the different spheres of activity according to his own will. His only wish was to be found in the will of God, regardless of whether it would be easier or harder for him, whether his income would be smaller or larger, if he could only say: "It is my God's will. All the congregations he served retained a loyal attachment and love for him. The last six years at our institution were admittedly very strenuous and exhausting for him. He lived completely for his poor deaf-mutes, with whom he treated like a father with his own children, and worked tirelessly on them, and so, as already told, death overtook him in the middle of his work.

But to the Father of all mercies be praise and thanksgiving for all the good He has bestowed on His Church on earth through this faithful servant, in-
Especially for the fact that through him He has helped our dear institution so much and has led so many poor deaf-mutes to the knowledge of His Savior. May He also hear our prayer and let us soon find another man who, according to His will, can replace the blessedly departed one at our institution. C. H. Rohe.

To the ecclesiastical chronicle.

Abroad.

Shortage of preaching ministry candidates in Germany. In the past, there was a great abundance of candidates in Germany, who often had to wait a long time for employment and therefore had to take over the office of so-called home teachers. However, the more unbelief got the upper hand and therefore the office of preaching came into contempt, the smaller the number of parents became who were willing to have their sons prepared for the holy office of preaching. For this reason, the Oberconsistorium in Munich recently issued a decree to the preachers and an address to the congregations. In the decree, the preachers are admonished to take into account the
The parish priests are asked to willingly take on the greater work imposed on them by the many vacant parishes, not to ask for easier positions, and not to refuse appointments to more difficult posts. In the address to the congregations, they are assured that although more than 50 parishes are currently vacant, there is no thought of recalling them, and the exhortation to the congregations to persevere patiently and to encourage talented young people to study theology is added. Unfortunately, we also have to complain about the lack of candidates for the pastorate and for the office of the so-called inner mission. As often as we have dismissed students from our seminaries in June for a long series of years, we have always had to exclaim with heavy hearts: "What is this among so many?" O dear Christian parents, to whom God has given pious and gifted sons, consider how once Luther, when our church was in similar distress, called upon the preachers in the preface to his Small Catechism to remind the parents also of this their Christian duty with seriousness. In that preface, Luther addresses the preachers thus: "In particular, urge parents there to govern well and to bring children to school, indicating how they owe it to them to do so, and if they do not do so, what a cursed sin it is.
they do: for they overthrow and devastate both" God's and the world's kingdom, as the worst enemies of both" God and men. And mark out what terrible harm they do, where they do not help children to pastors, preachers, scribes, etc., that God will punish them terribly for it. For there is need to preach here; the parents and authorities are now sinning in this, so that it cannot be said that the devil also has a cruel thing in mind. Consider, dear Christian parents, that we are now living in a time in which most baptized Christians no longer want to know anything about the church and the preaching ministry, and therefore naturally want even less to give their children to become preachers and help build the church or the kingdom of Christ. Therefore, the duty to care for the preservation of the preaching ministry rests on you few remaining Christians. Oh, be sure, if you sacrifice your dear children to the Lord by letting them become preachers or church school teachers on earth out of love for Christ's kingdom, neither you nor your children will lose anything by it, but God will then, out of great grace, consider himself your debtor and bless you abundantly for Christ's sake, both temporally and eternally. W. [Walther]

Free Church. It has been told before that the consistory of Stade confirmed the election of a public denier of the divinity of Christ as church leader, despite the fact that believing members of the congregation had protested against his election. This caused many in Hanover to leave the regional church and join the Harms' Separate Church. When a young man from Schneverdingen announced his resignation before the registrar, and was asked about the cause of this, he answered: "I cannot stay where dirt and filth is thrown at the crown of the Lord Jesus." W. [Walther]

A Thank You Refund.

Already in the last issue of this newspaper, we reported an essay from the Saxon "Free Church" by our dear pastor F. Brunn in Streben in Nassau,

in which he reports his resignation from office and the simultaneous closure of his proseminary. The same message has now reached us for the "Lutheran", with the following closing words for his former students here and other numerous brothers and friends: "In addition to divine grace, I also thank most sincerely my dear friends and brothers in America, as well as my beloved old students, who have supported me so abundantly in the course of this year. Yes, when receiving so many gifts of love, St. Paul's words Phil. 4. often came to my mind and I had to exclaim with the holy apostle B. 18: ‚Ich habe Alles und habe überflüssig, ich bin erfüllet, da ich empfing, das von Euch kam, ein süßer Geruch, ein angenehm Opfer, Gott gefällig/ Eure Liebe, die sich so sichtlich mir erwiesen hat, hat auch mir Eure Gaben doppelt süße und angenehm gemacht; dankbar und von Herzensgrund wünsche ich Luch darum mit St. Paulo V. 19.: Mein Gott erfülle alle Eure Nothdurft nach seinem Reichthum in der Herrlichkeit in Christo JEsu! To God and our Father be glory forever and ever.' Amen.

Steeden, in December 1879. F r. Brunn."

Inaugurations.

On the 4th Sunday of Advent, by order of the honorable Mr. Praeses Strafen, I inducted Rev. F. W. Johl at Town Hart, Winona Lo., Minn. assisted by Revs. Bürger and Rüdiger, and Rev. Hlllemann, Jr. (of the venerable Wisconsin Synod) instituted. D. Kothe.

Address: Rov. F. 6odl, 8 "rt, Mivov" Co, Llion.

At the request of the honorable Mr. F. I. Biltz, pastor I. Proft was installed in the Lutheran St. John's congregation at Stringtown, Cole Co, Mo, on the Sunday after New Year's Day by the undersigned. C. Cousin.

Address: 8ev. krott, LtriaAtova, Cols Co, Klo.

On the 24th Sunday after Trkn. 1879, Pastor I. M. Maisch was introduced to his new congregation at West legua by order of the honorable Presidium of the Western District by me, assisted by Pastors Kaspar and Klindworth.

C. L. Geyer.

Address: Rsv. N. Nalsok.

Lox 20th Ciäälnxs, Des Co, Dsxas.

On the Sunday after New Year's Day, Rev. A. W. Bergt was introduced by me to his congregation at Tecumseh, Nebr.

K.TH. Grüber.

Address: "sv. Lerxt.

Box k. I'ocumsek, Foknson Co., Rsdr.

Church dedications.

On the 4th Sunday of Advent the newly built church of the Lutheran ZionS congregation at Philo, Thampaign Co, III, (a frame building 26X40) was dedicated to the service of the Triune God. Pastor MartenS preached the dedication sermon. In the afternoon Rev. Week! preached in English. Undersigned said da dedicatory prayer. C. Baumann.

On the 2nd Sunday of Advent, the Lutheran congregation of St. Peter's in Pe la, Shawano County, Wales, a branch of the Bethlehem congregation there, dedicated its newly built church to the service of the Triune God. Festive preachers were the pastors Ch. Markworth, Diehl, Ebert and Stute. G. Barth.

Conference - Displays.

The mixed pastoral conference of the 2nd District of Minne- sota will meet, s. G. w., February 3rd to 5th at the home of Rev. D. Kothe at LewiSton, Winona Co" Minn. as the undersigned is no longer at his early place. F. Iohl.

The Dodge-Washington Lounty mixed conference in Wisconsin will meet, s. G. w., Monday, January 19, to January 21, at the home of Rev. Conrad, near Theresa.

C. Mayerhoff.

The mixed German-Norwegian conference of central and northern Wisconsin will meet, s. G. w., January 27-29, at the hands of Rev. E. G. C. Markworth. vals-Statioo. Only in the evening 84 o'clock the train comes from the west. Only in the morning from the east. H. Erck.

The Southern DistrictS Conference of Iowa will assemble, God willing, on February 10 at the home of the undersigned. Ph. Studt.

On the lOth and 11th of February La Porte Specialconfcrenz to La Porte. G. Rosenwinkel.

For your consideration.

All communications for the paper should be sent to the editor at the address: "Lutheraner", Couoorcki" 8vm!uar^, 8t. Louis, No., to be sent here.

Letters containing business, orders, "bbestellungeu, funds, etc., find to address: "Lutk. Couvorckia-Verlax" (N. 6. "artdel, äxent), Corner ok Miami 8trest L InSiaua 81. Louis, No.

Entered the "äffe of the Illinois District-:

For the synodal treasury: part of the harvest festival collrcte from Baumgärtner's congregation in Huntley §3.25. k. DörmaunS Gem. in Aorkville 12.50. By k. Döderlrin in Homewood, Harvest Festival!!!, 16.00. By k. Wehrs of Gem. in Lake Zurich 7.80. k. Dorn- Gem. in Pleasant Ridge 13.M. By k. Nuoffer in Eagle Lake by D. Meyer 3.00. WeibnachtSfest- Collecten: by the Gem. in Addison 56.23, k. DunsingS Gem. in Strasburg 9.00, ?. H. Schmidt's congregation in Schaumburg 15.35 u. k. Hahns Gem. in Staunton 7.00. By ?. Flachsbart in Dorsey two communion scollect 8.75. By k". Wagner in Chicago from Mrs. Beduhn 1.00 (for the Kingdom of God) and from the Gem. 36.50. k. M. Große'S Gem. in Hartem 7.60. D. Bergen- Gem. in Prairie Town 10.00. ?. BaumgartS Gem. in Darmstadt 5.25. By ?. A. Sieving of Gem. in Egypt 1.56. k. MartenS' Gem. in Danville 12.85. L. Balgemann in Addison 1.75 u. H. Plagge there .90. By Ch. HänSgen of the Gem. in Rock Island 30.00. (Summa §259.29.)

For inner mission: N. N- in Addison .50. Chicago bus: by k. Wunder by E. Reinhardt 2.00 & K. Mickow 4.00; by k. Hölter by N. N., placed in the collection bag, 2.00; by k. Engelbrecht by H. Engel, Sr. 1.00; by I".

Bartling by K. Neubauer 1.00. k. Rirdels Ge", in Bloomington 9.60. By k. Mrnnicke in Rock Island from Misfionsver. 7.00. ?. Mariens' Gem. in Danville 9.15. By ?. Steege in Dundee by H. W. 1.00, k. Steege and Gem. 9.50. By k. Wehrs by F. Elußmann 1.00. (p. §47.75.)

For inner mission in the West: CommunionScoll. from the congreg. in Effingham by H. Koboldt 5.75. By k. F. P. Mrrbitz in Beardstown "by some friends" 6.00. W. Grote in Addison 1.00. (S. §12.75.)

For inner mission in TeraSr k. A. D. Greifs Gem. in Thandlerville 13.00.

For the Negro Mission: Through k. Miracles in Chicago from the MissionSvüchse of the women 5.60. Through k. Wagner das. from Mrs. Bkduhn 1.00. (S. §6.60.)

For poor students in St. Louis: By k. Mennicke in Rock Island from the Misstonsverein 8.00. By k. Krebs from sr. Filial-Gem. in Willst" Creek for Dörmann 3.00. By k. Surcop in Chicago from the ZünglingSver. for W. Lrwerenz 12.50 u. for F. Otte 12.50. (S. §36.00.)

For the college household in St. LouiS: Weihnacht-Toll, from k.. A. H. Brauer's Gem. in New Brunswick 13.75. by ?. Steege in Dundee from the communion coffee 5.00. (S. §18.75.)

For poor students in Springfield: by k. Wagner in Chicago from the Maidenver. 25.00. Through ?. Miracle that. from the women in sr. Gem. for I. Hoyer 6.00 and for G- Sond" hauS 10.00. By k. Pissel in Benson from P. T. for I. E. A. Müller 5.00. (S. §46.00.)

For the college hauShalt in Springfield: By ?. Steege in Dundee from the supper coffee 5.00.

For poor students in Fort Wayne: By k. Miracles in Chicago from the JünglingSver. for I. Meyer 10.00 and from the women in sr. Gem. for F. Drögemnller 3.00. By ?. Cancer from sr. Filialgem. in Willow Creek for Dörmann 3.00. By k. Wagner in Chicago by G. Koller for C. Koller 20.00. By ?. Hölter the. by sr. Ge", for A. Bünger 22.00 and for W. Köpchen, thank offering by Mrs. Sophie Zelms, .50. (S. §58.50.)

For the college household in Fort Wayne: By k. Steege in Dundee from the communion coffee 5.00.

For poor students in Addison: By k. Hansen in Worden for A. F. Ahnrr: by some youngsters 9.05, on A. LükerS infant baptism ges. 3.30 and of N. N. .65. By k. Stärken in Baltimore, Md. for Paul Sommer of the women's vrr. 5.00, of the virgins' vrr. 10.00. From Chicago: by k. Engelbrecht of the TinySver. for Jul. Trapp 10.00: by k. Succop from A. Wille for W. Ernst 2.00; by ?. Hdlter for C. Kambriß, thank offering by Mrs. Sophie Zelms, .50. by Kasfirer I. Birkner for And. Frickr 15.W. Bon of the comm. in Lake Creek, Mo. for H. CharlS 7.00. (S. §62.50.)

For poor & sick pastors". Teachers: By k. L. Lochner in Chicago from P. and T. "Ueberschuß in der AbendschuleKasse" 5.00. By k. Hahn in Staunton from A. Sievers 3.00. (p. §8.00.)

For k. F. JSke; k. M. Otto in SadoruS 1.00. By k. Pissel in Benson from P. T. 5.00. (S. §6.00.)

For the widow's fund: By k. F. P. Merbitz in BeardStown, from some friends' 6.00. By ?. Dunsing in Strasburg, Toll. at I. UlmerS Hochz., 4.00 and contribution from himself 4.00. Contribution from k. H. Flachsbart 5.00. By k. A. Sieving in Manito by H. Schnellt 1.00. W. Grote in Addison 4.00. By W. Martin in Altamont, Toll, at G. AdermannS wedding, 2.90. (S. §26.90.)

For Wittwe Ruhland: by k. P. Hansen in Worden from Mrs. Gerdom 1.00 u. by k. Hölter in Chicago by Mrs. Marie Keller .50. (p. §1.50.)

For the congregation in Spirit Lake, Iowa: k. WaanrrS Gem. in Chicago 23.50. By k. Engelbrecht das. v. H. Koopmann .50. (p. §24.00.)

For the deaf-mutes in NorriS: By k. A. H. Brauer in Neu-Braunschwrig by Mrs. Henke 2.00. By k. Steege in Dundee: Gratitude offering by Mrs. Haaker 2.00, deSgl. by Mrs. F. Mascher 5.00 u. by N. .50. (S. §9.50.)

For orphanage at St. LouiS: By k. Flaxbeard in Dorsry, Loll. on Christmas Eve, 4.50. k. BergenS Gem. in Prairietown 2.45. (S. §6.95.)

For the orphanage near Boston: By k. Surcop in Chicago by Carl Gäbt 1.00.

NS. In my receipt ("Luth. No. 1.) lieS: "For the widow's fund: from k.. M. Eirich- Gem. in New Minden (not Ehester) §21.00.

Addison, III, Jan. 2, 1880; H. Bartling, Kasstrer.

Entered the Middle District coffers:

For construction of pro frssor housing in Fort Wayne: From ?. Werfelmann- Gemeinde in Neu-Dettel-au §8.00, ?. Sirk in Taylor- Creek 1.65. Its comm. 4.35. k. SchäferGem. in New Boston 10.00. By I>. Schmidt in Indianapolis 1.00. k. Sauer- Gem. in Dudleytown 21.00. k. WeyelS Gem. in Darmstadt 20.00. k. Fischer- Gem. in Seymour 6.14.

For k. Brunn: k. Schmidt-Gem. in Indianapolis 7.00.

For Wittwe Ruhland: k. Jor' Gem. in Royal Centre 1.25, au- whose Gem. in Pulaski by St. Ploß 3.00, A. Simmermacher 2.00, I. Ploß 1.00. k. EvrrS' Gem. in Bingen 6.00.

For the comm. in Niedrr-Planitz: k.Brakhage'sGem. 9.70.

For the community in Elkhart, Jnd.: k. Brakhage'S Gem. 9.30. k. Zschoche'S Gem. in Marion Township 12.00.

For the community in Ford Co, Kans.r k. EverS' Gem. in Bingen 6.39.

For the emigrant mission in New Jork: k. Werfclmanns Gem. in Neu-Dettel-au 5.00. Gem.-Glieder in Bingen 3.00.

For poor students in Fort Wayne: Mr. A. Salomon at Fort Wayne 2.00. Part of the HochzritS-Collecte at k. Haffold at Huntington 5.60. Wedding roll. at Mr. Dröge by k. EverS for Brunn'sche Zöglinge 7.16.

To the seminar household in Addison: k. WerfelmannGem. in Neu-Dettel-au 5.00.

For the Tollege-Hau stop in St. LouiS: k. Werfelmann- Gem. in Neu-DrttelSau 5.50.

To the college household in Springfield: ?. Werfelmann- Gem. in Neu-Dettel-au 7.00.

To college hauShalt in Fort Wayne: k. WerfelmannGem. in Neu-Dettel-au 5.50. k. RunkelS Gem. in Aurora 5.00.

For inner mission: k. Werfelmann'S congreg. in NeuDrttelSau 7.00. ?. Zschoche'S congreg. in Marion Township 12.00. ?. NützelS Gem. in Columbus 8.09. vc. SiblrrS Gem. in Fort Wayne 25.00. Mrs. N. N. by k. Jüngel for dcn West Distr. 50.00. k. Sugar- Gem. in Defiance Co, deSgl. 8.00.

For sick, poor pastors and teachers: k. RunkelS Gem. in Aurora 10.00. k. Schmidts Gem. in Elyria 11.80.

For the Negro Mission: R. N. in Seymour 2.00.

For the synodal treasury: k. Werfelmann congreg. in NeuDrttelSau 5.00. k. Jor' Gem. in Logansport 5.75. k. Mertz' Gem. at BrownStown 8.10. k. Zschoche'S Gem. at Marion Tihp. 19.00. k. Schmidt's Gem. at Elyria 12.35. k. MryerS' Gem. in Adams Co. 20.14. k. EverS' Gem. in Bingrn 17.78. Dr. Sihler- Gem. in Fort Wayne 70.25. k. Stubnatzy'- Gem. that. 64.M.

For Stud. Mezger in St. LouiS: Theil der HochzeitSroll. bei k. Haffold in Huntington 5.00.

For the Taustummen-Anstalt: k. Runkel'S Gem. in Cold Spring 9.00. k. Kolbe'S Gem. in Jndependence 7.36. N. N. in Seymour 3.00.

To the orphanage in Addison: Mr. D. Scheumann in Bingrn 2.00.

For da- WaisrnhauS bri Bostowc ?. Schmidt's schoolchildren in Elyria 3.35 ?. Kolbe'S Gem. in Jndependrnce 8.00.

For the widow's fund: ?. LrhnrrS Gem. in New Haven 7.02. Mr. Ch. Schriderer in Neu-Dettel-au 2.00. Hochz.-Coll. bri Mr. Eh. Berg in Logansport 8.00. DeSgl. bri Mr. Schmale by k. Brakhage 5.00. ?. Niethammers Gem. in La Porte 19.23. k. EverS in Bingen, regular contribution, 4.00. Mr. G. Fritzen La Porte 7.00. Mr. H. Koch that. 1.00. Mrs. Meyer in Seymour.25.

Fort Wayne, Jnd, Dec. 29, 1879. c. Grahl, Cassirer.

Proceeds to the Northern District coffers:

For the synod treasury: Bon of the congregation in Frankenlust §15.00. Gem. in Grand RapidS 16.08. Gem. in Saginaw City 25.00. Hm. H. StrlSrirde 10.00. Grm. in Amelith, 5.06. Gem. of k. Hügli in Detroit 18.00. By the same of Mrs. Item and Fräulein Renate Kitzmann 1.00 each. Harvest Festival Roll, of the Gem. in Burr Oak and Colon Township 6.00. Hm. Schumacher in Petersburg 1.00. Gem. in Lake Ridge 3.00. Gem. of k. Schwarz in Bingham 5.26. Gem. in Port Hope 7.50. Gem. in Sebewaiug 11.17. Gem. de- k. K. L. Moll in Detroit 21.69. ChristmasScoll. of the Gem. in Sandy Creek 7.45. AdventScoll. of the Gem. in Bay City 11.00. ChristmasScoll. that. 15.00.

For the Negro mission: At Mr. Ch. Winter's wedding 2.66. In a mission lesson in teacher Simon's school roll. 2.62.

For the Emigrant Mission: Harvest Frstcoll. of the congreg. in Frankrntrost 6.00.

For the Heathen Mission: Christmas gift from K. D 10.00.

For inner mission: congreg. in Richville 14.08. congreg. in Frankenmutb 24.70. congreg. in Amelith 7.51. RrformationSfrst-Coll. of Grm. in Frankentrost 8.10. congreg. in Leland by ?. Karrer 2.00.

For sick pastors and teachers: Thank offering from Mrs. M. Kett 5.00. Congregation in Big RapidS 3.50. Grm. in Manistre 6.00. On Mr. v. Brack's wedding sent 8.25. Congregation in Amelith 3.30. Mr. Schumacher in Petersburg (for k. Brunn) 1.00. Erntefrstcoll. of Gem. in Lake Ridge 3.00. DeSgl. of Gem. in Frankrntrost 6.87. Mrs. Marie Güttlrr in Monroe 1.50. Christmas gift from K. D. 10.00. By ?. Weisel .85. from dems. 1.00. Gem. to Tandy Creek 9.48.

For the widow's fund: Teacher Brinkmann 3.00. Mr. I. Meier (for Mrs. ?. Ruhland) 1.00. Erntefrstcoll. the Grm. in Frankenmuth 35.00. Fürbringer, k. Lembkr each 4.00. Mrs. Hacke 5.00. Gem. to Sandy Creek 3.55. Mr. H. StellSrirde 5.00. k. Hügli 2.00. by dens. from N. N. 1.00. comm. in Sebrwaing 14.50. mr. Schumacher in Petersburg 1.00. comm. in Waldenburg 5.50. mrs. Marie Güttler in Monroe 1.50. by ?. Weisel 2.00. Don dems. 2.00. Ehristbaumcollecte of school children in Bay City 9.86. k. Partenfeldrr 2.14. Christmas scotl. of comm. in Lake Ridge 3.00.

For the deaf and dumb institution: At the wedding of the Hm. MachollS in Jonia ges. 3.33. Thank offering by Mrs. M. Maier 3.00. Gem. in Town Belknap 3.00. Grm. in Kilmanagh 2.30. Hrn. Ch. Sonntag .50. On the double silb. Wedding of Messrs. Kusterer and Schröder at Grand Rapid- ges. 13.36. Grm. at Sandy Creek 3.35. Messrs. H. StelSriede 10.00. Half the WeddingS-Loll. at I. Winter 6.16. Grm. at Amrlith 12.51. On Messrs. L. TrodupS Wedding ges. 3.50. On Messrs. L. Pomerenke'S wedding s. 2.50. To Mr. A. Bolz .50. To Mrs. Bolz in Sebrwaing .25. To Mr. Schumacher in Petersburg 2.00. To Gem. in Lake Ridge 3.00. To Mrs. N. in Monroe 1.00. By Kassirer Bartling 20.04 u. 10.10. To Mrs. Haag in Monroe 1.00. Christmas gift from K. D. by k. I. Schmidt 10.00. Mr. Eh. Bach 5.00. k. Weisel 1.00. whose Gem. in Bedford 4.25. from whose Gem. in Jda belatedly 1.00. ChristmasScoll. of Gem. in Lake Ridge 4.50.

For vaS orphanage in Addison: Christmas gift from K. D. 10.00.

For the orphanage at St. LouiS: Thank offering from Mrs. M. Maier 2.00. Mrs. N. in Monroe 2.00.

For the seminary household in Addison: Grm. inFrankrnlust 7.00. Gem. in Amelith 5.33. Christmas gift from K.D. 10.00.

For the household in Springfield: Gem. in Frankenlust 7.00. Grm. in Amrlith 7.69. From the Abrndm.-Kassr of the Gem. in Adrian 7.50.

For Fort Wayne household: comm. in Frankenlust 7.00. Au- of Abrndm. coffee of comm. in Adrian 7.50.

For the Hanshalt in St. LouiS: Gem. in Frankenlust 7.00.

For the inner mission in the Western District" k. Weisel 1.00. From the women's coffee of the Gem. in Adrian 10.00.

For the German Free Church: k. Wrisel 2.00.

For the comm. in Waterloo, Iowa: comm. in Monroe 12.07.

For the orphanage at Mt. Demo": k. Weisel 2.00.

Monroe, Dec. 31, 1879. i. s. Simon, Cassirer.

Received for poor students: By Hrn. k. C. F. W. Brandt, ReformationScoll. of his parish §4.67. By Hrn. ?. Daib from the support fund 15.00 for Kaiser. Bon Frau part dahier 5.00 to pay for laundry. By Mr. k. Kretzmann from sr. Ge", and himself 5.00. By Mr. k. Schaaf, ges. from Mr. G. Warnke'S Hochz., 12.00, and on Mr. H. A. Schwanket wedding 9.00, for Zürrer and Schatz. By Mr. ?. F. W. Pennrkamp by sr. Gem. 9.00 for F. Meyer. By Mr. k. Daib from the support fund 14.00 for F. Kaiser. By Mr. k. Walker from the women's association sr. Gemeinde 9 bust shirts, 2 quilts, 2 bed sheets, 4 pillow cases, 5 pairs of woolen stockings. By Mr. k. Nethina by Mrs. Herrmann con. 1 pr. socks, Mrs. Wischmrirr 1 pr. do., Mrs. Kruper 2 pairs do., Mrs. Kreißler "an. 2 pair do., Mrs. H. Eckhoff 3 pr. do., Mrs. H. A. Gerken 3 pr. do., Mrs. I. Meuschkr 2 sheets, 2 pillow cases, 6 towels, 6 handkerchiefs, 2 pairs of socks, 1 skirt; from Mr. I. Meuschke 2.00, from himself 2.00. By Hrn. k. H. C. Witte from the women's association of his community 10.00. By Hrn. k. Herrmann, on H. OehlsenS Kindtaufe ges., 3.00, from H. Müller 1.00, and from himself 1.00, for Behrens. By Mr. ?. M. Meyer of the women's association sr. Gem. 6 buscn shirts, 6 pillowcases, 6 pr. underpants, 2 pr. stockings.

For the seminar household: By Hrn. k. B. Mißler by H. Behrens jun, Grotefend, Mrs. Drosten, JunghanS 1.50 each, F. Gieseking, E. Kasten, Mrs. Sonnemann, W. H. Steinmeyer, G. Karau, B Mießler 1.00 each, by H. Grotefrndt arrears of a Collecte .50, Emilie Gieseking .50, R. Oeltjen .40, H. Sieinmcyer .25. by Mr. Schneidewind from Hillboro from himself 3.00 and from Ad. Gerner 2.00. From Mr. Birnbaum zun. dahier 5.00. A. Crämer.

Freeing the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois - District).

find received:

1. contributions:

From the kk.: P. Hansen §5.00; F. W. Schlechte, H. Wunder, W. Kolb, M. Große, L. W. R. Fredeiking 4.00 each. From the dm teachers: I. Nütze! 1.00; Ch. Lücke, A. Dorn each 2.00; H. Bartling 4.00.

2. gifts:

From S. Merz by k. Hansen 5.00. Mrs. Schröder by k. Schlechte 1.00. G. Klotz by k. Reincke 5.00. Part of the harvest festival loll. of the comm. of k. Baumgärtner 4.00. A. Brauer in West Rorbury, Mass, .25. comm. m Rich 15.00. comm. in Matteson 3.20. By k. Engelbrecht: >on Mrs. Heiden, Mrs. Beier each 1.00. Grm. of k. L. Lochner 23.81. Of individual members of the same comm. 7.50. P. and T. by ?. Lochner, surplus of the "Abendschule-Kasse", 5.00. By ?. Döderlein by N. N. 1.00, by N. N. .25. Mrs. L. E. in LollinSville 5.00. Gem. of k. L. v. Schenck 7.31. Mrs. D. Meyer by k. Nuoffer 2.00. A. SicverS by k. Hab" 7.00. L. NitschkowSky in Chicago 1.00. P. T. by k. Pissel 5.00. "Unnamed" by k. Mrrbitz (Illinois Synod) 3.60. D. KornhauS by k. M. Große 1.00. By k. Wagner by Mrs. Laib 2.00; Mrs. Bom I.M. Grm. dr- k. Knief 15 35. jak. landeck by k. Dudorg 2.00. from the comm. of ?. Arrderking 4.65.

By H. Bartling, cashier, 50.70. Chicago, Ill, Dec. 31, 1879. H. Wunder, cashier.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts)

find received:

1. contributions:

By Prof. F. Pieper §3.00. By the : F. I. Biltz 4.00, O. Lrnk 5.00, E. H. Lükrr 2.00, T. Stiewke 5.00, C. W. Baum- höfener 2.50, I. Nething 1.00, Brandt 2.00, Wesfloh 4.00, O. Hansrr 2.00.

2. gift:

Don Hrn. F. Fricke 1.00. Mrs. Fanny Sienknecht 5.20. From the Women's Club in k. I. Biltz's parish 10.00. k. Brandt's Gem. 5.00. k. C. H. LükerS Gem. 3.00. ?. I. F. BötticherS Grm. 6.50. Mich. Beyerlein 10.00. G. N. in k. Köstering- Gem. 12.50. Wittwe Fiehler by ?. Köstering 1.50. k. Michels' Gem. in Franklin Co, Mon. 4.00. By same, ges. on C. SchwenkkenS wedding, 3.00. k. Biedermann- Gem. 7.07. k. M. Märten-' Grm. 7.55. k. Th. MirßlerS Gem. 1.25. k. Fr. Nütze!- Gem. 4.00. k. E. W. BaumhofenerS Gem. 5.50. k. H. Birkner- Gem. 6.00. k. NethingS Grm. of Mrs. N. N. 2.00. Fräulrin X. 1.00. Johann Mrnscke 1.00. k. I. F. Biltz's Gem. 10.00. Wittwe Henke there 1.00. Mrs. A. Kaufmann in Shrboygan, WiS., 6.00. H. W. S. in Columbia City, Jnd., 2.00. A parishioner of k. Lauster 5.00. k. Ty. MirßlerS Grm.'11.25. k. C. Bocks Grm. 3.10. By Hrn. Hintrrnrschr ges. on E. Köhler- Hochz. 8.60. N. N. 1.00. to Mr. W. Hanken at Monticello, Iowa, 5.00. k. F. v. Strohe dasrlbst 1.00.

St. LouiS, Mo., 27 Dec. 1879. L. M. Große, Kasstrer.

Received for the student Stephan from Mr. Wiese §5.00; for Ruhland from Mr. Knote 5.00; for F. Kastenhuder from the Drei- faltigkeitSgrm. in Buffalo 7.50; for Hauck from k. Rösener 5.00, from k. Maisch 1.00; for dm student N. from k. T. Zschoche 5.00-

R. A. Bishops.

Get

for pastors of the English Lutheran Conference of Missouri: "oa Herr k. O. Hanser HunniuS' Epitome English. By Hm. k- E. W. Kähler §1.00. M. Guenther.

Report of the CassirerS of the Mtzcmcmm Ltznodr

the 1 January !>7:' lks 1 Zanuar CR>.

Ncrttpitttlükiott.

A,. Lyttvdnlknsse.

6 i u n a t> in e;
From the WrstckRrn Ii'stn'n by Kaimkr S. Roichkc From dtm Nortw-stkchrn Icksnni by Na'sircr 6. chiß.
A^d,m Mine-s Ickn"^du." Kamrkr.tt.ua M-s the M'-tttnen L ckr ci by ttaiarer C. Grob!
Auö the "'.'erd ichrn ? -ü uk dar" U.ttnrtr .ch ?. ^-mon Au^ dem O.'üichen I -ft-iu ruich .chiiünr .ch Bukucr.... chus in it "otva L 'sirirt by Aossu" .ch P,
RaccmaRrr Vrri^dlr Abino's- ?>o,'Rk , .s.
An L rucke"" Aiticn ar.chk! k- . ...',.üüü
From the A "chkaU tcr sri. Mau Rcetorttttstmcr

41 AickA

IRR Ick ch""<ch ck'7!"7 ch.

MRM ch rch.s"!

-M i'ck !"Rie:
7 chRtR

R -ckynMalü.-sist
V. Raul in . . V
V. M sMn.-RiR
V. an:"" Mon n snie
8. a.ncn rcr ?"-yd,u l."-
". ttanri-araln" l-,ankePaste"': and 7cR" 'i.ttlcrch-cstant....

Dr.

4U.chR.rck

1D7.11
Dr.

4-'7> ckckck,

AR? '.n - 'st.a- " - ch.. l i
4i7^.;. "ch vchchickmck
Surplus of the agency of Concordia. Periags ..ckch^ch^

,D T. Lchiü'icht, 'ch.i-.üee.

Ach" s e Ilnirr ttichnnen, from I ich.-.;-n'n:u R >. chnnerr-r -'ch;
"a. chanm.-a:. the 'Ru.be-'ree- Au n-nemen n na" :i. : -«u
"'ch-nu-tn tstermit, dar- on.-cr An.n-?: mtt d,ns...ea m-mu nck e: - c:i U'iNU't.
Ck. rouia, the I", Donar
chcnru 's ch". chci'chch
C. Ack. 'Atk-rcur.

AuSaah,: Echuld on 1 January 187'7......

rycha.'t of professorscn and superintendents:

in ?t Louis

in ch.-rt LLauuc .... in srnnRieM.......... E. , in atrckon
ch "rch dre?iuffut!e!'cdördr in St. Louis......

m eerk A.ch'.vnk...

In Ernliafchir. ....

... m Atdison, i',ch Bo;s-Utt an .. "mcgrld for the neuberunnen Lirr "or.... dchch-it t" Aan ien

tickback of the Nassirce-S
Plnüon for Mau Prof. Biewrnd
Pensum for ckrau Rector Gönner
Pennen fuc chmu C""kcr chindemann
Lmarmr of the allaemetnen Piaf.s ....
Remkchtc^dia Attaem. Piases, the teteaa.

ten never Lvuodakin

An" loschn for Arunrsche cho.tt-n.ch
Eraars-, Schvl- and Starr. Taren in 3an-!
. Louis
Vrrfchlkdmr small Ausgahen.,...............
Summa

chch'tt.tttt 7^,;u<;ck ckUltt.ich MM ch; ck'^R.!" ch.R>

ch'cki-ck.R,
l
6 <!.!>«! .'.chchk, l.u ckck l.ch'.tt" ckaich'tt

<chch!2 jch -..ch>

-t'M.iR
.'"'.I

s?ür die Pr-rdiflfr- vnS Lehrer-Wittwen- ,md W-risrn-Kuflr

. inulSckrm ?istnechi

u:"' i-n ninaen:

ch Ren .md;
. ^nch-uIR- RRur. ckm-v A RckchttachM R-Uchchwamn icA . r.dmitt F. 'Pott chnn,
2. nchchchu!"

rmck> Hrn. ch. I. "I ?auer. Tanschs" ron "ran ckckchonh ". '^-nien ch"'^ r "u chch-.ni I'. ch R.-u.eck-i mn; ü -mm. i"
L " , ch . chn. d and ch":n ch . "ch ach.; cl in cke ume -a, ck-lt,, of ,n nd.ru ! h >. >.nu ch. 'R:ck >-. I i> > "rn i Pun ch.<", from k.a.n
ck.nmru n H. unc M , .>, ... v. chk"-jn- I.R. chttnl'ch nn nC ck. -mmn-r 7ck-..n<rm.-...'> umR-n m .mna-u-voit.ch^,nr.. u m Ach" -a of cknn "c mt
u.chch.. ch
i -'dmn! i. new ch--tt C. Dmvnia.u
°ck>" um by R. Ruck ch "ch ch.-R R."'m'..i "i'. ""--n chaona m. ch'chck..-ia.:-!-"ck! , cktt".
-uau R R. ack^l..nsovch. ... "ch 5n,.h.ch.n. ch tt. >.!ch:e!-e,a R. .vammch ck.no of ch" A Hcv.s .ck , ck. ch enMudl ch , PeRmmDr n "". .ch M. .7, ch 7P
m. au dcr Seutt- R'.eoo. ch , j ? .och 5 nick- chttn. I z Ach ^"".-Rr-'snRm. m 5a>.mst-.cch chch-.

ckult-ano.n'.io, I. .ch"!. 1^.chch (Z o-m >" m a n n, ot "ssircr.

ttck? den - cminar- handball dich ch f A; :e r: Aon the -ckett-.iude keo chm-,, -m .ckio., d-!kck> ""!. 7 i'chlttis and ckttr!-"k l!
>"'t da;> 4ck!M, ckch"! er ?" --chrn luoo.-t-

..- um v>;< dnc 2l. chutto ckchnn. -.: "unorun
R'ck ckck" r n Hei"; chchn.bmd m d me i - :
' ck'-chch'-ch e on -ch-n. ck.-chm
! -" -?,.:nl ; >, oe .chnR. cho-: ch:n. >
"ck-u, e".- '"in. ch ." .ch- chzck R "ck-. .u "
I o" ckttnü.vann in .chchnvn cko., Mo., e Aasoei ckn!
d and Litt. ch–chch "M'kochchttch.. ckck–uHr: I
ckmttN'c-n. -ckov, ch-n. ch Mn.mou ch'ar.t Auttcr. Am t. Rckach.r^">"n. "o: mchttvc ch. chck.ancr, ch. '
'"ch A- ck.-ckvnn'. jo i ch. tt.ic>.-'-. m -v:. 'Avi-nnc" LM
sc I. S. Raren am - R Ra-chmln, 7, N-iMstr and C. <
ch ck mei c n. ch-. r.'Mvm.r i ch.:. chv-n.ütM, ch. MR
" lm" .tt "ckl.vv A nomm u. cheduttt chck. Cme-m
"u 'tt-ittMiM nnk i -ck ttl ck.i'k. .". Rune and H. cho"!n!,
. ' .'- ch"" AAN chaa. ch.n. Aunchen IN Reo Buk. ck'U" >7 Pf. r.min - ocknm. Aon ch.-i. Van. chlort -ch.ül. Wk-n. Bon ch";
chck.utt' cho -ch"!-. chen.m. '-u. -D ch. MGI. Bc P. >v.a -ch.ru"!. ?"" ..: :c" ä "icnu .!'"- -v.-m, lir Mckir.r-.-kct !'r ckMütdiwec", <> chulc-'. c-odon, '-ttn!"oi "tn, ch Bmkuchrk, ck kni.-! -Richiat. ?: ch ck". ch Pn" check-ir.
Ack'u ckrau A.rMu,? m MDen, Me., for SüG. PefAk 's ct -chackr vrr.uck. it uichlich b-cr chitt-.h and r-ort eternal. Gt. ecum, R«. ck. cha-r j -H. "ungkunk. ^"R-k poor sMnrcnmn e:d ckrn.' Bom sfrauenverrin in ? v" .cio "ckm in ckudunvu. ...io tt.Mmmch - M-.rckR Oekk-ttch". .' ck chenttMninn-, ! '. Um"" r j z P,-. llmc-.bnul eiker, ck P" o-uittttv. « . ck"!; c-::L ch "v chcdns chistk of: "o->:Ia in the
ck- ' -cm tt - M.M. ! ., !- I-. M. wA.eo.e check ck
Dr. ttntt,!>"ns. ; "oa! sseauen.kk. m i' ?ck-m:d!o "ckM. Rueiu.
' L'U!k" ,i Akltk'.ucker, '. ch:-"-u'oecruae, ck Cu-kRmmkt " l'r. U.:!"!-itt:f-.. M Mm-.M", i -zck, we'-knc check; from M >'ch "I in o ttck-'a ?.""" ; x An.? and M'cuckr; by R.n. I MMR IN M-.u'.uck "ch nri. ouk e" He-breit D. chkbnes A..'7 Rr umnckm now I ckv--o-viu amdach ari. on o.r 8- «a. «>/>" ... >. ttu ." Sea,. - , """ ;-r f-ner Drgc:: "an d. Mchmo,'memvoltt m-o Mm. m Bemtsromn < chll.- chunoke) 4 v">" dui d ttnnr. Macke >.'."! ett'.;rl:!en cklenuccn in Münmnkce " -ck-r t:c>e u-.chcn "M-m; '--riu. chnckrud rr. '"ottce -tuen :vu! schcn;
miu.-'ieid, ... ,Dn.
H. Svnrkkn,

Summa 4IR7M.ch1
Balance at 1. chanuary k^-r "7":."!

4!!t "t.!.ch

ü. Bauktlffc.

Revenue....... . .
Erduld am I. .'annur M7ck
Bik-dt debt on I. chamiar 1^"............
DRcktt.cht
4 Mck.S'ck

l l D "R'l

"Dchll.s.!

Misfions-Wet.

Destanr on !. chanuar Mk!' -s.MI7.7j
Emuo.l'lttk ,,,,. ch "- " j"
Sttinma -ACutt -.ch'!
A u 7 a ahr:

To Hrrrn !'. ?. chiever-.' i.u Mckiumroyrnke 4 M7 tt
S" tre Ä";k!mckmn .... ? R " Ps

-ch UM.!'.! 4 och lI
Stock on k. ckanuar ... ,s-.-

D. Inner Misfio".

Stock on chanuar M7" .
EiunMme
M'MRl DR'stick

, Summa 4MIM
A u o a d r:
Ar vcrichirktnc pastors in the ck'ckcste:: nir Mi'.Ncnc;wccke.,-. MMRM
An k"! !"'irw, tt chcn 5 "!!->' R-.'.e.ttRo ... I«, «!
For "chuirr M-vcr au." Au am .Mn :n .so" Ackavuc...
At nntci;c:chn,r-.n itt cinae.iaaacn:
. "" ""uere M- i" ion in ch? en- n ; l m "b I C -ck in v'.cko vnik, an., ttost. tt " Miindcl ttrch I' Tb A> n
m 'stchnnv, ckckl, ch'ckrid!- >. d!o"!I, ch. G j.mst o nrch ch. M-.n Rci.mM, M ch..^. n-.uI.. .st ? Mt.M" I ".
A- -st'-m-n" I"' ck -chmitk ... st from !bm nickst .ch>. j' ch-,
olubno b.i ck'Nmckn'aoacka ck.!".
chur a I m c smoke rattles and MMcr: I ui-b "-c "u M."-rohe of R. R. in A "idrn! chchtt".
tt "r e "n nnchsta u m:.PMn^. - a.ditn: construction ch. g. -st. ckiammo "u.-n. ur Mm" neo, st I Mb."
'UM lu Mjo Amkou, ckv.d. 7.ch>.
ch" ! -ch r I ck,.-1 I u a cci ck. ? ck,:fk unch! tru Hcttni,' "en ch rn. st. ckch. B "sc! in stchiittast'", chstv, ->Mst
ck. T Schuricht, canoe" s>; Au.:c<ut'!u"! Svo-odt.

For the deaf and dumb - Instead of Rorri-ch Mich.

5 rn!' Is Roa,. muston. r. st M ckkiun 4'<-.'- -n r . uo
meuttc ;u -ch.'.tt." -onra ! 7 - l - "ch ck u u" o, " , i.-.r ; u "d i-"-' d >uch st ttn" ,'- chuck-e. ckck M ck,: >n oci. :' ch
st-.ikn . L n:ch ttauu" - i v. n !M.j . no.r ck - ". M'icko ' -"'-Ik from vUnlrttn.U; .-,,-nu chchjsock.ji.tt' dck"' ck'U.M I' '7'!'!' - e R--'.'k" ckck "st ckst-a: ,i:au.nI' Rol-,-0
' "r '"r R Rn , u ch. ch ck' .", ckostida,7:,"" . 'chtt. un' n ulu ..a.R. !" o--Rn nun- chn a M' stch-ch , ... 'ck!"! 'M.u-Uvn cku-a ck'. ! :" j-a, a,i-
D-ch'ck, st iuch l' C ch. ch. ck-")"'!, ckUtckuuvR.-!. ck , "R..
stttt ttRuui'. ck-M-tt- rour.'o I.nch': of ck.a.: ? stur uuch's in d.Uott ."-st A -ch sch. st"> "ch-chan-" ch is i"." ""tt" in ckck-ist o, .tturRo ?..cho I,mch, ch
st.'"-, . ckaau u: RouvlM 1,M. Ech. : I u > - t i. ch ckst.t!.
ch"" ric.la-i'ostttmmtnaü.k.RR.? . <urr; "u ch MuM z.-> 'M!U "N!k !N Mca.o- Da"'." >ua -e.str "!'. k" --unu-nu"! Moi-r r unr ch ". "st u; ch M" ""c-n. in ch MM, ch" ck>an "u.!u: o "'-n. ,;:ckch "m .M". i- ch ch uu-a uunu.ach " n uidv) -ett t,. ck> ttd!:"!:? - da. «>7,..!-.-.
-Dar a r w c - ! udeulru "du-ch mtt RMMcm tank of R-" -ch-oß m -k. stckuuch Am. 41." '. Be" R-rru ch. H. MveR -a Anur:., chnr,. Rttn Bon .ch"! ch. ch"! ir. >.n ckp-xn.'km.tt P.ch, ' Ami r-k. -k. chnCamus "ckm. deo .chrn. ch, uch ckchch-er in Ru-och chvw.tt ü.'en. chunst. R«. ch. Mch'" in BecNtt.-vckic, Ms. -uur dem wenck"; chiauroverrm icmcr "ch-m. 7 R". 5 nor "rn.
"-istuu chi.-uMe a. Rn "!- ckini I : .,7. ickn-.b Rrn. ch R.ch'n ur
.ch!.. c-c -ounun-.cke.-e inner .tt-euRI i-n >rud R.-u.nuu, i I ,.7-- L m h ch.ir. I' ckch-unn ur Rmc Hui. chcr., "M ch.n. chal.ck ? v-a" ch""stch . ch. "ch. MaRhcr.
Pc "i ;ij r i r; IIII si.

, chn Is -Haüu'ü o. Mumitt-.-. ,..stuck" Ro. j , !",, instead of "ch. nckuv":!.,-.'o"-.nuui'.tt : ch Sch-onnckv.
"" 'ckck'.un M n'ae! an .Ra.–am innRen wiuch.stidc:! du–M'.nttunatn R–. stnnn. ch ck–aa tt", ck.u–uci "!'.! ua.i , ckch.tt'–.nst–.'iv ur r,c... u–u'uor s äst

Vkrünscrkk Ä drcssen:

ch ' ch. ch - . '.ck ch . ' - -' !>«,--. ch ...,. >,ck,

ch- ch. ch " 7 - u i: ,-..o .1'. j.-ckn 7 ch..!,. st >

" " ch C -ch R, st ch, ch- I' i-' ck id a- !' -,u... ->7 ! v-.ju . ?' . . Is'

" - R u ' . , . e-I u.. !«-.<

ch ch' ch -ch- u. ch ck , ". i . v;. > 8 'D- -!> ck." e't" o.-ck c '-> , stj,.

Bl!!.:nr am t. chani'N!. . . ch
4ckckst. "ck

I Actien der synodal - T ruckttei.

Aucku-stR-.rc- A cke.-i am "..Dam" M7-! ....ck " "
Rush

No.: "MuttcRutl Auitn am R ' -u. ' "7.-"i
BMcku."

Ä-rffc for nrme kr-rnke Püstürr" and Pchrcr.

Be t am I. .1 in.iar -- "su .
A
ch" r:c -Mnnmrc r- - '.. ", i' Au "'-i >n Rock-": u-.. fM. a"'R tt-.Ui:o st! Rckrnlu.i R- m>: . "n. a -Ust!!! ck n Rn 'ck-r.-a
i ' d M st-Rur, .Ram.o -cki.,-,. stst. ,. .. ,,nu
I Du"- Muw., I .>". e,^ v,
M-- w n-. st. vsttt-, , am ck e" " M "M ck-'. R. st! .'.!", -0-!v- -"!,!-" i-st e,!a-
chck'-! NN . "U st'. > au."-.."-
ch"'cho chckch' 'ch-ckne, M, n , : sta ck. ck ch'ck ch" u stich : e. R.R-o-u, n stm " r" -um ur au.. - , M «
ck-Uao . - st-st^an-aa ". st tm",
Ro st-V-!:ck.m--c. v.. , A d , .
ch> "ck' -:" ' st" -stt ck .7", st st: ". R,.ch,j
-ck? - "n ck, !o,u>", . .. , ,-. u, . ; . -n-. ,., ,, ,
ch"" ch'U ck ' '.ckck -, .stau es .NR st- !a- 'R . ' o !
- a: u ! st'"--'! ' >e R, from n." , stnst ;
' -e' ck -nn IM Rast 7-",,. ck st.,,,,
ch ! ch ch : R R is a st--. RckR is" R MM

' ! R! ? . !a' ck . z-," >" M.

U ch ck 7 l> i: e " , In": . Is u DU

Ick. !' R - , stst. u tt-ust st!.a ,, R . st. 1,,..

D- -' ch" - , 77 -
Output................. ......
Brsia t I. Pan-Utt
' ckl R
R , II
Gatt Vkrgelt'-!
3. mirgrist.
ckl-Rl.M
ck R' !' 'N -ur ? 7 >.,u-n- - "oi ,;--!
dr" ' R>, . " st, ck,.".''–"–st."" "
v" ckck- I - M'.S'I... a>-. .. . ,^
- ' . ", ,d -r ,
. - ! - .,1u> u"-.>" Rn
" "ravRubqabien bade". >-" " "EMM"
, " ' - - ' ' ' - ' ' ' - "te.! -st." ü, ? xxr-
Rkt">", aR aa "er""Her. n "klcht "G "L "tkichW. "MM"""7 MMWWUWW W"""st ' 3 "Ratt". ",kko tzrr NvrM: LR""anM "MW^DW
! ' M ' " u -- - Is : .0 I. v" ick-,
" o ---a 7>.I-: .... o ast-tä
- cuinust u a-n,!-- , : -,,,,<) - ,> ,

Druckercr des ""urh. Concordia Publishing House.^

vigiliRsci

Volume 36. St. Louis, Mon., February 1, 1880. No. 3.

Foreword

to the thirty-sixth year of the "Lutheran".

(Conclusion.)

There is one more thing to which we want to draw the attention of our dear readers, in order to show them the glory of our confession. Not only does it give all glory to the great God, as we saw in the previous number, but it also gives all the comfort of the gospel to poor sinners. This is a most important point. For just as the Christian fulfills his purpose in life only when he also gives glory to God with his confession, so the comfort of the gospel is the only thing that can sustain him in the storms of this life, so that he does not perish and perish.

The false believing communities, which still have pieces of the heavenly truth, teach some consolation, if they have it, but how it is buried and covered by the many false doctrines they cherish! The false teachers make a sort of enclosure around the consolation places of the Christians, around Golgotha, where the salvation of the human race was accomplished, around the grave of the Risen Lord, where our salvation was sealed, so that the frightened consciences cannot properly obtain the consolation that lies there for them. And as they give the consolation of the gospel scantily, so they add to it the poison of false consolation.

The Lutheran confession, on the other hand, leads us straight to the right, true, only source of consolation and lets us draw from it with confidence. It does not preach half a consolation, but the whole consolation that Christ has acquired and intended for us and proclaimed in the Gospel, the whole fullness of his consolation, unabated, unabridged.

Our confession proclaims above all the high, inexpressible comfort that the work of our salvation is not in our hands, but in the faithful hand of Almighty God. It teaches: Christ, our Savior, has done everything, accomplished everything; man can and should contribute nothing to his salvation. He should only believe, and God Himself works the faith. He who believes is righteous and blessed in the sight of God. Not our repentance, not our correction, not our sanctification, not our praying, struggling and fighting, running and walking, not our work, but the work of the Lord Jesus alone, which faith takes hold of, is what counts, what helps.

How bleak is the teaching of the enthusiastic communities! We find in them almost nothing else than workism. They do not exactly woo sinners to Christ, but in a roundabout way; they point them to their repentance, correction, and sanctification; they say that the sinner must not take comfort in the Lord Christ until he feels such and such. They talk of consolation, but it consists, according to their doctrine, in sweet feelings which must be fought for, in feelings which are yet changeable. Their consolation is built on sandy ground, on their own work. But "in the law there is neither rest nor quiet with all its works".

How bleak is the teaching of the Pabst Church! A papist is not presented with Christ as a perfect Savior, he is not told that Christ has atoned for all sins, that he has earned everything, but he is told that he himself must also atone, earn God's grace and blessedness by works. With this teaching there can be no question of comfort and peace of conscience.

The Augsburg Confession therefore says of the pure Lutheran doctrine: "Although this doctrine is much despised by untried people, it is nevertheless found to be very comforting and salutary to the stupid and frightened conscience. For the conscience cannot come to rest and peace by works, but only by faith, when it knows for certain that it has a gracious God for Christ's sake, as Paul also says in Romans 5:1: "If we have been justified by faith, we have rest and peace with God. This consolation was not preached in the past, but the poor consciences were driven to their own works. . Many of them have experienced that they have not come to peace through this. Therefore it has been necessary to preach and diligently practice this doctrine of faith in Christ." (Art. 20. ül. 45.)

The Apology says: "Because the adversaries do not understand anything that is written by these words.
If they do not understand what forgiveness of sins is, what faith is, what grace is, what righteousness is, they have miserably defiled this noble, highly necessary, most distinguished article, without which no one will know Christ, and have even suppressed the high and precious treasure of the knowledge of Christ, or what Christ and his kingdom and grace are, and have miserably robbed the poor conscience of such a noble, great treasure and eternal consolation, in which it has every need. (Art. 4. Lt. 87.) "This knowledge is indeed a noble knowledge and a great comfort in all temptations, bodily and spiritual, whether to die or to live, as pious hearts know; and the same noble, dear, certain

comfort the adversaries rob and take from poor consciences when they speak and teach of faith so coldly, so contemptuously, and in contrast deal with God, the high Majesty, by our miserable beggarly work and merit." (Ib. N. 97.) "Forgiveness of sins is promised for Christ's sake. Therefore no one can obtain it except by faith alone. For the promise cannot be grasped, nor can it be partaken of, except by faith alone; Rom. 4:13: Therefore righteousness must come by faith, that it may be by grace, and that the promise may stand fast. It is as if he were saying that if our salvation and righteousness were based on our merit, the promise of God would still be uncertain and useless to us, for we can always be sure of it when we have earned enough. And this pious hearts and Christian consciences understand almost well, were it not for a thousand worlds that our salvation would be upon us.
Nor will devout hearts and Christian consciences be led astray in any way, namely, that we have forgiveness of sins through faith alone for Christ's sake. For there they have a certain, strong, eternal comfort against sin, the devil, death, hell. The rest all is a foundation of sand, and consists not in temptations." (Ib. M. 102 f.) "Who would not wish for him at his last end, that he might die in confession of the article, that we obtain forgiveness of sins by faith, without our merit or works, through the blood of Christ?

There is experience, as the monks themselves must confess, that consciences cannot be quieted nor satisfied except by faith in Christ. And the consciences cannot have a right constant comfort in the great fears of the hour of death and in contestation against the great terror of death, of sin, if they do not hold on to the promise of grace in Christ. Nor can they have any constant comfort against the devil, who then first strongly presses upon the hearts, distresses them and provokes them to despair and blows away all our works in an instant like dust, if they do not hold fast to the gospel, to this doctrine that we obtain forgiveness of sins without our merit, through the precious blood of Christ. For faith refreshes and sustains us in the great agony, in the great anguish, when no creature can help, even when we are to pass away and die outside of this whole visible creature into another being and world." (Art. 20. oil. 221.)

How comforting is the teaching of our confession that we do not have to look far for the blessedness acquired by Christ, but that He has placed it in the
The Lord has placed the means of grace, Word and Sacraments, and through them offers and appropriates them to us!

This consolation is robbed from the poor consciences by the enthusiasts. They make the sacraments, for example, into works that men offer to God, whereas according to the comforting teaching of the Word of God and our confession they are works that God does for us. The Apology says: "*Sacramentum* is a *cereonia* or outward sign or work, by which God gives us that which the divine promise attached to the same ceremony implies." (Art. 24. oil. 251.)

Concerning holy baptism, the Apology says: "As baptism is a ceremony and a work, not which we give or offer to God, but in which God gives and offers to us, in which God baptizes us or the minister in God's stead. There God appoints us and gives us forgiveness of sins according to his promise: He that believeth and is baptized shall be saved." (Ib.) In the Large Catechism it says: "Our works do nothing for salvation, but baptism is not our work, but God's work. So you see clearly that there is no work done by us, but a treasure which he gives us and faith takes hold of." (4. Hauptst. oel. 490.)

How great is the consolation that we know: in our baptism all our sins are already forgiven, all blessedness is already given to us! What the Holy Scripture teaches comfortingly about the power and benefit of baptism, our Small Catechism sums up in the words: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promise of God read".

This comfort is robbed from Christians by the enthusiasts who make baptism an empty sign, a mere image of the washing away of sins.

But the papists also deprive Christians of the comfort of baptism. They teach that baptism is of no use for the whole life, that it only takes away original sin and the sins committed before baptism; for the sins committed after baptism, man himself must atone and, after the ship is broken, must be considered as the "sin".
The second plank of salvation is to use the sacrament of penance. In contrast, the Large Catechism says: "Thus the custom of baptism is now taken away,
that it can no longer be of use to us.... The ship does not break because it is ... God's order and not ours; but this happens, that we slip and fall out; but if anyone falls out, let him see that he swims again and holds to it until he comes in again and walks in it, as he began. (Ib. öl. 497.) "Therefore baptism remains forever." (Ib.)

What unspeakable comfort is contained in the doctrine of our confession of Holy Communion, that in it the true body and blood of Christ are given to us to eat and drink for the certain assurance of the forgiveness of our sins! For after this a Christian may cheerfully and confidently say: I certainly have forgiveness of my sins, for I have eaten with my mouth Christ's body, which was given to death for me; I have drunk his blood,
that was shed for me for the forgiveness of my sins. This glorious consolation is saved for Christians by our confession. With holy earnestness it opposes the "sacramentarians" who attack this comforting doctrine and teach that bread and wine are only images.
of the far absent body and blood of Christ. Compare, among others, Concordia Formula, art. 7.

How terrible it is that the pabstical church has made this holy sacrament of the body and blood of Christ, in which the poor consciences are supposed to take comfort, into something where there is no comfort at all, namely, into a work that must be done in order to obtain grace, into a sacrifice that the priest offers for sin! The sacrifice of the Mass with all that is attached to it has been rejected and condemned by our confession as an abomination. Regarding the taking of the chalice, the Apology says: "The adversaries do not even think in their Confutation refutation)*) how those consciences are to be comforted or excused, from which a form is taken under the papacy. This would have been appropriate for learned and godly doctors, that they would have shown constant cause to comfort such consciences.... And I think it is the greatest and most noble reason why they hold [this] so firmly today, so that the priesthood may seem holier than the laity.... And in the confutation they refer to the children of Eli, 1 Sam. 2.... To
The serious punishment of Eli and his children is described in this place.... Do they also want to say that the laymen

are given a figure for a punishment? They are foolish and mad. The sacrament is instituted by Christ to comfort frightened consciences, to strengthen their faith, if they believe that Christ's flesh was given for the life of the world, and that through the food we are united with Christ, have grace and life." (Art. 23. N. 234 f.)

How comforting is the doctrine of our confession of absolution, the doctrine that Christ has given the keys of the kingdom of heaven to His Church and that forgiveness of sins is also to be granted to individuals! "It is in the day," says the Apology, "and the adversaries cannot deny that ours have preached, written and taught of absolution, of the keys, thus Christian, right, pure, that many afflicted, challenged.They have been clearly instructed in this necessary matter, namely, that it is God's commandment, that it is the right custom of the Gospel, that we believe in absolution, and that we certainly believe that, without our merit, we can be forgiven.

*) The papist theologians tried - but in vain - to refute the Augsburg Confession.

sins are forgiven us through Christ, that we are also as truly reconciled to God, if we believe the word of absolution, as if we heard a voice from heaven. This doctrine, which is almost necessary, has been almost comforting to many troubled consciences. Also, many honest, sensible people, many pious hearts, in the beginning, praised Dr. Luther highly because of this doctrine of ours and had a special joy that the necessary certain consolation was again brought to light. For previously the whole necessary doctrine of repentance and absolution had been suppressed."

But this still happens in the papacy. What God has prepared for the comfort of consciences is turned into torture and torment of consciences. The Roman priests demand a complete confession of all sins from those whom they are to absolve. "Oh, what despair the unholy, ungodly doctrine," says the Apology, "has caused many pious hearts and consciences, who would have done right, who have not been able to rest; for they knew no other way, they must therefore eat and bite themselves with the telling, adding up of sins, and yet always found unrest, and that it was impossible for them." (Art. 11. oil. 167.) "O, Lord God, how miserably they have plagued and tormented many a pious conscience by teaching that confession must be entirely pure and not contain any
Sin remain unconfessed!" (Art. 6. oil. 187.) But not enough with this torture, the priests also impose punishments on the absolvers. Thus," says the aforementioned confession, "they make of absolution, of the power of the keys by which we are to await consolation and life, such a power that only punishment is imposed upon us." (Art. 12. oil. 168.)

Thus, the more seriously a poor pope takes his teaching, the more he cannot come to peace. He leads a desolate life. He toils with works and penances and yet has no certainty that he has done enough. Moreover, he is tormented day and night by the thought of purgatory and its torment and pain. He is comforted with indulgences, but this is a vain consolation, for indulgences are nothing,
a little human foot. The poor man is always in doubt, he can never be sure that he is in God's grace, yes, his priests tell him to doubt, he cannot get certainty about it.

And how can the poor people have true consolation, who hear nothing of the power and benefit of the holy sacraments, nothing of holy absolution, from the mouths of fanatic preachers? They are only urged and driven by these preachers to their own work, to work out and fight for something that cannot be attained in this life - perfect sanctification! How many of them, if they wanted to confess honestly, would have to confess with the Methodist preacher who thought he had attained perfect sanctification, that he was troubled by the thought that he still lacked something.

How joyful and confident makes a Lutheran his confession based on God's word: Christ has acquired all that he lacks, he has placed blessedness in a word that he has preached to him, he works in him faith, a certain confidence, he seals for him the promise of grace through the holy sacraments, he lets him speak absolution of all his sins. He lets him speak the absolution of all his sins. A truly Lutheran Christian therefore has
the comforting, incontrovertible certainty that he is with God in grace.

But not only does he know that he is now in grace, but he can also be sure that he will remain in the grace of God and go to heaven, that he therefore belongs to the elect.

Just as the Pelagian doctrine of man's own activity and his decisive behavior gives no true comfort, so the doctrine of the Calvinists that God, according to an arbitrary pattern, has destined one part of man to damnation and the other to blessedness, where it does not plunge into carnal security, drives one into terror and despair.

Our confession avoids both deviations and gives the sweetest consolation. In the Formula of Concord it says: "This doctrine also gives the beautiful, glorious consolation that God has so highly esteemed the conversion, righteousness, and salvation of every Christian, and has so faithfully meant it that, before the foundation of the world was laid, he took counsel concerning it and decreed in his purpose how he would bring me to it and preserve me in it; item, that he had so well and certainly intended to preserve my salvation, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or (we) could be torn and taken from it through the cunning and violence of the devil and the world, that he decreed the same in his purpose, which cannot be lacking or overthrown, and placed it in the almighty hand of our Savior JEsu Christ, from which no one can tear us." (Art. 11. oil. 714.)

Our children should be led to such blessed certainty already in their tender youth; for the Small Catechism included in our Confession says: "I believe that... he will give me eternal life together with all believers. This is certainly true." (Art. 3.)

So then, dear reader, rejoice in the Lutheran Confession: it contains all the comfort of Jesus Christ undiminished. As God's Word is written that we have hope through patience and the consolation of Scripture, so our confession also assures you of this consolation. If the confessions of the sects also have sayings for their disconsolate teachings, it is certain, according to our Concordia formula, that these sayings are "understood and interpreted against the will and opinion of the Holy Spirit. (Ib. N. 724.)

Celebrate the coming jubilee with heartfelt joy and delight. Thank God for this wonderful treasure that we have in our Concordia book, study this comforting book next to the Holy Scriptures most diligently. Study this comforting book most diligently, next to the Holy Scriptures, and show others the delicious treasure you have, so that they may praise God with you.

G.

What we believe, teach and confess about the election of grace.

(Continued.)

5th set.

We believe, teach, and confess that the object of election by grace or predestination is only those true believers who truly believe to the end or still at the end of their lives; we therefore reject and condemn the Huberian error that election is not a particular but a general one and concerns all men.

Concordia formula: "The eternal election of God *vel praedestinatio*, that is, God's ordinance to salvation does not apply to the pious and the wicked, but only to the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Ephesians 1:5. 1,5.: 'He hath chosen us in Christ JEsu, and hath ordained us to filial piety.'" (S. 705.)

The same: God has "determined in his eternal divine counsel that he will not save anyone apart from those who know his Son Christ and truly believe in him. (S. 556.)

Konrad Dietrich: "Election by grace is that act of God, when, according to the purpose of his will, he has determined, by his grace and mercy alone, to make blessed in Christ all those who will persevere in believing in Christ, to the praise of his glorious grace." (Catechism, Question 321. Cf. Synodal Report of Western District of 1877. p. 33.)

Quenstedt: "The second characteristic of the election by grace is the particularity or that it is a particular *) because the election is not of all, as Samuel Huber wrongly thought, but only of some, namely of those who believe in Christ to the end. Match. 20:16: 'Many are called, but few are chosen.'* This is to be noted: that this passage deals with the election to salvation is evident both from the circumstances and from all antiquity; from which the conclusion is necessarily drawn that, since few are chosen, the election is not universal. But the divine counsel of election becomes a particular one from the guilt of men, which the ordained means do not admit." (Theologia etc. k. III. toi. 30.)

6th set.

We believe, teach, and confess that the divine counsel of election is unchangeable, and that therefore no elect can become a rejected one and perish, but that every elect will certainly be saved; and therefore we wholeheartedly reject

and condemn the Huberian error to the contrary.

Luther: "Although some of the elect would have fallen and been in error all their lives, they had to get back on the right track before they died, as Christ says: 'No one will snatch them out of my hand'." (XVIII, 2149.)

The same: "Matth, 24, 24, Here he admonishes us that it will be in the future, not that the elect may err, but that they shall not be led astray; that is so much spoken, as, the error will not rule over them, nor will they finally be able to (old, but they must be done out of it, even if it would only happen in death and dying." (XVIII, 1932.)

The same: "It is indeed possible for the elect to be deceived, as I have

That the election by grace is a particular one and therefore must not be confused with the general council of salvation is well to be noted, since in our times almost all so-called "believing" theologians "deny" this, because they no longer believe in any election by grace at all and decry this doctrine as a Calvinistic one; for there is no election or selection (*electio*), where no one is selected from others.

I have truly been seduced up to my ears in the papacy. How is it possible now? They can be deceived, but at last they come out again, before they leave this pit of misery; as I often use the example of Saint Bernard: He also believed that the pope was God; but when he was about to die, he turned his eyes from the pope, from his caps and monasticism, and turned to Christ, his Savior, and forgot the pope and his strict order altogether, and said: "I have lived wickedly; but I know that my Lord Christ has two rights to the kingdom of heaven, first of all by nature as the only begotten Son of the Bavarian, there he has heaven from eternity; secondly, so he has heaven as the Son of Mary, and there he acquired heaven with his bitter suffering and death and gave it to me..' He does not boast of his papal vow, but says: "Christ has obtained heaven hereditarily, and for sale by his blood. So we also preach. He has been in error, and yet has come forth." (On Matth. 24, 24. from the year 1539. Erl. Bv. 45, 148 f. Cf. Synodalber. of 1879. page 67.)

The same: "Thus the elect entered into error, but did not remain in it. (Erl. vol. 45,167.)

B. Meisner: "Apart from a general meaning, election is taken in the special and proper sense for the eternal counsel of God, by which the faithful are determined to eternal life, and according to which many are called, few are chosen according to the Scriptures. So far we have explained this quite extensively, and in regard to this the question is whether it is changeable.... But what is to be answered will not be difficult if one consults the concordia formula. But so we read in the Epitome, Art. 11, p. 618 (554): Predestination, however, is only for the pious, well-pleasing children of God, which is the cause of their blessedness, which he also creates and ordains, and on which our blessedness is so firmly founded that it cannot overcome the gates of hell. Again (we read in the "Thorough Explanation" p. 799. (705.): "The eternal election of God *vel praedestinatio*, that is, God's ordinance to blessedness does not go especially over the pious and the wicked, but only over the children of God, who are chosen and ordained to eternal life.* Shortly thereafter (it is said): On the same divine eternal predestination is our blessedness thus founded, that the gates of hell shall not be able to prevail against it, as it is written, My sheep shall no man pluck out of mine hand.* And p. 803 (708.): "That he may finally make those whom he has chosen, called, and justified eternally blessed and glorious in eternal life. Soon after: "He also decreed that he would bring, help, strengthen and preserve them in the way now reported, by his grace, gifts and effect.

From these words of Concordia we derive the following doctrines:

1. that election in the proper sense does not concern all the called in general, much less all men.

2. that all the elect will certainly be saved, because it is said: 1. that election is the cause of salvation and provides it itself; 2. that the gates of hell cannot overthrow it; 3. that it was made for the attainment of life; 4. thus.

That the elect sheep cannot be plucked out of God's hand, that is, fall from grace and be damned to the end. 5. that because God certainly wants to save His elect, therefore also wants to preserve them in faith until the end of life. Those who are not preserved, do not persevere, and therefore do not become blessed, cannot in truth and in the proper sense be called elect according to the language of Scripture and according to the explanation of Concordia.

(3) That predestination is unchangeable, that is, that an elect person does not become a reprobate, and vice versa. For if all are "predestinated" and certainly made blessed, there is no doubt that he who is condemned has never been predestinated, even if he has believed for a time and felt the grace of God.

The same opinion is held by the Wittenberg theologians in their short declaration against Huber, the Tübingen theologians in the 1st part of the Huberische Acten, Chemnitz in his Enchiridion, Hunnius in his writing on predestination, Gesner in his last disputation on Daniel, Gerlach in his disputation on the eternal election of those who shall be blessed, Runge in his 10th disputation on the letter to the Romans, Hutter in his interpretation of the Concordia formula. Runge in his 10th disputation on the letter to the Romans, Hutter in his interpretation of the Concordia formula, Menzer in the 1st Tomus of the Giessen disputations.

These all teach and confess: 1. that the counsel of election, as it is eternal, is also unchangeable and certain. For what God has once decided to do, he also carries out with certainty; and if he did not do this, he would not achieve his final purpose, and this would diminish his truthfulness, wisdom and omnipotence. Therefore, whom God has chosen, that is, decided to make blessed, he certainly makes blessed, and vice versa. 002 From this it follows that an elect always remains an elect, nor ever becomes a rejected one, and vice versa; that is, that election cannot be annulled or destroyed. (3) Therefore, although the elect commit a mortal sin, they are in that same time, and yet they can in truth be called elect, for the sake of the divine counsel and for the sake of the definite number of the elect, in which they always remain included in the "eternal foreknowledge. (4) In the same way, although some believe truly for a time, if they are not inscribed from eternity in the book of the living, because of their foreseen unbelief in which they close their lives, even at the time of their faith, by virtue of the divine counsel, they are in truth rejected in the divine "foreknowledge" and may be so called. (5) There is therefore a great difference between the born-again and the elect, for which reason they cannot be considered synonymous, since they are distinguished as the more and the less, since all the elect are indeed born-again, if not at all, then at the time of their death, but conversely all the born-again are not elect, namely, not those who lose faith and depart with impenitence lasting to the end....

Matth. 24, 24. Mark. 13, 22.: "False Christs and false prophets shall stand forth, and shall shew great signs and wonders, to deceive into error (where it is possible) even the elect. From this we conclude: If an elect could become a reprobate, then it would also be possible for the elect to be deceived until their
death. But according to Christ's assurance, it is not possible for the elect to be deceived until death. Therefore, it must be impossible for an elect to become a reprobate. Nor is the objection valid that by impossibility is meant difficulty, because often impossible is just the same as difficult. For, not to speak of this explanation being a *petitio principii* *) and the conclusion being drawn from mere individual cases, consider with diligence only this one thing, that Christ does not say: It is impossible for the elect to be deceived", but in this way he expresses himself: They will do such great signs that even the elect will be deceived into error where it is possible"; by which words he certainly means not only the difficulty but the utter impossibility of deception. For even he is deceived who is deceived with difficulty; but Christ denies altogether that any of the elect will be deceived, because this is impossible. What a silly paraphrase would this be: "Even the elect would be deceived into error because of signs and wonders, if it were possible," that is, if it were not difficult! But here the question arises: whether in this way the conclusion is not made for an absolute (unconditional) one, or whether another cause than the mentioned impossibility can be given? - We make a distinction between "absolute" and "infallible" by asserting that the elect are not preserved and saved by virtue of an absolute necessity based on a blind fate (*fatali*), as if it were absolutely impossible that they should perish, whatever they might do, but we want only infallibility to be understood. Their nature is such that they can sin and perish, but this never happens or cannot happen because they are infallibly preserved. And so we do not make the blind Calvinistic conclusion the cause of this infallibility, nor the highest perfection of the elect, but rather: 1. the power of God, which preserves the elect in faith to salvation, 1 Petr. 1, 5. 2. The powerful intercession of Christ for the perseverance and blessedness of the elect, John 17:1. 3. The power of Christ, from whose hands no one can snatch the sheep, John 10:28. 4. The firmness of the divine counsel, 2 Timothy 2:19. and finally 5. The infallibility of foreknowledge." ('^- "?/)w7ru^. Dlkp. XVI. /r. 2. l>.)

The same: "We think that a man can be less upright and assured of the election, if one defends the changeability of the same. For if someone believed that he was an elect, and yet doubted his permanence and blessedness, because he heard that many elect fall away and are eternally lost, I do not know whether this scruple could be sufficiently removed from him if the opinion of others (about the mutability of election) were established. For he would object to this: Not every elect perseveres and becomes blessed, but many fall to the end from their election of grace and are condemned. Although I am therefore an elect, I can nevertheless derive the certainty of perseverance and blessedness from this election.

*) A *petitio principii is* called the wrong kind of a proof, because one wants to "prove" something with what is to be proved first.

for the sake of the aforementioned cause. On the contrary, if one asserts the immutability of election, one can irrefutably conclude: Every elect is preserved by God and cannot be deceived into error until the end, but will certainly be made blessed and glorious. But now I believe and the Holy Spirit bears witness that I am an elect. Therefore I am sure and firmly believe that God will preserve me, keep me from all evil and finally make me infallibly blessed and glorious. Thus we see what great joyfulness and certainty of faith arise and are derived from the immutability of the election of grace; but if this" (immutability) "is denied, then that" (joyfulness and certainty of faith) "must, if not denied, yet without doubt be made to waver to a great extent." (Anthropol. Disp. XVI. v. 2.)

7th set.

We believe, teach and confess that it is foolish and dangerous to the soul, leading either to carnal security or to despair, if one wants to become or be certain of his choice of grace or eternal bliss by investigating the eternal divine secret counsel, and we wholeheartedly reject and condemn the doctrine to the contrary as a pernicious delusion.

Concordia formula: "This eternal election or ordinance of God to eternal life is also not to be considered merely in the secret, inscrutable counsel of God, as if it had no more in it, or no more belonged to it, or was no more to be considered in it, then that God had first seen which and how many should be saved, which and how many should be damned, or that he alone had such a pattern: this one should be saved, that one should be damned; this one should remain stable, that one should not remain stable. For from this many strange, dangerous and harmful thoughts take hold of them, either to cause and strengthen security and impenitence, or pusillanimity and despair, so that they fall into burdensome thoughts, and say: Because God has provided his elect for salvation before the foundation of the world was laid, Eph. 1, and God's provision cannot fail, nor be hindered or changed by anyone. Romans 9: If I am provided for salvation, it cannot hurt me, even though I commit all kinds of sin and shame without repentance, do not respect Word and Sacrament, and do not trouble myself with repentance, faith, prayer or godliness, but I will and must be saved, because God's providence must be done; but if I am not provided, it does not help even if I keep my word. Repent, believe 2c.; for I cannot hinder or change God's providence. And such thoughts may well occur to godly hearts, even if they have repented, believed, and resolved well by God's grace, that they may think, "If you are not provided for from eternity to salvation, then all is in vain, and especially if they look at their weakness, and at the examples of those who have not persevered, but have fallen away again...". Therefore, if one wants to think or speak of eternal election or of the predestination and ordination of God's children to eternal life rightly and with fruit, one should be careful to

that one does not speculate about the mere, secret, hidden, inscrutable providence of God". (pp. 706,707. Cf. Synodal Report of 1879. p. 50.)

Luther: "Of God, insofar as he is not revealed, there is no faith and no knowledge and one can know nothing of such a God, and there one must keep to the saying: '*Quae supra nos, nihil ad nos*', what is above us is none of our business (we should not concern ourselves with it). For such thoughts, which want to investigate something higher above or outside the revelation of God, are devilish thoughts at all, so that nothing more can be done, except that we plunge ourselves into ruin; for they hold up to us such a counter-revelation, which is unsearchable, namely God, who is not revealed. We would much rather let God keep his conclusions and secrets hidden. We must not try so hard to have them revealed to us. Moses 2B 33:18 also desired that God would let him see His face or glory, but the Lord answered him thus, v. 20: 'You will look behind me, but my face cannot be seen.' For this presumption is original sin itself, by which we are driven and provoked to seek a way to God through natural speculation. But it is a great sin and a useless and futile thing that one wants to subject himself to this. For thus says Christ John 6:65, 14, 6: 'No one comes to the Father except through Me.' If we approach the God who has not revealed Himself, there is no faith, no word, or even no knowledge. For it is an invisible God, whom you will not make visible. Accordingly, God has also very seriously forbidden that one should not be so tempted to recognize his divinity. Just as Christ said to the apostles Apost. 1, 7. when they asked him: "Lord, is it not appointed that at this time the kingdom of Israel should be restored? Let me (says God) be hidden, since I have not revealed myself to you, or you will be the cause of your own destruction, just as Adam fell horribly. For 'he who searches hard things becomes too hard', Prov. 25, 27." (On Gen. 26, 9. II, 258 ff. Cf. Synodal Report of 1879. p. 58 f.)

The same: "There are many careless spirits, who have not felt much of faith, who fall in, bump into the top and worry about this thing for the first time and want to find out by reason whether they are provided for, so that they may be sure where they stand. Only desist from this soon; it is not the handle for it." (Interpretation of the 2nd Ep. of St. Peter. On 2 Pet. 1,10. IX, 846 f. Cf. Synodal Report of 1879. p. 42.)

8th set.

We believe, teach and confess that a believing Christian should seek to become certain of his election from God's revealed will; and therefore wholeheartedly reject and condemn the opposing Papist heresy that one can only become and be certain of one's election or blessedness through a new direct revelation.

Concordia formula: "This also belongs to further explanation and salutary custom of the doctrine of of the providence (*praedetilnatione*) of God unto salvation: because only the elect shall be saved, whose names are written in the book of life, how to know, from what, and whereby to know which are the elect who can and should accept this doctrine for comfort. And from this we should not judge according to our reason, nor according to the law, nor from some outward appearance, nor should we presume to search the secret hidden abyss of divine providence, but pay attention to the revealed will of God. Then "He has revealed to us and made known to us the mystery of His will, and has brought it forward through Christ to be preached," Eph. 1. 2 Tim. 1. But the same is revealed to us as Paul says in Rom. 8: God has provided, chosen and ordained those whom he has also called. Now God does not call without means, but by the word, as he has commanded to preach repentance and forgiveness of sins. St. Paul also testifies to the same, when he wrote: We are ambassadors in Christ's stead, and God calls you by us to be reconciled to God," 2 Cor. 5:20; and the guests that the king wants to have at his son's wedding he calls by his sent servants, Matth. 22:2 f., some at the first hour, some at the second, third, sixth, ninth, and even at the eleventh hour, Matth. 20:3 f. Therefore, if we want to consider our eternal election useful for salvation, we must stand firm in all ways, that as the preaching of repentance, so also the promise of the gospel *universalis,* that is, goes over all people, Luc. 24,47. Therefore Christ 'commanded to preach repentance and forgiveness of sins in his name among all nations'. For 'God loved the world and gave His Son to it' (Joh. 3, 16.); 'Christ bore the sin of the world', Joh. 1, 29., 'His flesh was given for the life of the world', Joh. 6, 51., 'His blood is the propitiation for all the sin of the world', 1 Joh. 2, 2.; Christ says: 'Come to Me, all you who are burdened, and I will refresh you', Matth. 11, 28. 'God has determined all things among unbelievers, that He might have mercy on all', Rom. 11, 32. 'The Lord does not want anyone to perish, but that everyone should turn to repentance', 2 Petr. 3, 9. 'He is the Lord of all, rich over all who call on Him', Rom. 10, 12. Righteousness comes to all through faith in Christ and to all who believe", Rom. 3,22. This is the will of the Father, that all who believe in Christ should have eternal life", Joh. 6, 40. So Christ commands that this promise of the gospel should also be presented to all who are preached repentance. 24, 47, Marc. 16,15. And such calling of God, which takes place through the preaching of the word, we should not consider as mirror fencing, but know that through it God reveals his will, that he wants to work in those whom he thus calls through the word, so that they may be enlightened, converted and saved. For the word by which we are called is a ministry of the Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3:8, and a power of God to make blessed, Rom. 1:16. And because the

Holy Spirit wants to strengthen, empower, and give power and ability through the word, God's will is that we should accept the word, believe it, and follow it. Therefore the elect are described Joh. 10, 27 f.: 'My sheep hear my voice, and I know them, and they
follow me, and I will give them eternal life'; and Eph. 1:11, 13: "Those who are predestinated to inheritance hear the gospel, believe in Christ, pray and give thanks, are sanctified in love, have hope and patience and comfort in the cross, Rom. 8:25; and though all these things are very weak in them, yet they hunger and thirst after righteousness, Matt. 5:6. 5:6. Thus "the Spirit of God bears witness to the elect that they are children of God, and since they do not know what to pray for as they ought, he represents them with groanings unspeakable," Rom. 8:16, 26. The Scriptures also testify that God, who called us, is so faithful when He began the good work in us, that He also wants to preserve and carry it out to the end, if we do not turn away from Him ourselves, but firmly hold on to what He has begun until the end, for which He has promised His grace, 1 Cor. 1:9, Phil. 1:6, 2 Petr. 3:9, Ebr. 3. We should be concerned with this revealed will of God, follow it and make use of it, because the Holy Spirit gives us grace, power and ability through the word by which he calls us, and not search the abyss of God's hidden providence, as Luc. 13:24 is written, where someone asks, "Lord, do you think that few will be saved? "Do you strive to enter through the narrow gate. Thus Luther says: 'Follow the epistle to the Romans in their order, first be concerned with Christ and his gospel, that you may know your sin and his grace, then contend with sin, as Paul teaches from the 1st to the 8th chapter; after that, when in the 8th chapter you will come into temptation under the cross and suffering, in the 9th, 10th and 11th chapters providence will teach you how comforting it is' 2c." (S. 709—711.)

Luther: "From this we are to take this teaching in brief, that the providence is not based on our worthiness and merit, as the sophists pretend, since the devil could make it uncertain and overthrow it at any moment; but it stands in God's hand and is based on his mercy, which is unchangeable and eternal; therefore it is also called God's providence and is certain of it and cannot lack it. Therefore, if your sin and unworthiness challenge you, and it occurs to you that you are not provided for by God; item, the number of the elect is small, the multitude of the wicked is great, and you are shocked by the horrible examples of divine wrath and judgment, 2c. do not dispute long why God does this or that in this way and not in another way, if he could well do so, 2c. Nor do you dare to explore the abyss of divine providence with your reason, otherwise you will certainly be misled by it, either despair or even strike yourself into the open; but keep the promise of the Gospel; This will teach you that Christ, the Son of God, came into the world to bless all nations on earth, that is, to redeem them from sin and death, to make them righteous and blessed, and that he did this by the command and gracious will of God, the heavenly Father, who so loved the world that 2c. If you follow the advice, namely, if you first recognize that you are a child of nature's wrath, guilty of eternal death and damnation, from which no creature, human or angelic, can save you, and then take hold of God's promise; believe that he is a merciful, truthful God, who faithfully keeps (out of pure grace, without any action on our part or merit) what he has decreed, and for this reason sent Christ his Son to pay for your sin.

should do enough, and give you his innocence and righteousness, and finally also deliver you from all kinds of misery and death, then do not doubt that you belong to the group of the chosen 2c. If one acts in such a way (as St. Paul also used to do), the providence is exceedingly comforting. For those who take it otherwise, it is terrible. (Interpretation of the 1st epistle of St. Peter. On 1 Pet. 1, 2. ed. Vol. 52. p. 5. f. Cf. Synodalber. of 1879. p. 47 f.)
The same: "Initially, God wanted to forestall this joke. For thus he has held out his will and counsel to us, saying thus: Behold, man, I will gloriously reveal my providence to you; but not by the way of your reason and carnal wisdom, as you dream and think. I will do this to him: from a God who is not revealed, I will become a revealed God, and yet I will remain the same God. I will become man, or send my Son to die for your sin and rise again from death; and so I will satisfy your desire, that you may know whether you are provided or not. Behold, this is my Son, whom thou shalt hear,' Matt. 17:5; behold him lying in the manger, and in his mother's womb, and also hanging upon the cross; behold, what he doeth, what he speaketh, thou shalt surely take hold of me: for he that seeth me,' saith Christ John 14:9, 'seeth the Father. If you hear this, and are baptized in his name, and love his word, then you will surely be provided for and assured of your salvation. But if thou blaspheme or despise the word, thou art damned: for "he that believeth not shall be damned," Marc. 16:16. The other thoughts and ways, which thy reason or flesh shall put before thee, thou shalt put to death. For God is theirs. Let this alone be your concern, that you accept my Son, that Christ may be acceptable to you in your heart in his birth, miracles and cross. For there is the book of life, wherein thou art written.... God did not come down from heaven to make you uncertain of Providence, nor to teach you to despise the sacraments, absolution, and other divine ordinances more; indeed, he instituted all these things to make you completely certain, and to remove from your heart the great defect and error of doubt, that you might not only believe in your heart, but also see with your bodily eyes and grasp it with your hands. Why then do you reject all this, and complain that you cannot know whether you are provided for salvation? You have the gospel, you have been baptized, you have absolution, you are a Christian, and yet you still doubt and say that you do not know whether you believe or do not believe, whether you believe what is said and preached to you in the motto and sacraments of Christ to be true.... God says to you: Behold, you have my Son, hear him and accept him; if you do this, you are already sure of your faith and your salvation. Yes, you say, but I do not know whether I can remain in faith! Well, then, accept the present promise and provision, and beware that you do not inquire foolishly or too closely into the secret counsels of God. If you believe in the revealed God, then you will also be able to accept the hidden
God who is hidden will be revealed. For he that seeth me, saith Christ John 4:9, seeth the Father also: but he that rejecteth the Son, loseth with the revealed God also the hidden God, who hath not revealed himself. But if you cling to the revealed God with strong faith, so that in your heart you are minded not to lose Christ, even if you should otherwise be deprived of everything you have, then you will certainly be provided for and will understand the hidden God; indeed, you already understand him completely." (On Gen. 26:9. II, 260ff. Synodalber. of 1879. pp. 66-68.)

The same: "Why did you want to hear the Gospel, say the Epicureans, since it is all due to Providence? - So Satan takes away by force the providence of which we are assured by the Son of God and by the holy sacraments, and makes us uncertain, since we are quite certain beforehand. And when he attacks the poor frightened consciences with this challenge, we die; just as it would have happened to me if Staupitz had not saved me, since I had just the same challenge.... Dr. Staupitz used to comfort me with these moths and said to me: "Dear, why do you bother yourself with these speculations and high thoughts? Look at the wounds of Christ and his blood, which he shed for you; from this the providence of God will shine forth to you. For this reason you should hear the Son of God, who was sent into the flesh, became man and appeared for this reason, so that he might destroy the works of the devil (1 John 3:8) and make you sure of reconciliation. And therefore he also says to you: You are my sheep, because you hear my voice, and no one will snatch you out of my hand, Joh. 10,29. There are many who have not resisted this temptation in this way, and have been thrown into destruction and eternal damnation. Therefore, the hearts of godly people must be diligently strengthened so that they may always be prepared against it. Just as a hermit or a hermit in "*vitis patrum*" admonished his listeners that they should "abstain" and refrain from such speculations and high thoughts, saying: "If you see that anyone has set his foot in heaven, send him back again. For thus the saints or Christians, who are still newcomers, are wont to think of God apart from Christ; and it is these who are wont to go up to heaven, and there set both feet; but they are soon cast into hell and sunk. Therefore let the godly beware of this, and take heed only to this, that they learn to cleave unto the child and son of God, Jesus, who is thy God, and for thy sake was made man: whom thou shalt know and hear, and have thy delight in him, and give thanks unto him. If you have him, you also have the hidden God together with the revealed one. And this is the only way, the truth and the life; outside of this same way, truth and life, you will find nothing, but only ruin, damnation and death. (A. a. O. p. 263-266. Synodalber. of 1879. p. 70 f.)

J. Gerhard: "A believing person can be sure of his election.... When the ancients deny that predestination can be recognized, they are talking about a knowledge gained from the outset, *) as it is in the divine

*) *cognitio a priori*.

Without revelation, without the Word, apart from Christ 2c.; but it can be known from the motto of God in general,

from the effects in particular, with regard to ourselves by an infallible testimony of faith and spirit, with regard to other believers by a probable judgment of love." *) (Confessio cath. f. 1425.)

(to be continued)

To the ecclesiastical chronicle.

America.

General Council. The "Zeitschrift" of January 3 thinks that we are in error when we wrote in the "Lutheraner" of December 15 of last year that many pastors in the Council still administered the Lord's Supper to Reformed people. We would frame our discussion differently if the assertion of the "Zeitschrift" were based on better knowledge of the "East," namely, that by no means all pastors who were and still are against the adoption of the "exclusive" rule act against this rule, that "even Doctors Krotel and Seiß belong in practice to the most exclusive ones. This position of minority would be quite incomprehensible to us. Think of it: Pastors find in their practice "exclusive", i.e., they have recognized from God's Word and are convinced in their conscience, caught up in God's Word, that in every case they may only administer the Sacrament to Lutherans. But if it is a question of the public recognition of this rule, a rule which they have recognized as founded in God's Word, according to which they feel compelled in conscience to act in every case: then these same people should leave as opponents of the truth recognized by them in practice! What thoughts one would have to have about the pastors in question! It was obviously judged most in accordance with love, if we assumed that the minority, which is dedicated to the public

This remark of Johann Gerhard is of utmost importance. Hereby he testifies, if pure godly theologians, if for example our Luther sometimes seems to speak against the certainty of men of their election, then all is directed against those who sought to become certain of their blessedness by investigating the secret counsel of God, in order to then be relieved of all "vain concern for their blessedness and for all serious striving for it; For in Luther's time there were enthusiasts who believed that one could and should seek to become certain of one's election through a special divine revelation, then one could and should be unconcerned about one's blessedness, for then one could not fall away again. Of course, Luther had to call out to such ghastly enthusiasts: Away with your certainty! The Devil! has made for you! The more uncertain you are of your blessedness, the sooner you can be blessed. And since Luther himself had been in hell for a long time, because he had wanted to find out God's secret counsel about him without being able to find it out, he also considered it his duty to warn those who had fallen into grave disputes about the accident from sinking into this depth and from climbing up to this height. In this way, however, Luther not only did not want to revoke his doctrine of eternal, certain, unchangeable misfortune, but also did not want to establish, and even less so, the frightening doctrine that a Christian must doubt his blessedness and hang uncertainly until death, as if between heaven and hell. Rather, in one of his last writings, namely in the interpretation of the first book of Moses, namely in the explanation of the 26th chapter, Luther showed so wonderfully how a person can become completely certain of his election on the right path that a godly Lutheran Christian, when he reads it, feels his heart flutter with joy. The Concordia formula also points to this interpretation of the 26th chapter of Genesis as the passage in which Luther speaks most clearly about the election of grace and what is connected with it. Whoever refers to such passages from the writings of orthodox teachers, in which false certainty is warned against, in order to prove that there is no certainty of blessedness at all, must assume that there is no agreement on this point in the Lutheran church. W. [Walther]

The "Pilgrim" also seems to have a somewhat different view of the practice of minority communion, judging from his serious testimony against communion published a long time ago. The "Pilgrim", judging from his serious testimony against communion published not long ago, also seems to be of a somewhat different opinion about the practice of minority. Incidentally, when we spoke of the admission of reformed persons to the Lord's Supper, we did not have in mind merely cases in which such believers in the Lord's Supper who belonged to a different communion were administered the sacrament: but we were thinking especially of such cases in which the pastor does not refuse the sacrament to members of his own congregation, of whom he knows or could know that they do not hold the Holy Communion to be the true body and blood of our Lord Jesus Christ, under which bread and wine we Christians are appointed to eat and drink by Christ Himself.

F. P. [Beeper]

As a result, many sectarian and so-called evangelical congregations exist. The "Zeitschrift" writes: "In Philadelphia, the Presbyterians, together with the Reformed, are active in gathering congregations for themselves from our German Lutherans. I think that we are not deviating from the truth when we state that the majority of the members of all German Reformed congregations there are Lutherans and that they would decisively reject the Zwinglian or Calvinist heresy if it were preached to them. In order to keep them, one must take a middle course and go half and half with the Lutherans. That is why pretty much all reformed congregations celebrate their Reformation Festival on October 31 or around that time, whereby Luther is emphasized quite a bit once a year, and the Lutheran people like that too much, so that they think that everything is one, Lutheran or reformed. Such Lutherans are to be pitied! With the Reformed, the Presbyterians are also beginning to fish boldly among Lutherans." Just like here at St. Louis and in many other places! Here in St. Louis there are also a number of so-called Lutheran congregations whose pastors celebrate an annual "Reformation Festival" in the largest pub in town, praising Luther as much as possible and singing Luther's mighty hymn "Ein feste Burg ist unser Gott" at the top of their lungs. In this way, unfortunately, some Lutherans can be deceived, drawn into a false teaching and confessing community and held in it. F. P. [Pieper]

What some "ecclesiastical" papers look like in this country. In our journals, we have repeatedly pointed out the evil of religious papers placing themselves in the service of business advertising. Some of them look more like a business guide than a church magazine. The "Lutherische Kirchenzeitung" writes the following with regard to the "Lutheran Observer", an organ of the General Synod: "In theological respect its achievements are quite invisible; - at least for a Lutheran, but in the field of 'advertisements' it stands seventh as an 'ecclesiastical' paper quite unsurpassed. In front of us is the number of December 12, 1879, where the first thing that catches our eyes is a colossal announcement by a Philadelphia umbrella manufacturer. In front of us stands an 8 inch high man with a stretched umbrella. Around it we read, in bold letters, the advertisements of these umbrellas. Immediately below, an iron 'Fenz' is displayed with an accompanying picture. Then follows the advertisement of mirrors, oil lamps and gloves. On another side of the page are many advertisements of all kinds of patent medicines, of good teas, of painted window glass, of all kinds of chairs and recliners, of flags, of clothing stores, of life insurance companies, of good coffee and excellent chocolate.
Finally, not to be forgotten, we see the image of a large steer above the display of 'splendid' mince meat. " F. P. [Pieper].

Dancing. Against dancing, the Lutheran Synod of South Carolina declared as a worldly pleasure not befitting the Christian. (Zeitscbr.)

Church consecration.

The Trinity Lutheran congregation in and around Caldwell, Gage Co, Nrbr, dedicated their church to the service of the Triune God on the 3rd Sunday of Advent. The "festive sermon" was preached by Messrs. K. T. Grüber and Tr. Häßler. The consecration prayer was said by Mr. K. L. Grüber. The undersigned gave the confessional address.

E. H. Lentzsch.

The textbooks - Commission

of Synod will meet, s. G. w., on the next third day of Easter, March 30, in the morning, at Fort Wayne, Jnd. for the consideration of the ManuscriptS for a third German Reader 2c.

Addison, d. Jan. 22, 1880. C. A. T. Selle,

Chairman p. t.

One request.

Any gifts of love for the orphanage "zum Kindlein JEsu", which are sent by rail, may be addressed:

LvnnA. L>u "d. Oi-siknns lloms.

Lrvst Doudnor, Llrkvoock, 8t. I,ouis Oo., Llo.

Incoming iu the Sasse of the Western" District-:

For the synod treasury: from ?. Nützrl'S congregation at West Ely, .Mo., K6.00. Mrs. Rosine Huber at Rochester, R. A., 1.90. k. SpehrS Gem. at Lake Creek, Mo., 5.00. k. JbenS Gem. at Farmington, Mo., 3.50. k. NethingS Gem. in Benton Co, Mon, 9.25. Coll. of k. LükerS Gem. in Dickinson Co, KS, 5.00. k. Roschke'S Gem. near Pierre City, Mo., 3.70. St. John's Gem. of ?. EndreS to Braver Creek, Nebr., 3.20. St. Paul's comm. of the same to Lincoln Creek, Redr., 5.20. Jmma-nuelS distr. in St. LouiS 10.50. Coll. of k. MießlerS Gem. to St. LouiS Co, Mo, 9.86. k. Th. GruberS Gem. at Middle Creek, Nrbr., 6.00. Coll. of k. Vetters Gem. at Osage Bluff, Mo., 5.50. k. BirknerS Gem. at GordonSvillr, Mo., 4.55. Toll, from k. Fackler- Gem. in Columbia Bottom, Mo., 3.60. Coll. by k. HafnerS Gem. in Prairie City, Mo., 3.25. ?. Gräbner's Gem. at St. Charles, Mo., 22.50. Coll. of ?. OderdiekS Gem. at Farly. Mon, 3.45. k. Holtrrmann's Gem. at Longtown, Mo., 8.00. Drrieinigk.-Distr. at St. LouiS 6.25. Cross-Distr. that. 7.85. Ad. Klein by k. Rösener in Harris Co, Texas, 5.00.

To the college - maintenance - checkout: k. JanzowS Gem. in Frohna, Mon., 57.50. k. Köstering- Gem. in Altenburg, Mo., 65.00. Kreuz-Distr. in St. Louis 4.75.

For inner mission: W. W. through k. Nething in Lincoln, Mo., 2.00. I. Knipper by k. Wischmeyer in Fayette Co, Ter, 3.00. Collecte by k. Kleist's Gem. iu Washington, Mon., 4.65. F. N. by dens. 5.00. k. SpehrS Gem. at Lake Creek, Mon., 6.00. k. WildrrmuthS Gem. at Pembroke, Ont. 2.00. C. Storbeck by k. Hein in St LouiS 1.00. epiph. coll. of Jmm. distr. that, 37.21. by k. Maisch in Lee Co, Ter, by I. Mörbe 5.00, P. Urban 1.00, A. Dude 3.00, Kindtauf-Eoll. at Synnatzschkr 1.10. Zions distr. in St LouiS 75.00. epiph. coll. of Trinity Ditzr. 105.00, of the Kreuz Distr. 53.45. From the communion fund of k. Märten-' Gem. in Franklin Co, Mo, 7.50. ?.. Brandt'S Gem. in St. LouiS 10.00. Cross Distr. that. 8.60. Coll. of k. Wille'S Gem- in BrownSville, Mo., 3.00. I*. HvfiuS' Gem. in SaunderS County, Nebr.,

4.00. half of epiph. eollerte in k. DornseifS Gem. iu Dubuque, Iowa, 4.00. G. Vogel das. 1.00.

For negro mission: Great, from k. GrupeS Gem. in EiS- live, Mo., 4.00. H. Bern by ?. Hafner in Prairie City, Mo., .50. by k. HofiuS in SaunderS Co, Nebr, by F. Bodenbrock 1.00, G. Meinert & wife .50.

For the heathen missionr Anna Junk by k. Hanser in St. LouiS 1.00.

For the building fund: Collecte of the Gem. of the k. SieverS iu Cape Girardeau, Mo., 10.15.

For poor sick pastors: By k. Nething in Lin- coln, Mo., by W. W. 1.00, by L. Kreißler Sr. 2.00. By ?. Wischmeyer in Fayette Co, TrraS, by I. Knipper 2.00, Mrs. Schwede 3.00. ?. Roschke'S Gem. in Pierre City, Mo., 4.00.

For the deaf-mutes: Jak. comforter by k. citizen at William-port, Nebr., 10.00. St. Joh. comm. of ?. EndreS to Braver Creek, Nebr. 10.00. A. Pillack by ?. Maisch at Lee Co. of Texas, 5.00. Toll, by k. Ka-par- Gem. near Detroit, Ter., 10.50. Collecte at Noack's child baptism by dens. 3.00. Collecte from ?. Höschen's Gem. at Drakr, Mo., 6.00, from its branch Gem. at Red Oak, Mo., 2.25. Coll. from k. JabnS Gem. at Prairie Creek, Nebr., 7.20. k. Grimm Gem. at WellSville, Mo., 4.40.

St. Louis, Jan. 20. IM). E. R "schk", Kassirer.

Income to the Iowa "District's coffers:

For the synodal treasury: From k. DornseifS congregation in Dubuque "in Theil of the Reformation-festcollect" O7.85. k. Stro- dels Gem. in Caloma 5.00. By I*. Haar from his Gem. in Denison 8.25; by the same from the Gem. in Hanovrr 3.55. k. Seßler's gem. in Sheridan, Harvestfeftcoll. S 35; by same from Gem. in Jefferson 2.89; by same from Gem. at Grant City 2.01. k. ScheipS' comm. at Fenton 5.05. Bon of St. John's comm. at Colfar 4.85. k. Crämer- Gem. at Ft. Dodge 7.00. k. GülkerS Gem. at Wert 3.50. k. WiegnerS parish at St. Ansgar 4.25. (Summa P63.55.)

For inner mission: From k. Dornseif's congregation in Dubuque, part of the Reformation Festival, 1.50. By k. Crämer from Mr. Tiark's in Monticello 5 00. k. Bünger- Ehrift "S-Ge. in Plymouth and its St.-JohaaniS Gem. in Siour Co. 6.90. ?. GrafelmannS Gem. in SherrillS Mount 8.10. k. v. Strohe'S Gem. in Monticello, Thanksgiving coll., 13.50. ?. Crämer- Gem. in Fort Dodge 7.00. D. StrobelS Gem. in Caloma 5.00. By ?. Studt from k. Weber's Gem. at Victor 8.81. ?. WiegnerS Gem. at Rock Creek 5.00. By k. Studt from Chr. Firne 2.00. (p. §62.81.)

For the Negro Mission: Don Mrs. M. D. Studt in alfalfa 2.00.

For the Deaf and Dumb Institution in NorriS: Bon k. Wiegner, thank offering for s. wife, 4.00. k. Crämer's Gem. at Ft. Dodge 8.46. ?. Haar's Gem. in Denison 4.50, from himself 1.50. (S. §18.46.)

For the community in Spirit Lake, Iowa: Bon ?. Crämer- Gem. at Fort Dodge 18.25, by dens. of Mr. TiarkS at Monticello 5.00. (S. §23.25.)

To the orphanage at Addison: by k. Reinhardt- Gem., New Year's Scoll., 5.00.

For the widow's fund: By k. Dornseif in Dubuque from D. Schmalz 1.00. By k. Crämer from St. Johannis- Gem. in Tolfax Township 1.60. (S. §2.60.)

Fort Dodge, Jan. 8, 1880. i. p. Rademacher, Cassirer.

For the Lutheran orphanage at" Kiudleiu JEsu hei St. LauiS

Received since Nov. 15: From Mrs. k. Weisbrodt in Mt. Olive, III, 2tr consignment of dried apples and 1 parth of fresh butter. Estel, Weinbold " Co. in Wittenberg, Mo, 5 bbl flour. Through Mrs. ?. Weyel in Darmstadt, Jnd, by Mrs. Bard. SchauS 5 boys' shirts, 4 girls' shirts. 3 pairs of stockings: Ther. Um- bach 1 pr. boys' shoes; from herself 5 boys' shirts, 4 girls' shirts, 12 padded capes; Lis. Brügaemann 1 pair of stockings. C. H. Moritz in St. LouiS children's toys along with por- zrllanwaaren, werth 015.00. Mrs. Grull in Bethlehem, III, 16 IdS. Calico and flannel. Dom St. George Nähverei" in St. LouiS 14 boys' shirts, 6 petticoats, 6 petticoats, 7 aprons, 5 pr. stockings. By k. MartenS in Pt. Hudson, Mo., coll. on W. BaumannS Hocheit, 5.50; ". School children for orphans' Christmas tree 1.30; Mrs. N. N. .50. Michael Seidel in Humbolt, KS., 10.00. Gem. of k. Janzow in Frohna, Mo., 10.00. Coll. of Gem. of k. W. T. Strobel in Caloma, Iowa, Thanksgiving DayS-Loll. 6.34. By k. L. Dulitz in Napoleon, O., vo" Mr. BehrmannS wedding 1.40, Fr. Hoarrfe 1.50, au- sr. ZionS- Gem. .65, Gem. in Lüneburg .50, Fr. Stockmann 1.00, F. Hahn .50. from the Drrieinigk.-Distr. in St. LouiS by Coll. Noack 2.00; from the piggy bank of the children of Mr. Eh. H. 2.50. From the Jmm. Distr. by Coll. Günther 6.90, Coll. Huaing 8.20. From the Kreuz-Distr. by teachers Erck, Körner and Tröller, from their schoolchildren 16.30; by Coll. Schumann 3.70. Out of Zions-Distr. by Coll. Göhmann 10.20, by G. Beckmann 5.00, I. and F. Haueisen 4.00. Au- k. Lenk- Gem. das. by Mrs. Rodefrld 3.00, H. Schrader .50. bequest of the blessed F. Holschen in Jmm.-Distr. in St. LouiS 50.00. Mrs. E. Kaiser das. 5.00. by Jgfr. Verein the. 10.00. Judge and Burcher- ding the. 3.00. Krau Steting the. 2.00 and 1 cloth skirt, 1 hat, 1 vest. L. B. at Creston, Wyomtng Terr. the. 2.00. Dom Kinder- blattmann, ?. Beyer in Pittsburgh, 1 part of gifts received for "orphan" 50.00. Women's Club in Gem. de- ?. E. Riedel in Bloominaton, III, for- asylum, 6 woolen shirts, 6 women's night jackets and 4 pr. stockings. AuS the comm. of D. Richter in ElliSville, Mo., from F. Niere 1 sack of males, 1 sack of cabbage; Wittwe H. Wagner 1 p. of potatoes; I. F. Wagner baar 1.00; F. Mustard 1 gall. Fat, 1 side; H. BLumer 1 shoulder; H. Weber 12 pairs of shoes, 15 ZjvS. G'ngham and 2 scraps of calico; Ehr. Beckrmeyer 1 p. potatoes, 1 p. turnips u. 1 galt. Apftlbutter; W. Arfk 1 p. potatoes- 1 gall. Fat, and 1 gal. Apple butter; F. Röhrer .50; G. Landvatter 1 bushei of corn meal; D. Reinke 1 p. of potatoes, 1 p. of turnips; I. Weiß 2 p. of potatoes, 1 Bu. Turnips ; H. Niere 1 sack potatoes, 1 sack males; Wittwe E. Käferstein 3.00; H. Reinke 1 Bush. Potatoes; Jgfr. M. Hansels 1.00; W. Oppermann 1 Bu. Potatoes, 1 gallon of fat; H. Kleinsorge 1 S. potatoes, 1 roll of butter; F. Erck coffee and tea for 1.00 each; F. Wiehage 2 Bu. Potatoes ; E. Dörschlen 2.00 ; H. Schmidt 2 p. potatoes, 1 roll butter ; I. Schupp 1 bu. Turnips ; k. E. T. Richter 1.00; A. Arst 1 sack potatoes, 1 side of bacon, 1 pr. shoes; L. Wagner 2 gall. Apple butter; E. Koch 2 bu. Potatoes; H. Holbelmann 1.00. By k. W. Lüker in Onaga, KS., Toll, at W. Koltermann's wedding, 4.15. Child Aufcoll. at Mr. Tino's, Worden, III., 3.00. Marie Gerda" .50. women's club in k. Lenk- Gem. in St. LouiS 20 girl's embroidery, 12 aprons, 7 jackets, 1 worn jacket, 3 pr. stockings. Krau M. Römer that. 1 parthie worn clothes from her late husband. Emma Römer some worn hats. W. HülSkötter in Venedy, III, 5.00. I. E. Däumer in St. Louis 14 pairs of shoes. E. JunghanS this. 2.00. G. Sauer this. 1.00. I. Grauer this, 1.00. Sewing Club of the Cross- Distr. 1 piece of woolen stuff for dresses, 9 petticoats, 13 aprons, 6 Pr. woolen stockings, 8 Id. carrirteS stuff, 8 Ib. Trim- mingS, 2 woll. Cloths. ZionSgem. of D. L. Dulitz in Hanover, O-, 1 quilt, 7 towels, 2 pillows, 7 kissr "covers, 5 sheets, 3 bundles wool, 3 Pr. pants, 6 mugs, 3 dresses, 2 coats, 1 apron. Dessen Gem. in Lüneburg, O., 1 blanket, 2 pr. stockings, 2 pieces of stuff, 1 pr. shoes. Whose St. PauU- Bem. in Napoleon, O., 6 pr. stockings, 2 pr. gloves, 2 woll. Blankets, 2 undershirts, 1 shawl, 1 jacket, 1 dress, 2 shawlS, 1 bunch of wool. School children d. k. Hansen in Worden, III, 5.00. Mrs. Gerdan das. 1.00. Eoll. in k. LukrrS parish in Aroma, AS., 2.30. F. Knecht in St. LouiS 1 quart beef. By k. A. W. Frese in Nebraska 2.50. By ?. Nützet in West Ely, Mo., 8.00. By k. L. DuUtz of sr. Gem. in Hanover, Ob", 8.00, sr. Gem. in Napoleon, O., 1.75, his Gem. in Flat Rock 2.25. Teacher Hamm's school children in Concordia, Mo., 3.75. By k. Sandvoß in Augusta, Mo., Eoll. on Hrn. I. StelzrrS wedding 7.00. AuS the school de- teacher Roschke in St. LouiS 5.95. Louise Jburg there 1 pack of used clothing. Amanda Fritsch das. de-gl. Mrs. F. Sienknecht in Wartburg,

Term, 5.20. School children de- teacher Goldman" ia St. Louis 5.40. AuS of St. Paulj parish de- k. Dulitz in Napoleon, O., 16 pr. stockings, 1 cap, 10 dresses, 3 aprons, 4 petticoats, 1 blanket, 1 pr. gloves; "on sr. ZionSgem. in Hanover 6 head- ciffenüberzügr; from sr. St. PaulS-Gem. das. 1 dress, 5 shirts, 8 Pr. stockings, 2 petticoats; from sr. St. PaulS-Gem. in Fiat Rock 7 shirts, 2 pants, 4 dresses, 4 aprons, 2 Pr. Strümpfe, 1 Unter- skirt; sr. St. JohanniSgem. in Lüneburg 2 Bettlackrn, 1 Untrrrock, 3 Kleider, 2 Troosen, 2 Unterhosen, 2 Unterhemden, 5 Pr. Strümpfe, 1 Weste, 2 Handtücher, 1 Bettdecke, 3 pieces Zeug, 1 Hut. Hon. Heinz in §t. LouiS donated a bill in the amount of 20.00. Dreieinigk.-Gem. there Christabend. Coll., 34.06. School children of teacher Almstedt das. 5.80. School children of teacher Hennig in Rose Hill, Ter., 10.20. A. Hirsch das. 2.80. I. Menschke in Lincoln, Mo., 2.00. By k. Baumgart.85.. Mrs. Hoogen in St. Louis, 1.50. By k. B. SirverS, Hochz.-Loll. at L. Bru- mig, 2.05. I. Knipprr in Fayette Co. Ter., 2.00. Women's Association of the comm. of k. Kleist in Washington, Mon., 9.00. School children of ?. Wille in Booneville, Mo., 3.30. Loll. of the Gem. in St. Genevirve, Mo., by teacher Drffnrr 5.60. Bon the communities in New Town and Ayton, Lan. by D. A. Ernst 10.00. ZionS- D'str. in St. L. by Loll. Goehmann 6.50, half d. Christabend- Loll. 17.15, by teacher Burgdorf u. s. pupils 1.00. From Kreuz-Distr. by teacher Körner by Mrs. Stoffregen 1.00, by pupils of teachers Erck, Körner and Tröller nachtragl. 2.10. From Tr^einigk.-Distr. by Loll. Brockmcycr 4.70. From the. Jmm.-Mftr., by Loll. Willhardt 6.00, deSgl. "on Dr. Rohlfing 2.50. Mrs. A. Blirkcndörfcr by k. O. Hanser 2.00. Mrs. Brenstedt in St. LouiS 3.00. I. M. Estel, Kassirer.

(Conclusion follows.)

Kür the orphanage iu Addison, III.,

get" r

From congregations 2c. in Illinois: By I. Harme- ning from k. LöbrrS congregation inNilrS -1.00. I'. M. Große'S Gem. in Harlem 8.80. By k. Burfeind in Rich from E. Plumboff 2.IX), H. Blume 2M and H. Lausen .25. By k. Norden in Hinckley by Mrs. W. Leifheit 2.00. By k. P. Graf from sr. Gem. at Graut Park 7.00. By ?. Schmidt in Schaumburg, Collecte at H. Kruse'S wedding, 19.03. From Whraton: from the Gem. by k. Früchtenicht 1.85 u. 1.64, u. from the Frauenverein by Prof. Th. Brohm 12.00. By k. Früchtrnichtfrom the Gem. in Turner Junction 1.14. From k. E. HieberS Gem. at Matteson 5.00 (late) u. 6.10, u. von sr. Filialgem. 3.90. k. Schmidts Gem. in Lryftal Lake 6.75. By F. D. Mever of k. GolschS Gemeinde in Jork Lentr", Reformationsfrstcoll. 9.87 u. from the Klingeldcutel 4.37. By ?. Strikter in Proviso, Coll. bri F. Mandrls HauSeinweihung, 6.iX>. By k. M. Otto in SadoruS from an unknown.70. By k. Duborg in Blue Island, Coll. at H. KaakS silver wedding, 7.50. k. EißfeldtS Gem. in Whiting 4.35. By k. Martin in New Bremen, coll. at W. Kott's silb. Hochz., 8.00. By k. Bohlen in Summit, Coll. at I. Wangerow's infant baptism, 6 00. By k. Frederking in Dwight, Erntcfesteoll. 15.25 and by an unnamed person, 5.00. k. Grupe'S Gcmeinde in Rodenberg 5.79. By k. Hansen in Worden from Mrs. Gerdom 1.00. By k. Früchte- not from Mrs. Henriette VolStarff in Elgin 2.00. From Fritz Shuldt in Batavia 1.00. By k. Mever (Illinois Syn.) in Lincoln, Thanksgiving Day Coll. of ZionSgem. 5.05 & from Arauen- Berein 5.lXt. D. DörmannS Gem. in Aorkvillr 8 50. By k. Mennicke in Rock Island of C. Schillinger 5.0<t, Mrs. Fischer, G. Scherrr and I. Bruchmann 2.00 each, I. Glawe, E. ThomS, Mrs. Kirsch, L. Han-gen, A. Sonnemann, M. Baß, E. MangrlSdorf, W. F. Schröder and W. Sander 1.00 each, Marg. Tröge .75, Mrs. Hütter, F. BranSwig, H. HardeS, G. Ries, E. Selle, M. Schneider, Mrs. Marg. Huber u. Mrs. Aulkvny each .50, I. Sauerman", I. Kirsch u. N. N. each.25. By k. Schüßlcr in Joliet from the Women's Assoc. 19.7l. By k. Pissel in Benson from P. T. 5.M. By k. L. Winter in Hampton from John Wenkr 5.W. By I. F. W. Holtmann v. C. B. in Red Bud 1.00. AuS Chicago: by k. Rrinke". Anna Schwartzu. Carl Krebs 1.00 each; by k. Wagner by Louisr Fischer IM, Mrs. Lübkr 5M & by the Gem. 105.00; by k. Surcop by Reinhold Gahl 2 00; by k. Bartling by W. Kleiß, Louise and Emma Jüngling & Carl Neubauer each 1.00, Mrs. Louise Bauer 2.00; by k. Engelbrecht by I. Sick 1.75, Emma Bollrath 1.00, August" Wegner & Henriette Kruse each .50, Jos. Hasse! .60, Mrs. Range 2.00 u. H. Engel sen. 1.00; by k. Wunder by Mrs. Caroline Darneke 2.00 u. E. Reinhardt IM; by k. Hölter of the Women's Club 15.00 & Mrs. Marie Keller 2M; from the TrrieinigkeitS-Gem. by k. Lochner of Emma Holtz .25, E. & H. Thurn 3.00 & by I. L. Thurn of T. L. I. 5.00, Mrs. H. Tang 3.00, Ferd. Stenzel, H. Peterson, John Richter, Jodn Gareis, Wittwe Kliefoth, I. Lawall, Hinz, Krttendorf, Kühn and Louise Ploß 1.00 each, Jodn Priebr, Chas. Hrinkr, John Hopp, EhaS. Holtz, Ferd. Lemke, H. Deinert, Ch. Koch, Bug. Lange, Aug. Narten and H. Harm .50 each; John Hupe, Emilie Malln and F. Narten .25 each. AuS of the comm. in Addison: half of the collecte at H. Tonne'S wedding 6.26; by L. Stänket 71.6l; by D. Gvllner 19.45; by W. Firne 34.75; by L. Balgemann 19.00; by Ferd. Bartling 7.75. (Summa -565.22.)

From communities 2c. outside Illinois: By?. Schulz of s. Gemm. in Neustadt & Ayton, Ont., 20.00. N. N. from k. Bodr'S Gem. at Fort Wayne, Jnd., 2.00. By L. Lange in St. Louis from W. Ackelbein in Blumen au, Lol., 2.00. By Alfred and Otto Jung in Sheboygan, WiS., 3.00. By Kasstrer E. Eißfeldt inMilwaukee, WiS., 18.87. By Kasstrer C. Grahl in Fort Wayne, Jnd., 25.50. Fritz M...M.... in Norw.ood, Minn, 3.00. By ?. Niethammer in La Porte, Jnd. by the Woman's Club, 10.00. (S. -84.37.)

From children: 189.32. (Quittirt im Kinderdlatt.)

In board money: From guardian H. Miller in Rockland, Mich. for Emilie & H. Sigel 70.00; from H. F. Rcifert in Chicago 4.00; through I. Harmening from H. Hergt 2.00 & Mrs. Le Grant 3.00; from Herm. Hcvrr in Chicago 3.00. (p. -82.00.)

Addison, III, Dec. 31, 1879. H. Bartling, Kassirer.

reestyle the preachers" and teachers "Wittweu" "ud orphans "Suffe (western districts) have been received"

1. contributions:

Bon den ?k.: I. G. Schwemley -1.00, Michels 3.00, E. Lehman" 1.00, Holtermann, Claus each 4M, E. A. Frese 5.00. From the teachers A. Mangold and O. Gotsch 2.00 each.

2. gifts:

By Kassirer I. T. Schuricht of N. N. 1.00, by himself 5.00. k. Frese'S Gem. in Bismarck, Nebr., 4.00. By dens., ges. on LambrrchtS wedding, 5.00. F. Böthe in Milwaukee, WiS., 1.00. G. Berg in St. Louis 5.00. By Hrn. F. Hanselmann ges. on I. EtzelS Hochz. 6.75. N. N. in St. LouiS 1OM. k.HilgendorfS Gem. 16.25. k. F. Rüpel 4.00. By ?. E. H. Wischmeyrr by I. Knippa 3.00. Mrs. Schwede 2.00. ?. JanzowS Gem. 21.50. k. F. W. PennekampS Gem. 8M. ?. A. H. T. MeyrrS Grm. 3.83, from him stlbst 1.17. By k. Michels, KindergotteSdirnstcollecte, 7.10. Johanne K.rner in St. LouiS 5.00. Sarah Meyer das. 2M. ?. E. LehmannS Gem. 5.50. Gem. bet Willow Creek, Minn, 4.00. ?. C. H. Deme- tro'S Grm. 5.00. By k. Rösrnrr of I. Scherrr 10.00. ?. Grubcrs Grm. 5.00. k. E. T. GünthrrS Grm. 2.65. ?. W. PennekampS Gem. 3.50. By k. G- Bayer of I. Tiede 3.00. Chr. Röhl 2.00. I. H. Meyers at Ambia, Jnd., 5.00. I. Keil Sr. at Pittsburgh, Pa., 1.00. M. Friedrich at Belleview, III., 1.65. Women's Club at k. Brandt's comm. 5.00. H. Mikß- nrr in Frohna, Mo., 2.00. N. N. by I". Claus 3.00. By k. Nrthing by L. Krrißler 3.00. By k. Maisch by A. Dube 2.00. By ?. KaSpar ges. on Droyk's child baptism 1.50. By Fraurnvrrrin in ?. GrrmannS Grm. 15M.

St. LouiS, Mo., Jan. 17, 1880. E. M. Große, Kasstrer.

Partly for the erection of a monument on the grave of the beloved Director I. C. W. Lindemann, partly for the support of his estate, the following funds have been received by the undersigned:

By drn ??.: E. T- Richter, A. Biewrnd, T. H. Lüker, A. Heitmüller, G. A. Feuftel, F. Dödrrlein, H. Martin, H. Ernst, P. H. Duborg, W. Hattstädt, A. Pohl, E. Börnecke, E. Aulich, H. Torney, L. Geyer, H. Löber, E. H ScheipS, P. Heid, H. Brammer, E. Rödrr, H. E. Michels, each -1.00; F. Dreyer, H- Engelbrecht, E. Döring, each 2.00. Of the teachers: E. Roschke, A. Brauer, I. H. Rademacher, H. G. Schuricht, each 5.00; L. Kanke, A. Kringel, W. R. Spuhler, I. S. Simon, I. H. Eh. Meyer, A. Pritzlaff, G. H. Grothmann, B. Dorn^each 1.00; H. Bartling, W. Falch, H. W. Fikenscher, E. Müller, L. Selle, I. D. F. Meyer each 2.00; G. Ritzmann u. Ch. Schumm each 1.50. From the Preachers' and Teachers' Conference in Detroit 13.25. From E. Schaurigen by k. P. A. Schmidt 1.00. N. N. in Manistee, Mich, 1.00. By ... ö ... in Julietta, Jnd., 2.00. ?. A. Ernst 3.00. k. E. A. Trautmann and Grm. 6.20. ?. Th. Mießler & teachers Löser and Leubner 2.00. F. Koplin in Cbicago 1.00. Wittwe Hoffman" by k. Torney 1.00. Drn students of teacher L. Krieger 6.50. ?. Leemhuis & members of his. Gem. 3M. I. Organ by ?. Wagner 1.00. Gem. drS k. F. switch 5.00. By members a. ?. Bernrhals Gem. 4.15. k. G. Löber .50. by teacher Denningrr by k. I. Trautmann, teacher H. Wagester and himself 1.00 each, Eh. Bauernfrind .5l>, L., I. and H. Wagener, F. MattdeS, M. Löffler, L. Hock, E Wöllmrr, M. Rupprrt each .25. ?. W. Arendt .50. of members a. k. DörmannS Gem. 6.85. By D. W. Hallerberg 4.50. By T. Dannenfelder from the Gem. of the k. Bod" 5.50. By I. Rohwer from the Grm. of the?. Adam 2.55. By teacher I. C. F. W. Bock from himself 2.00, whose Singchor 4M, Uebrrschuß v. ciner Reise IM, ?. OsterhuS 2.00. By k. Seidel of two confirmands .10 each, W. FleSner, G. I. Post, H. H. FleSner .25 each, Mrs. H. H. FleSner .30, k. Seidel.75. By k. W. Lotbmann by himself, G. Müller u. G. HaaS each 1.00. By k. A. Wangerin 3.00. By teacher P. Meyer from himself 1.75, H. Bönnecke, H. Grote each 1.00, I. Bandick .50, H. Muffelmann, H. Munstermann, Wittwe Wettermann each .25. By teacher Steinmeyer from LrhrerLonferenz in New Orleans 20.00, from other friends 11.50. k. Schumann, his teachers and members of the community 12.00. Community of ?. Niemann 60.50. Gem. of ?. I. Schmidt 4.00. From "three friends of the deceased" by k. Weyel 2.00. Gem. of k. EndreS 2.50. ?. Surcop 8.00. By teacher Pott 5.00. A. Heuer in Chicago 1.25. ?. OetjenS Gem. 10.00. k. StrikterGem. 15M. ?. Steege and Glieder sr. Gem. 5.00. W. Sporleder in Schaum bürg IM. Gem. of k. Beyrr 27.50. By k. Nuoffer of Ch. Rüst, D. Meyer, F. Lücke each 1.00, F. Fathaurr, H. Ohlendorf, L. Hartmann, F. Nuoffer each .50, F. Wilkenlng, L. Wilkening each .25. By ?. Ph. Schmidt by members sr. Gem. 2.00. members of Gem. of k. Grothe 4M^st G. Huber by k. Bernthal .75. Gem. of k. Brammer 1.00. H. ThieS in Schaumdurg 3.00. teacher Ilse 4.50. teacher Groß .50. Gem. of k. BuSzin 7.50. by Kasstrer Grahl 4.00. ?. Daib & members of sr. Gem. 3.05. N. N. by k. Schmidt in Schaumburg 3.00. Gem. de- k. F. I. Biltz 10.00. ?. Bartling 5M. Gem. des k. Jor 32.00. By Dr. Mießler by himself, E. Müller, W. Walk 3.00 each, C. Camlott, Lehrer Timmerman", Lehrer Burhenn 2.00 each, W. Brockmann, F. Bruns 1.00 each, Chr. Bröcker, F. Zuttermeister 5.00 each, H. Zuttermeister 10.00.

Chicago, III, Jan. 9, 1880. H. Miracle.

Get

For inner mission in the West: From ? H. Kühn's congregation near Indianapolis -9.10. Mr. I. G. Höhne at Metra, Iowa, 1.00. Mr. A. W. Hometer at Ludlow, Iowa, 5.00. Mr. G. Merke! at JohnSburgh, Pa. 1.00. By k. C. Kretzmann, Collecte sr. Gem. in Dudlcytown, Jnd, 16.00.

For poor students: By Hr". I. G. Höhne in Metra, Iowa, 1.00. I. T. Schuricht.

For poor students received with heartfelt thanks "on I. Wiegand in Duvuqur, Iowa, -1.00. By Mr. k. Sander in Lonaconing, Md, dir half of a collecte semrr congregation, 5.00.

C. S. W. Walther.

With heartfelt thanks I acknowledge the receipt of -14.50 collected at the wedding of my reffes, de- ?. I. Bernthal, in Wy- andotte and in Frankenmuth for the benefit of my studying sons. G. Bernthal.

For the English mission: -40.00" of the company "Weiu- hold" in Perry Co., Mo., through Mr. Kassirer E. Roschke receive".

M. Günther.

Books display.

Passion Book. Devotions for the domestic celebration of the Holy Passion. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis Parish at Springfield, III. St. LouiS, Mo. 1877.

There is probably no more suitable book for setting up a daily Passion home service during Lent. It contains 66 Passion devotions on the whole story of the suffering and death of the Lord. Each one is divided into the following 7 parts: 1. a short summary as a heading, 2. two to four introductory song verses, 3. the relevant prophecy as a motto, 4. the text from the Passion, 5. the meditation on the same, 6. a prayer and 7 some final song verses. For those who wish to sing the selected hymn verses during their devotions, 6 lesser known chorale melodies in four-part harmony for accompaniment with the piano or melodeon are appended. Pastor Lochner's special gift for ecclesiastical liturgy and his refined taste and understanding for the same has proven itself again in the masterful composition of this Lutheran Passional. Blessed is the family who chooses this book as their daily homilist during the holy Lent! For gracious hearts longing for Jesus, it will bring a blessing for which they will praise God and bless the author. Price $1.25, in gilt -2.00.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, III St. LouiS, Mo. Available from the "Lutheran Concordia Publishing House". 1879.

Similar to the "Passion Book", the first one is intended "for domestic use during the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the resurrection and ascension of our Savior, harmoniously composed by Bugenbagen from the Gospels and the Acts of the Apostles, with corresponding "song verses" and closing prayers. Here the house father has healthy soul food for himself and at the same time, as house priest, for his housemates. For those song verses which are not taken from our hymnal and whose melody is unknown, the "melody" in four-part harmony is added at the end of the book. It contains 300 pages in small octavo and is, well bound, available through lower general agents for the price of -1.00. May many hands reach for the dear book and many hearts be refreshed by it! Price -1.00, in gilt 1.75.

For church choirs.

Motet for Palm Sunday (Psalm 92, 13-16.) and "Evening Song".

Two compositions for mixed choir by W. Ross, which together form a booklet of 8 pages in large oc'av. The price for 1 dozen copies is -1.20 with postage paid. Single copies" will be sent only against a postage of 25 Leuts.

Man adressire: Luth. concordia publishing house (M. L. Barthel, Agt.), St. LouiS, Mo.

Easter festival song "Hallelujah",

in No. 4. I., is published in the 2nd edition and can be ordered at 15 cents a copy and at -125 cents a dozen from

Gaps", 820 8. halstoä str., OkioaAv, III.

Due to lack of space, the receipts of the cashiers Bartling, Birkner, Eißfeldt and those of Mr. ? Sapprr.

Changed address":

kov. L. 3. 8anäsr, oodoowll, 8t "ubsn 6o., dl. 1^.

II. 3. vadlov. Lox 44. 8trasbur§, 8kelb^ Oo., III.

The "Lutheran" appears every month jwetmgl for the annual subscrtptiontprei" of one dollar for the aulwarttgeu umerschreider who have deuseld" vorauSjubezablen. Räch Germany, the "Lutheran" by mail, p.rieftet, fiir tl.LV "allowed.

Only the copies containing notices for "da" newspaper are to be sent to the editorial office, but all others containing "business", orders, "cancellations", funds, etc. are to be sent to the " Lonvorttin-VerlnG" ILl. 6th Surtdel, Quellt), Oorner vtNiumi Strveb L laäiunu ^veou", 8t. Qouis, Llo. to be sent. - In Germany, this" sheet "u refer" "on Heinrich Z. Raumann, 36 Pirnatsche Str". Dre "dea.

Printing house of the "Luth. Eoncordia" publishing house.

Volume 36. St. Louis, Mon., February 15, 1880. No. 4.

What we believe, teach and confess about the election of grace.

(Continued.)

Since one of the most important points in the doctrine of election by grace is that a believing Christian can and should become certain of his election, we leave here, in addition to our 8th sentence, a series of testimonies from the writings of the best theologians of our Church; we therefore ask our dear readers for patience, with the assurance that by and by all the important questions which require an answer in the article of election by grace will receive their answer.

As is well known, it is the papists who teach people that one should doubt one's perseverance in faith and godliness to the end, and thus also one's election and blessedness. Yes, the papists even curse the teaching that a believing Christian can become and be certain of all this. Thus it says, for example in the main confession book of the papists, namely in the resolutions of the Tridentine Council: "No one, as long as he lives in this mortality, may dare to go so far as to assume that he is in the number of the predestined, as if it were true that a justified man either cannot sin any more, or, if he has sinned, should promise himself a certain conversion. For one can only know from a special revelation which God has chosen." (Session VI. Of Justification. Chapter 12.) Then follows this sentence of cursing: "If any man say that a man that is born again and justified is bound to believe according to faith, that he is certainly in the number of the predestinates: let him be accursed!" Further, "If anyone says that he will certainly have that great gift of perseverance to the end, with absolute and infallible certainty, if he has not learned this from a special revelation: let him be accursed!" (Ibid., Canon 15. and 16.) To this makes

Martin Chemnitz, the main author of the Concordia Formula, in his examination of the Tridentine Council, among other things, made the following remarks: "I only want to add that with which various tricks the papists try to twist the passage Rom. 8,31 ff. (The pope) Pighius says from (the scholastic) Thomas that Paul there speaks only of his blessedness, which he had from a special revelation; but that he does not affirm that every believer in Christ has such a certainty. However, this is obviously wrong, because St. Paul speaks in the plural in that whole passage and lays at the basis of that certainty: Christ has died, yes, sits at the right hand of the Father and represents us.) (The pope) Andradius, who sees that this distortion cannot exist, therefore says that the word ^rrcr^ar" (Rom. 8, 38., which Luther correctly translated as: "I am certain") "does not mean a certain confidence, but a probable opinion or conviction, which, however, can be deceived; because it is used in this way in some scriptural passages. But now it is also taken for a firm and undoubted conviction and used in 2 Tim. 1: "I am sure O^sr^ac), that he is able to preserve for me my side until that day. And from this root word the word ire^e^-rc" (Ephes. 3:12.: "In all confidence") "is derived. So now the question is, which of both meanings is according to the passage Rom. 8, 38. But the whole context teaches this with a loud voice, as it were, when the apostle writes: If God is for us, who can be against us? Who also spared not his own Son, but gave him up for us all; how shall he not with him give us all things? Who shall accuse the elect of God? God is here who justifies. Who will condemn? Christ is here, who died, yes rather,

Chemnitz wants to say that since Paul speaks in the plural, namely does not use the words "I", "me", but "we", "us" and bases the certainty of salvation on Christ's death etc., he cannot speak only of his own certainty, but he must speak of the certainty of all believers in Christ, since Christ did not die only for him, Paul, but for all believers and they also believe in Christ's work of redemption.

who is also raised from the dead, who is at the right hand of God and represents us. Who will separate us from the love of God? Affliction, or anguish, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are slain all the day long; we are accounted as sheep for the slaughter. But in all this we overcome far for the sake of him who loved us, after which follows the word T^Tree^ac: "I am sure" 2c. (Rom. 8,31. to 38.). It is evident, therefore, that he who, as one speaks, is great in good reason, who presumes to interpret all this speech of doubt." (Examen, f. 169.) He also writes in his Examen: "They (the papists) also oppose the sayings that deal with perseverance to the end, saying that even if believers were really certain of the present grace, no one is certain whether he will persevere to the end; and since only those who persevere to the end will be saved, there can be no certainty about the blessedness of believers. I answer, that many do not persevere, but fall from grace, is taught both by Scripture and experience. But this does not happen because God did not want to preserve to the end the believers whom he once received by grace, but it happens because many, through certainty, unbelief and works of the flesh, pour out the Holy Spirit and throw away faith. Therefore, men must not be taught that, however they may act, they

cannot fall from grace. For it is written, Rom. 11, if he abide in the goodness of God; Ebr. 3, if they otherwise hold fast their confidence unto the end. But they are to be exhorted, that by the Spirit they may put to death the business of the flesh, and by faith cleave firmly to Christ, and by the use of the word and sacraments be more and more united to him, and that they may ask of God the gift of perseverance, and strive that they may not cast away the gift of perseverance through the will of the flesh. And in this way they must not doubt perseverance, but hold to it according to the promises of Phil. 1:

He who began the good work in you will carry it out until the day of Jesus Christ? For we are called to an eternal fellowship of Christ, not that He should soon cast away those with whom He has united Himself, but "they shall never perish, no one shall snatch them out of My hand" (John 10:28); 1 Corinthians 1: 'He will keep you steadfast unto the end, that ye may be blameless unto the day of our Lord JEsu Christ.' Thus David says: "I will never lie down"; John also says: "These things I write to you, that you may know that you have eternal life*; also: "We know that when he shall appear, we shall be like him. "* Rom. 8: "Who will separate us? For I am sure that neither the present nor the future shall be able to separate us.' 2 Tim. 4: "Attached to me is the crown of righteousness, which the Lord will give me in that day. Rom. 5: 'We boast of the hope of the glory to come.'* These sayings clearly show that the believing hope of perseverance does not hover between heaven and earth in tossing doubt." (f. 172 b. See Synodalber. of 1879. pp. 85 f.)

The Wittenberg Theological Faculty of 1596 writes: "However, we do not want to confirm the doubts of the papists, who pretend that no one can be sure of salvation as long as he lives. Yes, if this were based on our powers and abilities and on our faith as a quality and virtue, we would have to stand in constant doubt, trembling and fear. But since our salvation rests in God's hand and in God's fatherly love toward us, which cannot be divided or dissolved, it is certain that he will also accomplish the good work which he has begun in us, Phil. 1.

The same: "Huber accuses us of this, as if we should say with the Calvinists that no one could be certain of the election of grace without solely from the movements of faith in the heart. Is quite wrong. For although we already teach and confess that the Spirit of God bears witness to our spirit that we are children of God, Rom. 8, and that man should examine himself to see whether he is in the faith, 2 Cor. 13, 1 Cor. 11, and that then every believing Christian can say with St. Paul, "I know in whom I believe*, 2 Tim. 1.However, because such consolation often disappears in the heart under the temptations, we do not point this out to the people alone, as Dr. Huberus falsely tells us, but we hold out to them the evangelical consolations, together with their baptism, absolution and reverend Lord's Supper, in which their faith has been assured." (op. cit. p.612.)

<u>Aegidius Hunnius</u>, a famous Wittenberg theologian, wrote in 1590: "A doctrine which disputes with the <u>hope of</u> Christians is necessarily false and erroneous, since the whole of Holy Scripture aims at giving us hope through patience and the consolation of Scripture. Now the dogma of the popes about doubting contradicts the Christian hope. Therefore it must be false and contrary to the meaning and intention of Scripture. The second sentence of this conclusion is proved as follows. God's word describes the hope of the faithful, so that it does not put the hopeful to shame, according to the following extremely important sayings and testimonies of the divine
Spirit: Ps. 31: 'Lord, in you I trust; I shall never be put to shame. Rom. 5: 'Affliction brings patience, but patience brings experience, but experience brings hope, but hope will not be put to shame'. Hence the epistle to the Eberians, Cap. 6:18, 19, compares it (hope) to a sure and steadfast anchor, upon which the ship stands fast against the onslaught of wind and weather. We," he says, "have refuge in and hold fast to the hope offered, which we have as a sure and steadfast anchor of our souls. "* Therefore he exhorts that we hold fast the confidence and glory of hope to the end. Especially remarkable is what is written in Ebr. 10: "Let us therefore go with a true heart, in full faith, sprinkled in our hearts, and rid of an evil conscience, and washed in the body with pure water; and let us hold fast the other confession of hope, and not waver: for he is faithful that promised it.In this saying there are almost as many proofs against the doubting of the popes as Motte, and especially that he calls the confession of our hope one that does not waver. Therefore Peter also reminds us that Christians are born again of God to a living hope, and soon after adds: "Gird up the loins of your mind, be sober, and set your hope entirely on the grace that is offered you.But those who teach that man must still be in doubt whether he is in God's grace, whether he is an heir of eternal life, cannot teach, with the prophets and apostles, a hope that cannot be put to shame, a hope that is firm and sure and like the firmest anchor, a hope that is alive, a hope that does not waver, a hope that hopes entirely in God's grace; But by condemning and trampling under foot this Christian hope in a quite unworthy manner, they put in its place a hope that can be put to shame, a wavering and wavering hope that finally plunges man out of doubt into the abyss of despair, of which doubtful and undecided hope the prophetic and apostolic Scriptures know absolutely nothing. But since, they say, hope has to do with the future goods of eternal life, who can be sure that he will struggle through all the temptations of life, since there are so many obstacles in the world, since the power of Satan is so great, and since the weakness of our flesh is so great? - Answer: If we were to fix our eyes either on the weakness of our flesh, or on the power of Satan, or on those obstacles which oppose the pious in the world, we would not only have to **doubt** our blessedness, but **despair** completely. But against all this we must contrast the firm consolations of the Holy Spirit; namely, that He who is in us is greater than he who is in the world, 1 John 4, than he who, according to Christ's testimony, is judged and cast out. And what the Savior says, "Be of good cheer, I have overcome the world." And again, what is written, that those who are born of God overcome the world, 1 John 5; yea, in all the evils of this world by him who loved them, they far overcome, Romans 8; also that saying of Peter, that believers are preserved by the power of God through faith unto salvation, 1 Peter 1; even as Christ also saith, "No man shall feed my sheep, but I

will feed them.
My Father, who gave them to me, is greater than all, and no one can snatch them out of my hand. This 'is faithful,' saith Paul, 'who suffereth us not to be tempted above our ability, but maketh temptation to cease, that we may be able to bear it,' 1 Cor. 10; and to the Philippians, Cap. 1: "I am of good confidence that he who began the good work in you will carry it out until the day of Jesus Christ." 2 Thess. 3: "Faith is not for everyone, but the Lord is faithful, who will strengthen you and keep you from evil. But if anyone diligently and deliberately turns away from God again, when by the power of the Holy Spirit, through whom he has been born again and with whom he has been endowed, he could persevere in goodness and preserve to the end the being he has begun, such a one is himself the cause of his perishing. This can do nothing to those who earnestly care for their salvation. Therefore, just as the Holy Spirit makes them certain of their salvation through the promises presented, so that if they do not voluntarily fall away from goodness, but desire to remain in God's grace, no power of the devil can tear them away from God and Christ: He also admonishes them again to crucify their flesh with its vents, to abstain from the fleshly lusts that war against the soul, to see that they do not fall when they stand, to hold fast what they have, lest anyone rob them of their crown or cause them to lose their palm, to accomplish their salvation with fear and trembling. But all these exhortations have nothing to do with feeding Papist doubts or weakening the hope of Christians, but only with expelling carnal and slumberous certainty." (Articulus de justiüs. 1590.
81-85. See Synodalber. of 1879. pp.93-95.)

The old godly Marburg theologian Menno Hanneken wrote in 1629 in his overview of true theology: "It is permissible to have a good hope in the election of others; we can also not only ask for the perseverance in faith for others, but also promise them the same from God's word, if they obey the divine order. Peter considers Sylvanus a faithful brother, 1 Pet. 5,12.; Paul also has good confidence that the Philippians will be preserved by God until the day of Jesus Christ, because it was fair to think so of them, Phil. 1, 6. 7. However, we cannot praise others without a doubt as the elect to eternal life, since we cannot investigate their hearts and faith, nor can we infallibly know that the rest of their lives will be conformed to the order of election. But it behooves us to be **quite sure of our own** election (*omnino certos*), if <u>we do not want to run up against the exceedingly harmful cliffs of despair or certainty</u>. This certainty does not arise from an absolute and secret counsel of God, for how should that make us certain which has not been revealed to us? but from consideration of the divine order and purpose revealed in Scripture. God's purpose has been to send his Son into the world, thus <u>also to me</u>; to free the world from sin, the devil and death through him, <u>thus also to me; to </u>offer him to all men through the gospel, thus also to me; to instill faith in the hearts of all through the gospel.

To set fire to those who do not reject the Word of God or maliciously put a stop to it, thus also in mine; to preserve faith in the hearts of people who do not disregard the means of producing and preserving faith (which are Word and Sacrament), to achieve their salvation with fear and trembling, and not to reject faith and the grace of the Holy Spirit by sinning against their conscience, thus also in mine; to make all constant believers in Christ blessed, thus also me. Therefore I am at peace with God, and the Holy Spirit Himself bears witness to my spirit that I am God's child and an heir of eternal life. Rom. 5,1. 8,16. 17." (Veras tk. Synopsis, p. 62 f.)

The old excellent Wittenberg theologian Frederick Balduin wrote in 1617: "Does Paul cause us to doubt our blessedness? when he calls creating it with fear and trembling Phil. 2, 12? I answer: This is the pernicious doctrine of the papists, that no one can be certain of his blessedness, or, as the Tridentine Concilium says in the 9th chapter of the 6th session, that no one is able to know with such certainty of faith, in which there could not be a deception, that he has obtained God's grace, and in the 12th chapter, that no one, as long as he lives in this mortality, should be certain that he is indeed (omnino) in the number of the predestinated. Therefore they call the certainty of blessedness a groundless presumption. This error is widely defended by Bellarmin in his 3rd book of justification and, among other things, he also misuses Paul's saying for his cause: because Paul exhorts all believers to fear and trembling in the creation of blessedness, therefore no one can be certain of his blessedness. However, the holy apostle undoubtedly did not contradict himself. In his letter to the Romans 8:38, 39, he writes with great joy of faith that he is certain that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither things high nor things low, nor any other creature can separate us from the love of God that is in Christ our Lord. How then should he here (Phil. 2,12.) call us to doubt the grace and our salvation? It is also not valid to say that Paul writes this only about his blessedness and that he had this certainty from special divine revelation. For he expressly writes that "we" cannot be separated from the love of God, that is, all believers. It was also not necessary for Paul to boast of his certainty to the Romans, but he wanted to encourage others by his example and make them certain of their salvation; because that is why he writes that grace was given to him for the instruction of those who should believe to eternal life, 1 Tim. 1, 16. Therefore Bernhard refers those words of Paul to all believers in general in the third month of Pentecost. Be sure," he says, "that neither death, nor life, nor the rest of the things which Paul enumerates, as variously as boldly, can separate us from the love of God which is in Christ Jesus. But that he had this certainty from a revelation, he does not say himself, nor can it be proved from any letter. He shows another reason for his certainty, namely, the teaching of the gospel about the death and resurrection of Christ, about his sitting at the right hand of the Father and about his intercession for us, and from this he concludes his
and the certainty of all believers concerning the grace of God and salvation. When he recommends 'fear and trembling' in his letter to the Philippians, it is to be known that Paul does not mean a servile fear that flees from God and shrinks back and has no confidence in his mercy, but a childlike fear that reverently shuns God as a Father from offending him in any way. So he puts a stop to our flesh, so that it does not rule in us and drive out God's grace. *) This fear recommended to us by Paul is therefore opposed to: 1.) the Epicurean certainty, by which faith is stifled, the Holy Spirit grieved, and the grace of God lost. 2.) Spiritual hopefulness and presumption, so that we do not exalt ourselves in the confidence of our gifts, but cling entirely to the grace and mercy of God, striving not to fall from the same. Against this, Bellarmin remarks in the 12th chapter of his 3rd book of Justification: All this takes place with those to whom their predestination is unknown, but not with those who are quite sure of it. For those who are assured of it, that they shall indeed be saved, cannot fear to lose salvation; nay, they must not fear it, if they believe this assuredly with a certainty of faith, as they believe that Christ is God, for by that fear they would do dishonor to faith.' He also adds: 'The Holy Spirit would exhort the elect to unbelief if he exhorted them to fear of losing their blessedness.' Thus far Bellarmin. But this is true of servile fear, in which there is no confidence in God and which produces pure unbelief. Of this fear we say that it should be far from the faithful. For they have not received a servile spirit, that they should fear again, but a childlike spirit, by which they cry out: Abba, dear Father. Rom. 8, 15. Now childlike fear is not without faith, but is a fruit of it; for the pious fear and reverently shrink from God, lest they lose faith and fall from the grace of God, which is done by works contrary to conscience. †) This (filial) fear is therefore always connected with the certainty of faith, because the pious, as long as they flee mortal sins, have no reason why they should doubt the grace of God or their salvation. For this reason we are commanded to serve God with fear and rejoice with trembling, Ps. 2:11. The rejoicing is a matter of certainty, the serving the matter of filial fear, of which we speak here. We therefore reject the papal doctrine of doubt as a pernicious and horrendous one (horrendum dogma), to which God's promises and oaths are opposed. Augustine, in his interpretation of the 88th Psalm, says: -God has said this, he has promised this; if this is too little, he has sworn this; since therefore the promise is firm, not according to our works, but according to his mercy, let no one preach with timidity what he has no right to doubt.*" (disputatio de

*) So not to make us uncertain, but to keep us in our certainty.

†) We are just sure that God has decided to make us blessed in the order of repentance, faith and sanctification.

oap. 2. sp. aä klül. Mrttsdsi-Aas 1617. p. 61. ff. p. Synodal report of 1879. p. 97 f. 99 f.)

The famous Marburg theologian Balthasar Mentzer wrote in 1612: "Pistorius (a papist) thus continues to argue: - Although that (papist) doctrine is by far the most certain, yet one must always doubt his blessedness, and no man can be certain of his blessedness without a special revelation.* He puts forward the following reasons for this: 1. - Because that certainty is not contained in Scripture; 2. because no one can be certain of his perseverance to the end*.... But that the certainty of faith and blessedness is contained in Scripture, as well as that of perseverance to the end, I will prove clearly and incontrovertibly against the quite impudent denial of antichrist man. Let this be my conclusion: If the evangelical promises given to the faithful of forgiveness of sins by and for the sake of Christ, and of perseverance in the faith and of the attainment of eternal life are in every respect quite certain and firm, supported by divine oath, confirmed by the sacraments, as heavenly seals, and sealed by the Holy Spirit in the minds of the pious; and if the faith which grasps those promises is the foundation of blessedness and the most certain proof and science which overcomes everything, so that nothing can separate us from the love of God which is in Christ Jesus, and if finally the faithful are praised because of this confidence and their examples are presented to us for imitation: it follows that every Christian endowed with a true faith should and can be assured of the grace and favor of God, of the forgiveness of his sins, of perseverance in the faith, and of eternal blessedness. But the Scriptures affirm the former. So the latter must also be true." (vis- putatt. tk. p. 288 ff.)

Thus the excellent Wittenberg theologian Balth. Meisner in the year 16l8: "We think that in the application it should always be insisted that mainly two pitfalls are to be avoided: 1. doubt, 2. presumption. If you touch the latter, you will follow the papists, and finally you will be frightened and despair. If you touch the latter, you go over to the Calvinists and fall into carnal security. Therefore you must first think of the infallible promises of God, and so you will be delivered from doubt; then of the exhortations and threats, and so you will be delivered from security. Here there must be a mixture of hope and fear, not a servile one, but a childlike one. For thus the little ship of faith will hold the middle ground between the Scylla of constant doubt and between the Charybdis of absolute certainty, following the guiding stone of the Word." *) (Anthropolog. XVIII. L. 1. b.)

Finally, a Scandinavian divine scholar, namely the Danish theologian Caspar E. Brochmand, who was highly respected throughout the Lutheran Church, may also testify. In 1633 he wrote: "What the Arminians †) or Belgians

Scylla was the name of a dangerous cliff near Messiah in the Mediterranean Sea, opposite of which was Charybdis, an equally dangerous whirlpool.

†) The Arminian sect teaches that man is converted only by his own cooperation with the "grace" by means of his own decision, therefore they naturally believe in the "grace" of the "grace" of the "grace" of the "grace" of the "grace" of the "grace" of the "grace" of the "grace" of the "grace".

Remonstrants teach about the certainty of blessedness, they themselves say with these words: How a true believer can be certain that he will persevere in faith, godliness, and love, as believers ought, we cannot see. The view of the papists does not differ much from the assertion of the Arminians. The papists teach that no one can be sure in this life whether he belongs to the number of the elect without a special divine revelation. One reads OoQoil. Iriä. 8ess. 6. oap. 12. 13. . .. We oppose this exceedingly dangerous statement of faith (äoZmati loaxe periculoZig- SLluo) on several grounds. First of all, this doubt concerning blessedness accuses God of falsehood. 1 John 5:10 says: He who does not believe God makes Him a liar. God promises eternal salvation to the believers John 3:18, 1 John 5:11, 12, 1 Peter 1:5, and with an oath John 5:24, Ez 3:11, Heb 6:17. Secondly: This doubt is in conflict with the final purpose of the revelation of the doctrine of eternal predestination to salvation, which is that we are certain of our salvation. This is shown in the conclusion of the 8th chapter of the letter to the Romans from v. 28 to the end. The same can be seen in the following words of Paul Rom. 11,29: God's gifts and calling may not make him regret' (i.e. he does not regret them). The same is proven by these sayings of holy scripture: 2 Tim. 2, 19: "The firm foundation of God exists and has this seal: the Lord knows His own. John 10:27, 28: "No one will snatch my sheep out of my hand, and they will never perish. Phil. 1, 6: "He who began the good work in you will carry it out until the day of Jesus Christ. Cap. 2,13.: "It is God who works in you both to will and to do. 1 Pet. 1, 5: "By the power of God you will be preserved unto salvation. 1 John 3:19, 20: 'By this we know that we are of the truth, and can still our hearts before him: that if our hearts condemn us, God is greater than our hearts, and knoweth all things.'" Third, doubt concerning blessedness originates in the depravity of nature and is highly displeasing to God and is the mark of a man running to eternal ruin, Jac. 1:6, 7: But let him pray in faith without doubting; for he that doubts is like the wave of the sea driven and tossed by the wind. Such a man does not think that he will receive anything from the Lord.' 2 Cor. 13. 5: 'Try yourselves, whether ye be in the faith; try yourselves. Or do you not know yourselves that Jesus Christ is in you? Unless you are unfit.' Finally: The pious, who are presented to us for imitation in the holy Scriptures, are praised because of their faithful confidence, which is absolutely opposed to the doubt of blessedness. Matth. 8, 8. 9. 10.; 15, 22. 28.; Rom. 4, 18.; Hebr. 11. completely. Let us therefore bid farewell to papist and Arminian doubts about salvation and remain unconflicted with them.

"But both the Papists and the Arminians defend their doubts about the blessedness in several ways. The reasons which lead the above-mentioned authors into battle are, in sum, these:

In a similar way, it also teaches that man must doubt his election until his death, since he cannot know how he will fade away in the future. W. [Walther]

1.) The holy scripture admonishes us everywhere that we must always tremble because of the certainty of salvation. Prov. 27:1: "Boast not thyself of the morrow, for thou knowest not what may come to pass to-day. Cap. 28:14: "Blessed is he that feareth in all things. Eccl. 9:1: "No man knoweth neither the love nor the hatred of any that he hath before him.' Rom. 11:20: "You stand by faith; do not be proud, but fear." 1 Cor. 10:12: "Let him who stands see that he does not fall. Phil. 2:12: "Work out your salvation with fear and trembling. Revelation 3:11: "Hold fast that which thou hast, that no man take thy crown." 2 John 8: "Take heed that we lose not that which we have wrought. 2.) The certainty of election and salvation depends on the certainty of perseverance in faith in Christ and in obedience to the commandments of God, Matth. 10, 22; 19, 17. But this perseverance in faith and in good works ... is completely uncertain, Rom. 10,20.; 1 Cor. 10, 12.; Revelation 3,11.; 2 Joh. 8. 3.). This certainty we want is nowhere taught in Scripture. 4.) The Scriptures themselves keep us from being convinced of the certainty of salvation by those passages in which salvation is described as very difficult, Matth. 7,13.14.; Apost. 14,2; 1 Petr. 4,18.

"These reasons, which at first sight have a great appearance, we shall immediately refute completely, though briefly.

"1. I readily admit that the pious must obtain their salvation with fear and trembling; but that from this it is to be concluded that they must doubt their salvation, I certainly do not admit. And in order that everyone may see that this conclusion is rightly not admitted, I remind you that the Scriptures speak of a twofold fear. One is the servile fear; it is a fear that originates in the awareness that sin has not yet been forgiven and that there is a righteous judgment of God, and it is connected with flight from God and hatred of him. This fear, however, is not found in the elect and can by no means exist with the confidence of blessedness, Rom. 8,15. The other fear is the purely (msrs) childlike one. It is a fearful timidity to offend God and an earnest striving to avoid sins, combined with humility, conscientious care, love and invocation of God. This fear is peculiar to the pious (believers), Phil. 2, 12.; Prov. 1, 7.; Ps. 128, 1., and has the immovable certainty of blessedness as its companion. Hear the Scriptures: "Ye have not received the spirit of bondage, that ye should fear any more," Rom. 8:15; "I will set shepherds over them to feed them, that they should fear no more," Jer. 23:4; "Fear not, little flock," Luc. 12:23. Of no consequence at all is Bellarmin's objection that those need not fear who are certain of their salvation; indeed, they need no urgent exhortations to piety and perseverance in faith and holy works, which are undoubtedly certain of their salvation. Buffoonery! As the Scriptures teach both, so both must be firmly believed. Paul is certain of his election, Rom. 8, 28-39; 2 Tim. 1,12, and yet he created his blessedness with only diligence, 1 Cor. 9, 27. Also, there is nothing with the objection of Pistorius that

Paul did not present his example to others for imitation. That this is false is taught in 2 Cor. 1,21; 4,13; 1 Tim. 1,16.

"2. The Spirit of God says it roundly out, a
Man can be sure of perseverance in faith and obedience. Listen to Christ John 6:37: "All that my Father gives me comes to me, and whoever comes to me I will not cast out. Listen to Paul, Phil. 1:6: "He who began the good work in you will carry it out until the day of Jesus Christ. And 1 Cor. 1:8, 9: "Who also will keep you steadfast unto the end, that ye may be blameless unto the day of our Lord Jesus Christ. For God is faithful, by whom ye are called unto the fellowship of his Son JESUS CHRIST our Lord.' Ebr. 13, 5: "I will not leave you nor forsake you. So that we may say, 'The Lord is my helper; what shall a man do to me?' Hear 1 Peter 1:5: 'By the power of God we are saved through faith unto salvation.' It is also evident, as the above passages testify, that the assurance of our blessedness is not based on our powers, but on the firm promise, powerful effect, and faithful preservation of God. From this you can safely conclude that whoever is undoubtedly sure of his perseverance in faith and his blessedness does not rely on a foolish judgment of human reason, but on firm promises of God.

"(3) We maintain that the assurance of salvation, which we urge, is absolutely founded in the Scriptures. For even though the Spirit of God does not say by name that you or I will be saved, he nevertheless unreservedly assures that eternal life is given to all and everyone who believes in the Son, and that God is faithful, through whom we are called to the fellowship of his Son, who will keep us firm until the end, so that we will be blameless until the day of our Lord Jesus Christ, 1 Cor. 1, 8.9. and that the believers must be absolutely sure that whoever does not believe God, who promises the believers salvation, accuses God of lying, 1 Joh. 5,10.

"I do not hesitate to admit that the way to eternal life is full of obstacles and not so easy to go; but to deduce from this vague doubts about blessedness is a more than free conclusion. For just as the Spirit of God, in the passages cited, presents as great the difficulties that confront those who seek eternal life, so he also insistently inculcates the certainty of blessedness and opposes all those difficulties with the power of Christ and the great strength of faith. Listen to Christ Marc. 9, 23: "All things are possible to him who believes"; Joh. 16, ult: "Be of good cheer, I have overcome the world. Hear Paul Rom. 8, 37.: "But in all these we overcome far because of Him who loved us." Hear John 1 John 5:4: 'Our faith is the victory that overcame the world.' And thus we have saved the certainty of our election and blessedness from the attacks of the Papists and Arminians." *) (Systema. Oap. III. H. IX. p. 270 sq. S. Synodal Report of 1879. pp. 105-109.) (To be continued.)

As you can see, our theologians sometimes say that a Christian can and should be sure of his blessedness, sometimes that he can and should be sure of his election. Since, according to Scripture, election is an election to blessedness (2 Thess. 2:13), it is one and the same whether one says that a Christian should be certain of his blessedness or whether one says that a Christian should be certain of election; for he who is certain of his blessedness is certain of his election, and he who is not certain of his election is not certain of his blessedness. The astute theologian Balthasar Meisner therefore writes in his Anthropology and elaborates on this sentence: "The 'orthodox' theologians generally teach that the counsel of election and beatification is one and the same. (Disput. XVI.

Our emigrant mission in 1879.

The eleventh year of the existence of our emigrant mission lies behind us. Thanks be to the Lord for His gracious help once again. Thanks also to all those who, through their intercession and gifts of love, have contributed to the fact that the foreigners could be advised and helped. This activity of Christian charity has certainly not been in vain. I do not want to cite any particular examples, but I would like to point out those who have sought and received my advice and assistance. They will testify that it is a wonderful institution that our church in a cosmopolitan city like New York has taken measures for the benefit and piety of the many foreigners wandering to and fro, since the word of the apostle: "Do good to everyone, but most of all to the comrades of faith" is tried to be put into practice, even if in great weakness and imperfection.

It should not be unknown to the reader that immigration has increased significantly in the last year compared to previous years. In the past year, a total of 135,070 immigrants came through Castle Garden. (This does not include those who returned from a visit to Europe). Of these, 33,574 were from Germany. (This figure does not include German immigrants from Austria, Russia and Switzerland. With these the German immigration amounts to at least 40,000 souls. From Ireland only 22,624 souls immigrated here). The total immigration has thus increased in the last year against 1878 by nearly 60,000 and the German immigration by 9257. This increase in German immigration preaches to us Lutherans with a loud voice: "Drive eagerly and ever more eagerly the important work of the inner mission. Send out flocks of evangelists to bring the bread of life to the many countrymen scattered to and fro, to gather them into Christian congregations, and to keep them from becoming zealous or falling away altogether. The preservation of the Lutheran immigrants in their faith is also the purpose and goal of our emigrant mission. To this end, when the immigrants land at Castle Garden, they are given a tract, a calendar, or a Christian leaflet; they are also exhorted as much as possible to remain faithful to God and their church; but how little good is this in the long run if, when they arrive at their destination, they cannot be visited by ministers of our church and served with Word and Sacrament! I could cite examples of settlers who have written to me on behalf of many families asking me to send them a Lutheran preacher to baptize their children and to preach God's Word to them from time to time. I also offered everything so that the people's pleasing wish would be fulfilled: but partly the distance or the work of the nearest Lutheran preacher was too great, or the means for missionary journeys were lacking; and so misguided spirits and enthusiasts intruded where a faithful servant of our church was eagerly desired, but could not be obtained. Oh how much material is lost to our church every year in this way, and how difficult it is, indeed often impossible, to regain what is lost in this way later! Without wanting to get in the way of the external mission, as it is being carried out, praise God, by the Synodal Conference, the internal mission, the seeking out, gathering and serving of the immigrants scattered to and fro over our great country, is, in my intemperate opinion, the most important thing.
The main task for us Lutherans now, and probably for a long time to come, is to help our fellow believers. Pastors and congregations should work here with united forces and a joyful willingness to make sacrifices. It is precisely in this work that the greatest successes can be achieved with relatively little sacrifice.

For the promotion of the inner mission, about 12,000 tracts, more than 1000 synod calendars and several hundred youth calendars, along with many issues of the "Lutheran Children's Journal" and the (Canada) "People's Journal" were distributed free of charge in the last year inside and outside Castle Garden. For some time, Pastor Ellestad of the Norwegian Lutheran Synod, who, as is well known, has been carrying on his emigrant mission together with me for years, faithfully helped me with this work. He has since accepted a call to a congregation in the West; but I hope that the Norwegian Synod will soon put another man in his place. There would be plenty of work. Last year over 12,000 Swedes, about 5000 Norwegians and over 2000 Danes landed in New York. But these people, who, as we know, are members of our Lutheran Church, are being hunted down by enthusiasts and false spirits inside and outside Castle Garden, and unfortunately! - not without success. After Pastor Ellestad's departure, Mr. C. Krämer has helped me with the distribution of these writings and will continue to do so. Mr. Krämer, formerly pastor in the Ohio Synod, who had to give up preaching altogether due to illness, has received from the New York Bible Society the task of distributing the New Testament in thirteen different languages among the immigrants in Castle Garden free of charge. It is certainly gratifying that this important and beneficial activity has passed into the hands of a faithful Lutheran, all the more so since this office was previously held by a Reformer.

The distribution of writings went hand in hand with private conversations with individuals about the one thing that is needed. It is not possible to report publicly about this special pastoral activity. I have negotiated with all kinds of people, with Christians and Jews, with faithful members of our church and with enemies of it, with the hardened and the penitent, with the self-righteous and the deeply fallen, with the indifferent and those eager for salvation, and in the process I have had many a pleasant but also saddening experience. The latter especially with young people who, like Ishmael, had to leave their father's house and fatherland because of their disobedience and hardness of mind and were sent to foreign countries, so that there, possibly under the pressure of hardship, their hearts might wear down and be converted to God. Such youthful good-for-nothings are and will remain my problem children, and I worry every

time another one is registered with me.

As far as the physical services rendered to the immigrants are concerned, the following figures may speak about it: Letters and postcards with the most diverse inquiries, orders and money shipments were exchanged 2425. The sum of $15,081.92, partly intended for the transportation of immigrants, partly for shipment to Germany, was collected and spent up to $191.71. For 734 persons I received orders to provide everything necessary for their journey from place to place. Who now considers that the immigrants are completely ignorant of tires and, moreover, are surrounded by bloodsuckers and scoundrels during the entire journey?
I have been able to help a large number of people, including frail fathers and mothers, single mothers with an often large number of underage children, children traveling alone from the age of eight upward, widows and orphans, those who were broken in body and spirit, who made a last attempt to restore their health by a sea voyage, and finally the mentally weak - all of whom have received from me the protection, advice and assistance they need: I say, whoever considers this, will not be surprised when I explain that just in this part of my professional activity lies great responsibility, effort and concern. And yet I wish that this part of my work may not diminish but increase. It absolutely belongs to the field of duties of the emigrant missionary; for whoever shows the poor helpless immigrants in Christian love the way to undertake the great journey across the world sea, from which dangers they have to beware of, is certainly doing them a valuable service. Therefore, you dear Lutheran co-religionists, confidently place the promotion of your relatives and friends in my hands; they will thank you later.

The above-mentioned 734 souls, with the exception of an infinitesimally small number, settled in congregations of the Synodal Conference. Certainly a beautiful increase for our Lutheran Church, and they will certainly all testify that our emigrant mission, the benefit of which they have learned from their own experience, is a beneficial institution of our Church.

I was able to assign work to 50 - 60 people. As far as possible, they were placed in such a way that they could have and enjoy the bread of life in addition to earthly bread. I know from about 50 of them that they also attend the Word and Sacrament in the respective places. This is, so to speak, a spiritual gain of our emigrant mission. Among them are two teachers who faithfully work in our parish schools. According to the promise of the Lord, I have not lacked poor people; but I must complain that I lack the means to remedy the need properly. However, §233.75 has been used for the very poor, partly by giving them cash money, partly by paying Mr. Meals or Night Shelters. To those who were only in momentary embarrassment, who, for example, lacked the money to continue their journey in whole or in part, §1307.15 was spent in advance. If only such advanced funds were returned to my hands on time, the funds given to me for advance purposes could be used to serve and help even more effectively! Unfortunately, $784.67 is still outstanding from last year and earlier.

I would also like to make a few general remarks. It happens that impudent beggars move from one city to another and know how to obtain from our pastors not only money, clothing, etc., but also written recommendations. We will not get rid of such land and people swindlers, but no one should issue a written recommendation of any kind to a person whom one has not come to know well through many years of contact or from other quite reliable sources. Once such a subject came to me, provided with various testimonies from the hands of pastors I knew in the West, and asked for my help. Fortunately, I immediately recognized in him one of my former clients, a former immigrant whom I had also assisted at first, but who turned out to be a day thief and received a pass from us. I

made it a little more difficult for him to fleece poor pastors by not giving him back the documents shown to me, but simply burning them. His anger about this supposed robbery was naturally great. Enraged, he rushed out the door with the terrible threat: "Now I will become a Catholic! On the basis of his testimonies, he appeared to be a good Lutheran. One should not trust the beggars without further ado, who often display a strangely good knowledge of the circumstances of certain synods and congregations in order to arouse pity and lure money out of their pockets.

Finally, I would like to note that I do not have a marriage bureau. Not infrequently I receive letters from Christian men within our congregations who have been widowed by the death of their wives and who now sit helplessly with a bunch of underage children, and are asked by them to select and send them a life companion among the immigrants. As much as I gratefully acknowledge the trust that is expressed in such requests, and as much as I am willing to provide services to my fellow believers that are not directly related to my profession, I am grateful to them.
I must firmly reject any such suggestion.

Others ask me for good German maids to help the housewives. Here, too, I cannot help. The demand for good German maids cannot be satisfied even in and around New York. The complaint of lack of good female servants goes all over the country. Our virgins born here mostly do not want to serve, but to live leisurely. Raise them in such a way that they learn to look at and practice service in the light of the divine Word; then the individual families will no longer be forced to seek the necessary help for female housework almost exclusively from the ranks of the immigrants.

Now, dear reader, if the information you have received about the work done among the immigrants in the past year, even though it was small, has awakened the thought in you that this work does bring a small blessing to the kingdom of God, and you now intend to "consider" it in the future with your intercession and from time to time also with a mite - you may have once objected yourself or know from others how much the foreigner needs a faithful friend -: be assured that you are doing a godly work, if you do it in faith. It is God's will that we should love the stranger, and he has promised to give all the things he has given to them.
to repay you for your love one day. S. Keyl.

3New York.

(Submitted.)

Inspector Deinzer.

The "Correspondenz - Blatt für die evangelisch- lutherischen Geistlichen BayernS" brings a report about the journey of Inspector Deinzer from Neuendettelsau to Iowa. In No. 45 of the same sheet it says, among other things, "In the same" (namely in the Missourian school teachers' seminary), our good friend Goesswein, the Fliehet-from-Babel writer, is currently training, by the way. Deinzer spoke with him and got the impression that in America, even in Missouri, there are many things that remind one of Babel. No. 47 brings
then a correction: "Goesswein was not in the seminary for school teachers, but in the seminary for preachers in St. Louis and has now already entered the preaching ministry. That he is still caught up in his former fanaticism may be proven by the following passage from one of his letters, which happened to come into my hand: It is not in my power to slacken my testimony against your thoroughly corrupt church, which is flooded with false doctrine and all the abominations of recent times. Yes, not only against the gross murderers of souls, thieves and wolves I have to testify; also your best find false prophets who cry peace, peace! where there is no peace. - — r. In the same report, the following sentence must thus read completed: Deinzer spoke to him and got the impression that he came to the understanding, etc.'. Both can be united. D. R."

There is a mistake here. I have never had the honor to see Mr. Insp. Deinzer, let alone to speak with him. Where he should have gotten the impression that I had come to the conclusion "that even in America, even in Missouri, there are many things that remind one of Babel" is completely unknown to me. I have never considered America to be a land of milk and honey, and therefore I did not need to be surprised that "many things there are reminiscent of Babel. The difference between the Bavarian and the American Babel is only that in the latter, Papists, Lutherans of all shades, Reformed, Uniate, Methodists, Pietists, Rationalists, even Jews, Turks and pagans are locked together in one stable, while in America, they have their
We have to build our huts next to each other. Although one longs with all the saints to leave this babel of the world, one still has to praise God that one does not have to pull at the same yoke with the unbelievers. But if Inspector Deinzer or my "good friend" (?), the editor of the Corresp.-Bl., says that I have found something of the Babylonian doctrinal confusion of the state church in Missouri, this is an impudent lie. One forgives a chiliast gladly a dream. But he should keep it to himself and not shout it out into the world. That I have no longing for the Babylonian state church prison, the Inspector could see from my "fanatical" letter, which "accidentally came into his hands" during the inspection of the Protestant nunnery. *) By the grace of God, I would rather
with Jeremiah on the ruins of Jerusalem singing lamentation than help heal the incurable Babel.

In No. 46 of the same newspaper there is a report about Deinzer's visit to our Franconian communities in the state

of Michigan. "They are active Missourians," it says, "but only in their heads. Their hearts are still attached to Löhe and Neuendettelsau. Old people
assured him that they could not forget Löhe and Neuendettelsau. Others confessed with tears that it was becoming so difficult for them to believe that Löhe had been a heretic. Deinzer had to go to his upstairs room with an old 70-year-old man and with tears he showed him Löhe's picture hanging on the wall. Here is a grave injustice on the part of the Missourians. They have misled these people and torn apart sacred relationships of reverence." What a contradiction! First Deinzer reports how faithfully

*) By the public use of a private letter, Inspector Deinzer proves that, if he has read Luther's writing on stolen letters, he has in any case not taken it to heart , D. R.

his and my compatriots have preserved reverence against Löhe. Thereupon he accuses the Missourians of having "torn apart holy relations of piety". Yes, of course, what do state churchmen understand by "reverence"? They are accustomed to follow their "great men" in "humility" and "modesty" by sacrificing their own conscience. When a conscience caught in God's word dares to testify earnestly and decisively, even if with hot tears and almost with a breaking heart, against its erring spiritual father and leader, even if necessary to hate father, mother, wife, children, brothers, sisters and also its own life according to the motto of the Lord (Luc. 14, 26), then the blind people cry out about outrageous fanaticism. But if they find that the witnesses of God also still possess a human heart and even remember with joy and thanksgiving the blessings that have flowed to them through the service of men who later became unfaithful to the orthodox church, they do not know how to rhyme it. Because the Franconians in Michigan still talk with great interest about Neuendettelsau and with deep reverence about Löhe, their former spiritual leader; because they are also very moved when Inspector Deinzer talks to them in the friendliest Franconian dialect about their home, relatives and acquaintances, - that is why they must be Missourians "only in head". A conscience is out of the question for a state churchman. The whole fault lies with the Missouri Synod. It is said to have torn the sacred bonds of piety; for it did not go along with Löhe's plans. I would like to take the liberty, Hm. Inspector Deinzer, before he wants to read the text to others about tearing apart the sacred bonds of piety, to first preach to his fellow believers and church members that they should refrain from their zeal to tear apart the family bonds of those who have left and not so rudely trample on the commandments of the holy God. Yes, he first preached to his nuns that obedience to the fourth commandment is a greater work than all the self-chosen works of the deaconesses in one heap. But to accept the only daughter of a widow into the Dettelsau nunnery instead of instructing her to serve her poor and old mother, and yet to lecture others on piety, that is a good piece of Pharisaic hypocrisy.

G. Goesswein.

To the ecclesiastical chronicle.

America.

Papist Abomination of Indulgences. For the benefit and piety of such readers, who think that the conditions in the Roman church have become better, that the shameful indulgence stuff has stopped and that the poor misguided people are no longer swindled out of their money and property, perhaps the following story should find a place in the "Lutheran". A member of the congregation of the sender tells the following: In the year 18... I was hastily summoned to Mr. D., who was suffering from dropsy, saw his end approaching and wanted to make his will quickly. At that time I held the office of a justice of the peace. When he dictated his last will and testament to me and signed the document, I was
After I had drawn the first picture, we had finished, and as a good friend I asked him several more questions, including whether he was afraid of death. "Oh no! Here I am," he answered me and pointed to a small box that stood on a wall board near his bed. "There you can see it, it's my ab-.

I had to pay K50.00 for it." I looked at the document I had so carefully preserved. I looked at the document so carefully preserved, on which-
chem, which I could not remove, and the name of Sr. Unholiness could be seen together with a printed seal. And trusting in the power of this so dearly paid indulgence note, the poor man died! I. Str.

The Bible in the Pabst Church. The Antichrist knows very well that his teaching is flatly contrary to the Holy Scriptures, hence the prohibition of Bible reading in fine churches ("Luth." v. I. No. 1.); but since he does not want to succeed in keeping the Holy Bible Book completely out of the hands of the poor deceived members of his church, he tries to get them to stop "searching the Scriptures". For this purpose
The following example is given by the same man: Not long ago I was with a terminally ill man who was a friend of mine and a "good" member of the Roman Church. To him, too, after we had finished making a fuss about his will, I asked if he liked to die? "Yes, if it weren't for purgatory!" he replied. To my reply that the Holy Scriptures knew nothing at all about the purgatory he was talking about, that it was only an invention of the Roman Church, he replied: "It is quite clear that there must be a purgatory, God cannot put murderers, thieves and adulterers on the same level with those who have committed only minor sins. I tried to explain to him briefly that the greatest sinner as well as the one who had led an honorable life, for the sake of Christ, should not be in purgatory.
He gave the example of the penitent thief on the cross, who had been a gross sinner, but who had nevertheless been allowed to hear the word from Christ's mouth: "Truly, I say to you, today you will be with me in paradise. "That is not in my Bible, though it may be in the Lutheran Bible," replied the sick man. So, although he himself had a Bible in his house, this passage was foreign to him, as were other passages I quoted to him: he had not read it. I had
I gave him his "Catholic" Bible and read to him the passage about the thief on the cross and other passages. He listened with great devotion and movement, and finally asked me to come back the next day and talk to him about it. I also considered it my duty to go the next day. But as soon as I entered, he beckoned me to be silent and said: "Don't talk any further, I must not hear, Father H. (his priest) has been here. I kept silent and soon moved away. Matth. 23, 13: "Woe to you hypocrites who shut up the kingdom of heaven from men. You come
Do not let them go in, and those who want to go in, do not let them go in. I. Str.

Karl Heinzen proposes a Congressional Act to the following effect: "The United States recognizes not only
The bishop or other higher agent appointed by the pope shall not be so!pso, but shall not permit him to function without their express permission. Any attempt to do so shall be subject to severe penalties. The employment of subordinates by superiors who have not yet obtained this permission is null and void from the outset. The first condition for obtaining such permission is the express declaration of the person concerned, to be made before official authority, that he will not only observe the Constitution and general laws of the United States, but that he will also respect the Constitution and general laws of the United States.
The state will not only help to uphold the "State" and follow it personally, but will also not do anything against its special institutions, e.g. the public schools, or allow them to be done by its believers. Breaking this promise will result in severe imprisonment or immediate expulsion. Third: With the
It is not compatible with the democratic institutions of this country that the taxes of the people or their property be held in the uncontrollable hands of a single individual. The administration of church property and the contributions of religious communities by bishops or other individual authorities is forbidden." This is a new proof that the loudest criers of freedom are always in favor of tyrannical measures against everything ecclesiastical.

We have an example here in our midst of what Presbyterian preachers are in part for all-worlders and what they can be used for in part. A certain Rev. Mr. W. A. Sample
buried a blasphemer who had hanged himself with great pomp and ecclesiastical euphoria in the city churchyard. The man who hanged himself used to be a member of our church, but he broke away for a trivial reason and no longer went to any church, but mocked and blasphemed against everything that was God and worship.
until he hanged himself on January 17, fully aware of what he was doing. Mr. Sample, in order to put his actions in a good light, tried to prove in his funeral sermon that the man, to whom the last honor was paid here, had taken the regrettable step in a state of insanity, and that he was not conscious of what he was doing.
Therefore, one must not judge, so that one will not be judged. Yes, if he had been a righteous Christian before, then one could well accept the reason that he had emptied himself in an insane state. But since the opposite was the case, he could not be buried with Christian honors for reasons of conscience.

Fort Smith. P. F. G.

For your consideration.

In Detrrff of the ev.-luth. DreifaltigkeitS-Gemeinde in
Cincinnati, Ohio, issued"" interest-free shares, the undersigned, as a result of several inquiries addressed to him, takes the liberty of drawing attention to a few further points:

1. the pastors are kindly requested to clearly and fully state the names of those persons who wish to receive shares.
to be communicated on a daily basis.
2. should aetienschrin be lost or damaged by fire 2c.
If the certificate is destroyed, please inform us immediately, so that an identical certificate can be sent with regard to number and series.
3. the amount is requested to be sent immediately after receipt of the ordered share certificates.
4. all monies, inquiries, etc. should be addressed to Mr. Llurtiu L. Luettnvr, 697 Rseo Street, Oinvinnuti, Oüio.

Finally, I have to point out that unfortunately two printing errors crept into the circular. In the support from the honorable District Praeses following our petition, line 1 read: "Vorstehende" Nothschrei, instead of: "Vor-
tehender". Yes the 4th line from the bottom read: also in the joy of thanksgiving, instead of: "also in the joy of thanksgiving".

Alex. Brömer, Pastor.

The ecclesiastical bodies within the Honorable Synodal Conference are requested to copy the foregoing.

One request.

Founded here, in Ford County, Kansas, 2 years ago.
The Lutheran Zion congregation is in great need. The first year there was little hope of a harvest and in the second year we could not harvest at all because of the great drought, since we received no rain at all in the fall of 1878 and a small rain in the spring of 1879 in March, which made our winter wheat go out, but did not give the soil the proper moisture, so that it gradually dried up again. We have received almost nothing from all the main products, exactly calculated, hardly 1 bushel per acre. The child shortage is great, no work for men here, so that many were forced to seek work on the railroad in other states, but for the little pay they kept nothing for the winter. Mothers have left their 5 to 6 children and gone into service, just to keep the greatest enemy, hunger, at bay. With anxious apprehension we look forward to the winter. There- Hau- or
Cottage is empty of all kinds of food. Therefore request and bit-
We urged all benevolent brothers in faith to help us in our distress and to reach out to us with gifts of love. Remember you, who have been spared such misfortune, the
Words of JEsu: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." >

In the hope that our request will find mercy in the hearts of our fellow believers, the Church Council signs on behalf of the congregation.

Whoever wanted to doubt the urgency of this request, read the article by Mr. Präses Biltz in the "Lutheraner" of August 15, *79, Ro. 16.

I. G. Schwemley, Pastor.
H. Th. E. Hengist, Pastor.
H. Krause, Pastor.

F. M. Israel. Br. Wm. Schildknecht.
LouiS Wetze!. HanS Wiese.

To the message.

The "undersigned" informs the congregations of the Synod that a commission has been elected at Marena in Hodgeman County, Kans. for the distribution of gifts to the needy poor, consisting of Messrs Eb. Querbach, Karl Freckey and Bro.

Gifts intended for this place should be sent only to the treasurer, Mr. ^.u§. llsimsr, Alurens, HockZemun 6o., Taus. I. G. Schwemley, Rev.

Incoming iu the -affe of the Eastern" District:

For the synod treasury: from the congregation in Olea" O4.Q9. congregation in Allegany 5.68. congreg. in York 17.42. k. Walker 2.58. ZionS congreg. in Boston, ReformationSfest lollrcte, 20.60. congreg. in East Boston 2.00.
For the widow's fund: A. S. in Baltimore 3.00. Bearäbnißcoll. at Father Kopp 2.21. A. G. 1.00. I. Trapp 2.00. k. SeegerS Gem. 2.00. Mrs. Zimmermann 1.00. Gem. in WellSville, Christmas--Toll., 11.10. Mrs. k. Zollmann 5.00. Preisinger 1.00. I. BrooSky 1.00. From a friend 2.00. Gem. in East Boston 2.00.
To the orphanage near Boston: A. S. in Baltimore 3.00. I. Trapp 2.00. By k. Seeger 1.00. Frä'ul. C. Wolff 1.00. gem. at Yorkville 5.00. weekly pupil's. Gem. 5.00. confirmands by D. Schulze 3.00. out of Emilie Brüning's piggy bank 2.00. N. N. 10.00. Preisinger 1.00. Mrs. Kundtmüller 1.00. Sunday school at Egg Harbor 1.25. k. Frey Gem. 10.00. From a "little wreath" 5.00.
For the Deaf and Dumb Institution near Detroit: Gem. at Olran 6.43. Gem. at Allegany 4.80. A. S. at Baltimore 3.00. Preisinger 1.00.
To the orphanage at Addison: A. S. in Baltimore 3.00.
To the orphanage at St. LouiS: L S. tu Baltimore 3.00.
To the orphanage at Mount Bernon: Gem. in Harlem 7.20.
For Wittwe Ruhland: I. Martin 1.00. By D. Biewend 1.70.
For Baltimore Mission: Gem. in Port Richmond 4.75.
For poor students in Addison: Gem. in PortRichmond for Frickr 15.00. A. S. in Baltimore 3.00.
For poor students at St. LouiS: WeddingScoll. at C. Rosenkranz for Rehwaldt 3.00. A. S., Baltimore, 3.00. Triunity Grm. in Town Ashford 3.41. I. Trapp 2.00.
For the Free Church in Germany: congreg. in Port Richmond 5.31.
For poor students in St. Louis: A. S. in Baltimore 3.00.
For poor students in Fort Wayne: A. S. in Baltimore 3.00. Gem. in MortonS Corner 5.16.
For Negro mission: Thrist teaching coll. of St. PaulS parish in PittSburg 5.15.
For inner mission: By I>. Frey by Mrs. El. Rothhaupt 5.00.
For the inner mission in the Western District: Thristenlehr-Coll. der St. PaulS-Gem. in PittSburg 5.00. Joh. Trapp 2.IX). ?. SeegerS Gem. 3.00.
To Tollege maintenanceSkassr: community in New York 10?50 and 10.50.
For the community in Rockford: Prof. ". Ette 1.00.
For sick & elderly pastors: A. G. 1.00. Joh. Trapp 2.00. D. SeegerS Gem. 1.00.
For heathen mission: Joh. Trapp 2.00.
New York, Jan. 8, 1880. I. Birkner, Cassirer.

Castle garden mission treasury report snr 1879.

Intake:

Total receipts from Jan. 1 to Dec. 31 1879K1259 .55

Expenditures:

Deficit on January 1, 1879 K 336.41
Expenditures from Jan. 1 to 31 Der 1477.48

1813L9

Deficit on Jan. 1, 1880 554.34

r 1813.89 H1813L9 Tommissions-Conto.

Balance on January 1, 1879 E 296.99
Revenue in 1879 858.86

M 155.85

Expenditures in 1879 for advances to emigrants, assistance to the needy, travel expenses, etc. 495.22

Balance at January 1, 1880P660 .63

NewAork, A). Jan. 1880. I. Birkner, Kassirer.

Report de- allgemeine" SasflrerS der Prediger" und Lehrer" Widtwen" und Waisen-Saffe für da- Jahr 1879.

Receipt: Monkey stock on Jan. 1 18798320 .05

Au- the Illinois District (Kaff. ?. H. Wunder). «. Contributions8460 20
5. gifts 847.59
81307.79

AuS the Middle District a. Contributions by Kaff. Teacher M. Tonzelmann8 207.00
by Kaff. Teacher T. Grahl 81.00
8 291.00

d. Gifts by Kaff. Tonzelman " 8309 .46
by Kaff. Grahl 571.21
- 880.67 1171.67

From the Western District (Kaff. Teacher E.
d. Gifts 556.57

From the Northwrftl. district (Kaff. C.Mßfeldt)
d. Gifts 388.48
657.83

From the Northern District (Aassirer Teacher I. S. Simon) a. Contributions8313 .75
d. Gifts 176.19
489.94

From the Eastern" District (Kaff. I. Lirkner)
d. Gifts 292.57
374.57

AuS the Jowa distrlct (Kaff. k. Ph. Studt) 88.44
Support funds paid out in the previous year "varrn, received back 21.85
Yield of the "Rudloff LegatS" 40.50

Summa 85260.46

v. Output:

Support administered to 41 widows and 75
To a student orphan from the proceeds of the "Rudloff LegateS" 40.50
BersendungSunkkosten 14.69

Summa 84925.75

Kaffen stock on Jan. 1, 1880 334.71

85260.46 85260.46 * * *

As the dear readers can see from the above report, the faithful God has again proven to be the fatherly provider for widows and orphans. Shortly before the end of the year we still had to complain about a significant deficit and call upon the help of the brethren, and behold, at the end of the year we not only had enough, but still had a surplus. By thanking all dear donors in the name of our preachers' and teachers' widows and orphans, the undersigned "asks" at the same time to continue to remember them with love.

South St. Louis, Mo. in January 1880.
E. F. W. Sapprr,
d. Z. general Kassirer of the preachers and teachers-Wittwen- und Waisrn-Kaffe.

Kür Vu- lutheran orphanage to" Kiudleiu JEsu near St. Louis.

(Conclusion.)

Don Unnamed from the Gem. of k. Döfcher in New Orleans through teacher Roschke 85.00. Bon k. EstelS children in Pierre, Nebr. from the piggy bank 4.00. By the Allg. Kassirrr I. T. Schuricht from I. Birkner 1.00, H. Bartling 28 00, E. Eißfeldt 4.45. H. Schackemüller by k. Tramm in VinrrnneS, Ind., 1.00. Women's Association of the Gem. of D. Gräbner in St. Charles, Mon., 12.00. N. in Hoffnung-burg. Mo., by k. Claus 5.00. C. Wehking in Dreteinigk.-Distr. in St. Louis 10.00. St. Pauls Gem. in N. St. L. by the Loll. Rodender", Weffel, Busse, Bod- ler 25.00. Mrs. M. Hofrichter in Laron, III, 1.00. Grs. on TeinerS infant baptism di rch ?. Kaspar in Lee To., Ter., 5.10, by himself 1.00. A. Klein by k. Röseher in Harris Co., Ter., 5.00, I. Tisza 6.00. part of Christmas tree roll, of Germann's Gem. in Ft. Smith, Ark., 6.60. I?. Lenk- Gem. in St. Louis, ChristmasS-Toll. 20.52. Toll, by Mr. L. H. Sieving in St. Louis of A. Meyer 2 sacks of flour, H. Wiebracht 1 p. corn meal, I. Wahl <L Co. 1 p. Mrbl, by himself 1 Bill. Flour. By Vorsteher Hartmann of the Women's Association in D. WesrlohS Gemeinde 5.00. Jüngl.-Verein in D. Bartels' Gem. in Minerstown, Mo. 8.10.

The orphan father E. Leubner received: Christmas gift from Mr. I. Kimpel through Mr. k. Grupe in Cape Gir- ardeau, Mo., 5.t 0. Mr. L. Hofmann in DeS PereS, Mo., 2.00. N. N. in Kirkwood, Mo., 3 sacks of flour. Hr. Sieving in St. Louis, Mo., 1 bbl. patent flour, 1 sack do., 1 sack corn meal. Bon women of D. E. Better- Gem. on Honey creek, Mo., 1 quilt, 1 sheet, 3 aprons, 5 dresses. 2 shirts, 2 pr. underpants, 11 sausages, 1 ham, 2 pieces pork, 1 gal. Fat. Bon whose children 3.39. By dens. of I. Sommerer 2.00. G. Mertz in Des PereS 2 socks of apples. Hrn. Strecker in St. Louis 1 hat, 2 parthien bread and gingerbread. Mr. C. Busch in Ballwtn, Mo. 1 bor tandy. Hrn. Drers in Lt. Louis brod, gingerbread and candy. Mr. Etzel there game. fachen, gingerbread and tandy. Mr. Meyer that, 2 p. flour. Minna Beck 2 TurkryS, 1 bor Tandy. HH. Haueisen and Lang" 1 bbl. apples. Hrn. A. EggerS 1 parthi" toys. A. Bopp in DeS PereS 9 shawlS, 6 caps, 6 hats, 6 pr. stockings.

The following was received by Mr. k. I. F. Bünger has received: From Mrs. B. in Neu-Bielefrld, Mo., 5 00 and 2 bbl. potatoes. By D. A. Brömer in Tincinnati, O., from s. confirmands 5.32, from the pupils of Mrs. E. Wyneken 3.21. Mrs. A. John in Qukncy, III, to books 5.00. From the Jmm.District in St. Louis, evening coll. on 2nd Lhrist day 27.65, by pupils of 2nd Klaffe 1.80. By k. Lüker in Onaga, KS., by school children" .60. Mr. Schäfer.45. ZionSgrm. in Hamilton Co, Nebr. by ?. Citizen 20.00. Mr. H. Neumann that. 5.00. Mrs. I. Körner in St. Louis 5.00. Mrs. N. N. in LollinSville, III., .50^ Mr. G. Rohr in Hermannsburg, Mo., 2.00. Zion congreg. of ?. Weis- brodt in Mt. Olive, III. 20.00. Bon dem same, thanksgiving offering for God's gracious keeping on Christmas Eve, 5.00. Frl. A. Jung in St. Louis I.I 0. D. E. W. Kähler the. 2.M. For L. Huber of MemphiS from his Bormund, Mr. Benjes, IO.IIO. By Loll. Könrmann in the BethlehemS congreg. at St. Louis from Mrs. Twietmeier 2.00, Mrs. Barthel .50, Mr. E. Engler 1.0". From the Women's Club of the Zion Distr. in St. Louis 24 pairs of girls' pants, 6 shirts, 3 pr. stockings, 1 pr. shoes, 2 Schurzen. Women's Association in the Jmm. district 24 knadenanzüge, werth 80.00, 15 Pr. wollene Strümpfe. Wittwe Mirßner in Jmm.-Distr. 1 Comfort. Women's Association in Jacksonville, III, for- Orphanage 7 dresses, 1 shirt, 6 towels, 6 pillowcases, 2 ComfortS; forS Asylum 6 petticoats, 6 petticoats, 3 Schüzen. Bon d. bakers Strecker and DrerS cakes and tandy. Mrs. Boigt in Bremeu 1 Pr. boots, 1 Knadenjacke. From the women's club that. subsequently 1 shirt.

All" kind" giver" on behalf of our dear orphan children and the administration council- sincerely thanking

St. Louis, Jan. 21, 1880. I. M. Estel, Cassirer.

Ovr. 3<l öd Uutgor 8trs.

Body of Preachers and Teachers Widows and Orphans (Illinois District)

find received:

1. contributions r

From the Dk.: H. Engelbrecht, L. F. Hartmann, G. W. Brüg- man" 5.00 each, I. Rauscher", I. Feiertag, W. Uffenbeck 4.00 each, Lh. Kühn 1.00. From teacher L. Appelt 2.00.

2. gifts:

From the Gem. de- D. Bohlen 1.25. WeihnachtScoll. of the Gem. of ?. Kollmorgen 7.62. From the women's club in the comm. of k. Dörmann 12.0>I. By k. Burfeind from H. Steege 1.00, Mrs. Bod" 2.00. By k. Engelbrecht from Mrs. Ernst 1.00, Mrs. N. N. 3.00, Mrs. Nrß 1.00. From Wittwe Tuckhorn by k. Döder- lein 10.00. ReujahrScoll. of the parish of D. Döderlein 8.85. WeihnachtScoll. of the parish of k. BuSzin 5.iX). From the Gem. of the k. E. Hieher 3.25. H. Blume by k. Hieher 3.00. Gem. in Brecher by teacher Dorn 14.25. Gem. de- D. Loßner 7.50. By k. Hartmann by A. Lücke and F. Meyer each 5.00. By D. Sapper by the Gem. in Neu-Gehlenbeck 8.10, by N. N. that. 5.00. By the Singchor of teacher Reifert 10.00. Collecte at the Stöckmann - Ratde'ichen wedding by k. Döderlein 10.00. Emma Schet by k. Kühn 1.00.

By Kassirer H. Bartling were delivered 8116.25.

Chicago, III, 6 Feb. 18A). H. Wunder, Kassirer.

Freelance preachers' and teachers' widows' and orphans' saffes (middle districts) are ringangen r

1. contributions:

Bon den kk.: F. W. HuSmann 84.00, I. H. Bethke 2.00. teacher I. H. L. Beyer 3.00.

2. gifts:

By ?. Stiegen, eier in LanrSville, Ind., WeihnachtScoll. sr. Parish 9.00. By k. F. R. Tramm of Mr. H. Frevert 5.00, Frl. E. Frrvert 1.00. By k. C. G. Hiller, s. on d. fllb. Hochzeit de- Hrn. Threß 5.00. By k. Kunz von sr. Gemeinde 10.00. By Mr. ?. Hu-mann, New Year's coll. of sr. Gem. 7.00. By Mr. F. Melchior sen. that. 1.00. By k. H. Jüngel of N. N. from sr. Gem. .50. k. I. H. Werfelmann from a Gem. glied 5 00. By D. Bethke from his Gem. in Arcadia, Ind. 6 20. By D. Th. Wichmann from Mrs. Kipp as a thank offering 5.00. (S. 863.70.)

Indianapolis, Jan. 31, 1880. m. Tonzelmann, Kaffir.

Get

By ?. F. Wolbrecht in Okawville, III, 810.00 for Stud. Roll in St. Louis (of which 5.00 from Mr. Tarl Schrick of his congregation), 5.00 for Stud. SondhauS in; Springfield, 5.00 for Stud. P. Schult" there, 5.00 for the Widows and Orphans Fund, 1.00 for Negro Mission and 1.00 forS Orphanage near St. Louis by Mrs. Fricke.

By k. Kleist in Washington, Mon. 5.00 for Stud. R. Kai- ser in St. Louis, grs. on Hrinr. ScheerS wedding.

For inner mission in the West: From D. T. Ponitz's Gem. in Towling, III, 2.00.

I. T. Schuricht,
Treasurer of the General Synod.

The following gifts of love have been received by the undersigned for the mission in Iowa: By D. Strobel from his. Gemeinde bei Taloma 83.00. Through k. Horn, MissionSfeftroll. sr. Gem. at Adair 30.00. By k. Streckfuß, half of MissionS- festcoll. sr. Gem. at Davenport 16.63. By k. Herrmann by sr. Gem. at State Crntre 5.00. By ?. Delete from sr. Gem. at Victor 4.48, at Sigournev 1.35. By k. Weber from his comm. 9.00. By k. Streckfuß from his comm. at Davenport 5.70. By D. Erase from an unnamed 1.00. By D. Horn- Gem. bri Adair 2 woolen horse blankets.

Dexter, Iowa, Feb. 2, 1880. L. Va " engl.

By Mr. ?. Seegrr of the municipality of Somrrville 85.25 to have received, certifies with cordial thanks

Baltimore, Feb. 2, 1880, Emilie, ver". Summer.

Freestyle da- HsS-ttal 1" St. 8-aiS

received with thanks:

From the Women's Association in St. George (St. Louis) 2 dozen towels. Mrs. Brockmeyer there 1 dec. do. Mrs. Brenstrdt that. 81.W. To the women Kaiser and Lindeman" Al pound of pearl barley, 20 pf. oat groats, 20 pf. rice, 20 pf. plums. Dr. Rohlfing 2.50. Gem. de- k. Brandt 5.50.

St. Louis, 6 Frdr. 1880. F. W. Schuricht, Cassirer.

The undersigned has also received the following gifts of love for his needy community: Through the Messrs. kk.: F. I. Biltz v. his Gem. 82.00, H. Kowert v. deff. Gem. 3.00, I. M. Moll v. deff. Gem. 4.50, H. W. Rabe v. deff. Gem. 2.00, I. H. O. Partenfelder v- deff. Gem. 4.00, I. Fackler ". einz. Grm.-Gl. 2.00, E. I. Sander from himself 1.00, u. from G. Möller, A. FrmzA u. Wittwe Frenzel each .50. By Aassirer I. P. Rademacher ander Jowa-Distr.-Kaffe 23.05, u. from the Jll.-Distr.-Kasse 24.00.

On behalf of the community sincerely thanking

T. F. W. Maß, Rev.

For poor students received with heartfelt thanks by Mr. ?. Wille in BrownSville, Mo., collected at Mr. E. Dierker's wedding 3.55. By Mr. D. Bensen from the worthy women's association in his parish at MemphiS (especially for Stud. Dorsch) 10.00T . F. W. Walther.

Freestyle the -iest seminar library.

With heartfelt thanks receive" from Mr. k. L. A. Graves: llukvnrokksr, Dsmplum LLvekislis 1613- Löber- Dogmatik (da- used in the new imprint" copy from the year 1711). M. Günther.

Erhulte":

For Stud. Aug. Rehwald of Br. B. in WolcottSville 81.00.

Gunther.

The receipts of "Herre" Bartling and Eißfeldt unfortunately had to be left behind once again due to lack of space.

Display new safe.

Christian Forget-Me-Not. Published by the Luth. Publishers' Association. New York. 1880.

Under this title, a very small booklet has just been published, which contains a Bible verse and a song verse for each day of the year. With the exception of the first and last page, each page contains the Bible verses and song verses for two days in the year, while the opposite page is left blank, so that this little diary can be made into a notebook at the same time. We wish the widest distribution to this lovely booklet, which offers the Christian a piece of life's bread for every day of the year. Whoever wants to make a valuable gift to a confirmand, and yet does not have much to give away, has herewith a good opportunity; for the selling price is a small one, namely:

1. finely bound with black cover printing costs 1 copy 30 CentS postage free, bet lots 25 Cents, in which case, however, the postage is to be "borne" by the buyer.

2. finely bound with gilt cover pressing and gilt edges, 1 copy costs 50 cents, taken in lots 45 centsS, but postage extra.

Man adressire: Luth. publishing association, 180 8quare, 15ov cork. W. [Walther]

What is a "Lutheran"? or, Why do you call yourself a "Lutheran"? Columbus, Ohio: Ohio Synodical Printing House. 1879.

It gives us great pleasure to be able to inform our readers that a pamphlet of 20 pages in octavo with the above title has recently appeared. It is the translation of the German tract "What is a Lutheran? or: Why do you call yourself Lutheran?" into the English language. As far as we can judge, the translation has turned out excellently. We owe it to the faithful work of Mr. P. Trauger in Petersburgh, Ohio. May many hands now take hold of this "presented" beautiful gift! There will be few Germans who should not occasionally meet with Americans who either call themselves Lutherans or who have a desire to become more closely acquainted with the Lutheran church and doctrine. With this tract, therefore, Germans are offered a suitable means of helping such Americans to a thorough understanding more quickly than is possible by means of an oral presentation. The price is: 5 cents for one copy, 50 cents for a dozen and 84.00 for a hundred. Address to: Uev. 3. D. DrauAsr, ketsrsdurxk, O. W. [Walther]

Changed address":

U "v. H. Lrnuor, Loeoksr, ^Vill 6o., Ill.

ksv. Ll. Dosve, Dntekiv, Lris Oo., 15. k'.

Rsv. L. ^ldrsokt, Lrsmsn, KVUrastin Oo., lAinn.

»

Volume 36. St. Louis, Mon. March 1, 1880, No. 5.

What we believe of the election of grace," teach and confess.

(Continued.)

9th set.

We believe, teach and confess: 1. that the election of grace does not consist in a mere foreknowledge of God as to which people will be saved; 2. that the election of grace is also not the mere intention of God to redeem and save people, therefore it is a general election and extends to all people in general; 3. That the election of grace does not concern those who believe in time (Luk. 8,13.); 4. That the election of grace is not a mere decision of God to make all those blessed who believe to the end; we therefore reject and condemn with all our heart the heresies of the rationalists, Huberians and Arminians which are contrary to this.)

*) We confess that we are sorry to give all our dear readers such "strong food" (1 Cor. 3, 2 Ebr. 5,12.). But since "our" doctrine of the election of grace has been publicly denounced as a crypto-Calvinian one, and since this controversial question by no means concerns only the theologians, but also you laymen, we see ourselves compelled to go into the doctrine of the election of grace a little more deeply in our "Lutheran" (but only as far as it is clearly revealed in God's Word), although a simple believing Christian knows enough about it, if he only knows as much about it as is contained in "our" dear little Dietrich's Catechism. But because God's word wants that also lay Christians do not always remain "children in understanding", but grow in all knowledge, and finally also become "masters" in it, who are also able to teach others (I Cor. 14, 2V. Ephes. 4, 14. Ebr. 5, 11-14. 2 Petr. 3,18.), so we ask them: First, that they take the Holy Scriptures at hand and carefully read and consider the main passages dealing with the election of grace, with fervent prayer for the enlightenment of the Holy Spirit; second, that they take the dear Book of Concord, our pure Lutheran confession, at hand and "study" therein especially the eleventh article of the Formula of Concord with all diligence; Thirdly, that they do not immediately shake their heads when they come across sentences which they cannot rhyme and which therefore offend their reason, but that they then take their reason captive to the obedience of Christ (2 Cor. 10, 5.) and humbly say with Samuel: "Speak, O Lord, for thy

First, the distinction between the eternal providence (praescientiam) of God and the eternal election of His children to eternal blessedness must be diligently noted. For praescientia vel praevisio, that is, that God sees and knows all things beforehand, before they come to pass, which is called the providence of God, is over all creatures, good and evil, because he sees and knows all things beforehand, what is or will be, what is or will be, whether good or evil, because before God all things, whether past or future, are hidden or present. As it is written in Matt. 10: 'Do not buy two sparrows for a penny? nor shall any of them fall to the earth without your Father.' And Psalm 139: "Thine eyes saw me when I was yet unprepared, and were all the days written in thy book, which were yet to come, and there was none of them? Item Isa. 37: 'I know thy going out and thy coming in, and thy raging against me? The eternal election of God is *praedestinatio*, that is, God's ordinance to salvation does not apply to the pious and the wicked, but only to the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Eph. 1: "He has chosen us in Christ Jesus and ordained us to adoption. (Article 11. p. 704. f.)

2 Jakob Heilbrunner: "Although it is true of him, as God's Word teaches, that few are chosen in comparison with the multitude of the rejected, the Calvinists' teaching is nevertheless false, that out of the mere secret and inscrutable counsel of God, without any regard to unworthiness, the greatest part of the human race is created and ordained to eternal ruin. In this sense, some noble and pure teachers have used a general election of grace in a more expansive sense. Therefore, the Concordia Book soon confesses in the one

Servant hears." In this way, the mysterious doctrine of the election of grace will gradually become clearer and clearer to them and finally become a rich source of heavenly comfort. Incidentally, after we have proved that our doctrine of the election of grace is no other than that of the Lutheran church as it is laid down in its confession, we also intend, God willing and God giving time, strength and grace for this, to prove that "this" doctrine and no other is contained in the Holy Scriptures.

In the second part of this article it is written that the theologians do not all use the same words in this article; and in the reported responsibility of the Saxon visitation it is written that by some pure church scholars the word "election by grace" is interpreted in a broad sense to all men, because (as far as the will of God is concerned) no man is excluded from the grace of life by God's decree and purpose, as otherwise the Calvinists teach. But because recently there has been a dispute about this way of speaking, since one part wanted such speech to be the real thing, but the other (part) wanted it to be a non-real thing, and because the latter part has been suspected by some as teaching that all men, believing or not believing, are really and in fact self-salvation, it is better and advisable (indeed, also necessary for the sake of the peace of the churches) to keep one's opinion as it has been explained above, that the doctrine of the universal love of God, of the universal merit of Christ, also of the universal promises of the gospel, be opposed to

the Calvinistic doctrine that the grace of God is not a universal one, than that a proposition suspected of ambiguity and nowhere expressed in the sacred Scriptures (that the election of grace is a universal one) be opposed to them, and that out of zeal for peace and concord one abstain from the aforesaid mode of speaking in future." (1K6868 6e praedestiuations. S. OonmliaI ,
649. f.)

Martin Chemnitz, the main author of the Formula of Concord, writes: "One must also not think as if God, through his predestination, has only prepared beatitude in general, but has not thought of the persons who are to be saved, but has reserved this for them undecidedly, that they should strive for this beatitude out of their own strength and efforts and strive to attain it. But God, in His eternal predestination and purpose of grace, has graciously considered all and every one of the elect, who are to be saved through Christ, and has predestined and elected them to salvation, while at the same time He has decreed in advance how He will save them through the Lord.

His grace, gifts, and power to call, lead, and sustain us to the blessedness prepared beforehand in Christ. (Enchiridion p. 210.)

J. Wynckelmann, professor at Giessen, wrote in 1614: "It is said that many highly respected theologians have asserted a universal election of all men. I answer: I do not deny that this is so; but they have spoken somewhat more freely before the excited controversy, which also happened to Augustine and other church fathers before the excited controversy in other main points of doctrine; namely, they have taken the word election by grace in an inauthentic sense for the general will of God against all men. Therefore, the sense must be kept and the manner of expression (liuKua) corrected." (Vi8p. tk. in asaäsm. OisWsna kadit. Dom. V. p. 179.)

Johann Gerhard: "Against Huber, notice that one must distinguish the purpose of God to make men blessed, that is, to offer them the means of salvation, and the election, which happened according to this purpose. The purpose is a general one, and has no other cause than the general love of God; but this purpose is not yet the election itself; but the election is effected according to that purpose, and refers not only to the means of blessedness "ordained by God and offered" to men, but also to the persons of those who salutarily use these means! by the power of the Holy Spirit." (Vi8pub. isa^oZio. p. 726.)

Sebastian Schmidt, the great Strasbourg interpreter of Scripture, wrote in 1656: "The meritorious cause of this predestination is Christ, who has acquired it for us through His sufficiency. Therefore we are called elect in Christ Ephes. 1,4, predestinated by Jesus Christ v. 5, predestinated according to God's purpose and grace, which was given to us in Christ before the time of the world, 2 Tim. 1, 9, Ephes. 1, 11. 1, 11. So that it is not the same with predestination as with God's purpose for the redemption of men. For as far as the latter is concerned, God's love for man was moved to appoint a Redeemer for the human race; but God's predestination sees to it that the benefits of redemption are appropriated to such and such a man according to that purpose to the end, which actual appropriation and care Christ has already earned." (^pkorismi tttsol. p. 292.)

J. Wandalinus, the accurate Danish theologian, wrote in 1703: "Predestination or election is an eternal act of God by which he has chosen, not a mere council by which he has decided to elect."

sanorum vsrd. S. 133.)

Luther: "Apokal. 3. The Holy Spirit punishes the churches at Pergamo 2c. And have undoubtedly been chosen and not chosen among these." (Walch X, 2000.)

I. Gerhard: "To those who claim that all who believe, even those who believe at the time, are the elect, we counter this irrefutable argument: All the elect will be blessed. Those who believe for a time and then fall away again will not be saved. Therefore, those who believe for a time and then fall away are not the elect.
The elect... Rom. 11,7. It says: -Israel seeks, but does not obtain; but the election obtains, but the others are hardened/ So the election never misses its goal, and therefore the elect always reach the goal of the election. 2 Tim. 2,19: 'The firm foundation of God stands, and has this seal: The Lord knows His own.'" (Deputat. isaxo^. p. 755. f.)

Luther: "We let Jonah here (Ion. 1, 5.) have committed a great grave sin, by which he would have been eternally condemned, if he had not been written in the elect number in the book of life". (Walch Vl, 2607.) According to this, Luther obviously did not teach that even the temporal believers, because they too are called to the church, are elect.

J. W. Baier: "The object of predestination are sinful men, but those who believe to the end, and these altogether and alone ... It is not seldom said of those who are baptized that through baptism they are inscribed in the book of life, since they actually enter the number of believers or citizens of the kingdom of grace and at the same time (the number of) heirs of eternal life. But the blessed Kromayer judges that this is an abusive (oataoKrWtiea) way of speaking." (Oompenä. p. 575. 584.)

Meno Hannecken, professor of theology in Marburg, wrote in 1629: "Not only are those who believe until the end the elect in general, so that this would be the whole conclusion of perpetual election: 'All who believe to the end will be saved' without the application to certain persons, but also: 'Certain persons, e.g. Peter, Paul, David 2c., are the elect. Rom. 8, 35. Ephes. 1, 4. 2 Tim. 1, 9. In accordance with the truth, the Concordia formula in the 11th article says: -And in such his counsel, interposition, and ordinance, God hath not only prepared salvation in common, but hath also prepared all and every persons (*omnes et singulas personas* d. i. All and every individual person) of the elect, who are to be saved through Christ (qui per Christum salvandi sunt), in grace (*clementer praescivit)*, has chosen them for salvation, and has also decreed that he will bring, help, promote, strengthen, and preserve them in the manner now reported, by his grace, gifts, and effects." p. 803. (according to Müller 708.1" (Veras tk. L^uopsis, p. 58. f.)

(Submitted by Dr. Sihler.)

What is the ecclesiastical situation over there in our old fatherland?

At this year's General Synod of the so-called Protestant Regional Church in Prussia, the highly important issue of the prevailing Sunday observance was also raised, and loud complaints resounded from all provinces. It was reported

"that the authorities often work in the typing pools and also grant little Sunday rest to the officials of the post office, telegraphy and railroads, that work is done on state railroads, public buildings and telegraph lines, and that on the general day of penance and prayer, trains of pleasure with reduced prices are let off. It is therefore not surprising that the common man spends Sunday
desecrated by acquisition or pleasure-seeking. Sunday churchgoers form only a minority in many areas of town and country. Especially in Saxony (i.e., the Prussian province of Saxony), domestic activities such as washing, baking, and slaughtering are postponed to Sundays. Landowners who set a good example by celebrating Sundays in a Christian manner are all too rare. In Prussia, Pomerania, Brandenburg and Posen, the manorial day laborers often have only Sunday to cultivate their own fields. On Sundays, peddling flourishes, especially by Jews who observe their Sabbath, but on Sundays roam the villages peddling and concluding business. Especially Posen and Pomerania complain about this. The district synods around Berlin take particular umbrage at such incidents as the opening of the Berlin cattle exhibition on Ascension Day, the holding of races on Sundays, and the holding of gymnastics demonstrations during church service hours.

As consequences of the everywhere increasing Sunday desecration is mentioned in the moths of one of the present reports: "Alienation from God, unbelief, disturbance of marital and family life, prevalence of gluttony, unchastity, crimes against property, murder and suicide, accelerated consumption of the vital energy of the individual as well as of the people, damage to prosperity, increase of insubordination, promotion of the social-democratic movement."

It is also evident from other reports how, as a result of not listening to and despising the divine word, a terrible wildness and moral corruption of the adolescent generation is gaining the upper hand and the existing penal institutions and penitentiaries can hardly hold the number of young criminals.

What shall we now say on this side to this terrible moral misery as a result of the contempt of the divine word in our old fatherland - because in the Lutheran national churches it looks no different and better than in Prussia - what shall we say to it?

On the one hand, we must say: It would hardly be so terrible and horrible if the mass of preachers were of the right kind, who were able to preach God's word with proof of the spirit and power; for where these are present from time to time, there is also no lack of congregations that are not afflicted with such corruption. But some of the preachers preach a new form of the old unbelief, e.g. Another part of the preachers brings to the pulpit the new fündlein of his former professors; a third part preaches, after which the people's ears are pricked, about the dignity of human nature, about human strength and virtue, in order to get into heaven; a fourth one holds beautiful spiritual, a fifth one church-political sermons; and even the Christian-minded preachers hold more sentimental, workmanlike sermons, which do not penetrate thoroughly and strike heart and conscience. According to their way of preaching, the law is not the letter that kills, and the ministry that preaches damnation, and again, the gospel is not the power of God that brings out of hell and puts into heaven. Unfortunately, many of the pastors of the national churches are blind watchmen and dumb dogs, who sleep and do not bark and do not raise their voices against sinful destruction out of fear and complacency.

Trumpet. What a wonder that they, too, are to blame for the growing destruction!

On the other hand, it cannot be denied that the mass apostasy from the Christian faith and the contempt for the divine word, the hatred of Christ, the self-idolatry of the human spirit and the impudent and shameless denial of God in our old fatherland is a terrible judgment of God on our other people. And the natural fruit and consequence of this is precisely the deluge of moral corruption in all areas of life that has poured over it. This corruption, however, extends not only to the coarser masses of the people, but also to the educated, who, as they say, can very well "live and die outside the shadow of the church.

In both of them, in a coarser or finer way, there is a greed for profit or pleasure; on both sides, as mendacious and apostate Christians, they are either mammon servants or epicureans, men of pleasure and carnality, sometimes both at the same time, an idolatrous race. And to increase this spiritual and moral corruption, to strengthen the spirit of fraud and nonsensical speculative rage, the billions that flowed from France to Germany after the end of the war of 1870-71 have contributed abundantly to this from the outside. As the silver fleets of America, which flowed into the Spanish treasury for three centuries, made the lazy Spaniards poor, but the industrious Dutch rich, so it has happened now with this money of France, which by ungodly misuse has only increased the curse and ruin in Germany. There is almost no longer any talk of a prosperous average affluence; wealth and poverty, capitalists and the working class are coming into ever sharper contrast.

In the German Reichstag, however, sit mostly the liberals, i.e. such people who, according to their prevailing attitude, are either open atheists and materialists and epicureans, or rationalists and humanists, but on both sides determined enemies of the divine word and of the Christian church, and who campaign against them, sometimes openly, sometimes in disguise, be it the Roman or the so-called evangelical or Protestant national church.

What else can these gentlemen do by their majority resolutions than, at the expense of the civic-moral seriousness and the salutary restriction for the benefit and good of the commonwealth, to unduly extend and expand the real or pretended rights of the individual to the detriment of the commonwealth, and to plant their own liberalistic and humanistic swindle, which is already in the people, even more and more in them?

How harmful and wrong it is, for example, in the case of penal regulations that the corporal punishment of any criminals is completely abolished and changed into imprisonment, and that through the same pathological humanism also the princes are so influenced that they almost do not sign the death sentences of convicted premeditated murderers and change them into life imprisonment! Unfortunately, this is also done by the otherwise God-fearing Prussian king and German emperor; and this shows at the same time what kind of court preachers and pastors he has; for if they would thoroughly sharpen his conscience with God's word, he would act decidedly against the judgment of reason and the law written in the heart by such humanistic sparing, and thus murder and
If he were to increase and strengthen bloodshed instead of resisting it as much as possible, he would surely be frightened and let natural rights take their course.

But the court preachers - and may they preach ten times Christian faith - are unfortunately such, whose conscience is also noticeably dulled by the curse of the union, that they do not take it exactly with every word of God and do not punish like Nathan against David and John the Baptist against Herod without regard of the person with it, be it the sin of the princes or their court men. Instead, they prefer to wear soft clothes and to be in the houses of kings and to put soft pillows under their heads and pads under their arms. How differently did, for example, the righteous Lutheran court preachers Spener in Dresden and Urlsperger in Stuttgart do in their time, who freely punished their princes and their court servants with and according to God's word, and fell out of favor with their princes rather than with God through the omission of just punishment!

But to return after this digression, it is not my intention this time to describe further the sad and miserable condition of our people in Germany in religious and moral respect. I will only draw attention to one main point and return to the beginning of this essay for the conclusion.

This main point is that the ecclesiastical union contrary to the Scriptures, this curse-worthy deception of Satan in the 19th century, also bears a large part of the blame for the present terrible ruin of the poor German people, primarily through the infidelity of the Lutheran pastors. To prove this, I must, of course, elaborate a little further. King Frederick William III. of Prussia was indeed a God-fearing and otherwise just monarch, but in ecclesiastical matters of limited understanding and of the same inclination as his ancestors, who since the defection of the Elector John Sigismund in 1617 from the Lutheran to the Reformed Church were always bent on ecclesiastically uniting the Lutherans and Reformed in their country or forbidding the Lutheran pastors to punish the heresies of the Reformed Church orally or in writing with God's Word. In the 17th century, the Lutheran orthodoxy resisted this request of the reformed rulers. And this is what e.g. Paul Gerhardt, our much-loved poet of genuine Lutheran hymns, then pastor in Berlin; For although his sovereign, "the great Elector," released him from the written promise not to preach or write against the doctrine of the Reformed Church, in the expectation that Gerhardt would comply with his request, the faithful and tender, conscientious servant of God, who, as is well known, abundantly revealed Christian love in his

delicious hymns, did not comply with the request of his "sovereign" and preferred to be removed from his office; For, as is well known, the secular princes had and have arrogated such power to themselves through the pernicious connection of church and state in their countries.

In the 18th century with the rise of unbelief, of rationalism, whose triune God was none other than: God, virtue and immortality, the Prussian kings naturally did not particularly assert their unifying tendency, even in the church, and Frederick II famously said that in his country everyone could be blessed in his own way, i.e. in any way he wanted.
For this prince, otherwise richly gifted as a statesman and general, was unfortunately an obvious unbeliever and a scoffer.

In the twenties and thirties of our century, however, God gave grace and first awakened Christian witnesses among pastors and academic teachers and increased their number in the course of the decades. In their oral and written testimony, God's Word and the Christian faith based on it came to honor again, but this testimony of the Lutheran pastors and theologians was directed only to the fight against and overcoming of rationalistic unbelief, and in this they made common cause with the like-minded reformed preachers.

These circumstances were used by the unfortunately ill-advised councilors and Byzantine court theologians of King Frederick William III of Prussia and caused him, as the (so-called) head bishop of his non-Catholic regional church, to issue an agendum for the orientation of public worship in his country, which had the purpose of initiating an ecclesiastical union between the Lutherans and Reformed of his country under the name of an "Evangelical regional church".

In the end, important things were omitted from this agendas, which in church actions are the corresponding and definite expression of the Lutheran confession according to Scripture, as it is found in the orthodox Lutheran agendas of the earlier time from the 16th and 17th centuries, and other things of the same meaning were put into ambiguous, elastic and screwed expressions, in order to do justice to Lutherans and Reformed at the same time.

Thus, for example, the genuinely Lutheran "true" was omitted from the formula for the administration of Holy Communion in the body and blood of Christ in order to satisfy the Reformists, and the words: "Christ speaks" were prefixed to the words of institution to indicate that in these words nothing at all was said of his true and real body and blood in the blessed bread and wine of Christ. Unfortunately, among the otherwise Scripture-believing theologians and teachers at the universities who vigorously attacked the rationalistic unbelief, there were some who claimed that the doctrine of Holy Communion was a secondary doctrine, and that the difference in it was more a matter of the theological school and science than of the Christian people, for whom it was enough that they believed in Christ in the first place.

Since our Lord God, according to His gracious rule, is accustomed to bring good out of evil, just as we sinners unfortunately know how to do the opposite very well, that unrighteous agendas and these and similar assertions of scholars contrary to Scripture became the cause, that a small group of sincere pastors and professors and Lutherans from various congregations, mostly in Silesia, recalled the confessional writings of their church, took them again and researched them eagerly by comparing the Scriptures.

And from this they were now thoroughly convinced in their minds and consciences that <u>only</u> the confessional writings of the Lutheran Church, or rather the unaltered Augsburg Confession of 1530, were based on God's Word, as it reads, and that with the Reformed, who for 300 years had contradicted this confession and stubbornly held on to their various erroneous confessional writings (as

z. In Germany, for example, the Heidelberg Catechism), an ecclesiastical union was impossible.

They also recognized that according to God's Word and the confession of the Lutheran Church, the secular sovereign, as the so-called head bishop, had no right before God to prescribe anything to the non-Roman church of his country through all kinds of commandments and orders and the authorities he had set up in matters of doctrine and faith.

This twofold healthy, scriptural knowledge and conviction they naturally announced orally and in writing, and as righteous Lutherans they fought the intended ecclesiastical union as absolutely contrary to scripture and confession.

And what effect did this testimony of theirs have upwards? The "moderation and leniency", which overflowed from the unruly agendas of the sovereign bishop, immediately turned into the most shameful violence and injustice. The faithful Lutheran pastors were regarded as rebels and insurrectionists against the king's majesty, expelled from their posts, fined, thrown into prison, and later prosecuted like common criminals against the civil laws, when they wandered about in poverty and misery to serve with Word and Sacrament the little clusters of Lutherans who remained faithful from time to time.

But what did the large number of Lutheran pastors do in the almost entirely Lutheran provinces of Saxony, Pomerania, Westphalia, Prussia, and especially in Silesia, from where the Lutheran movement emanated primarily, and in which, apart from a large number of Roman papists, especially in Upper Silesia, there were hardly three small Reformed congregations? What did these pastors do, who were not unaware of the testimony of their fellow ministers and the shameful persecution of them for the sake of their testimony? Did they recall the good confession of their church, to which they were still partly bound by the old order when they were ordained and to which they had pledged official loyalty? Did they also awaken from the sleep of security, carelessness and laziness or from their pietistic, emotional stupor and rally with their fellow ministers around the banner of the pure Lutheran confession, like one man, and take up the fight with them against the ecclesiastical union that was contrary to Scripture?

Yes, indeed! In the face of this spiritual development of power, the King of Prussia would have become aware of his powerlessness in the area of the church, and such a process would have made the union impossible elsewhere in Germany as well; but the Lutheran church, faithful to the confession, would then have been revealed all the more gloriously as the right-believing visible church, precisely as a result of this unionist hostility, as the city on the mountain, which let its light shine into all lands and showed its pure doctrine also in holy conduct and godly being.

Unfortunately, however, the opposite happened. The large number of pastors in those almost entirely Lutheran provinces went blithely and cheerfully into the Union's gauze bag and allowed themselves to be deceived and blinded by the devil, who also presents himself in it as an angel of light. One part did it out of complete indifference, another out of dutiful obedience to His Majesty, the chief bishop and king at the same time, and, as they thought, in accordance with the fourth commandment; a third did it in the hope of receiving the devil's help.

A fourth part did it in that above-mentioned emotional and sentimental pietistic stupor, in morbid sentimentality and in the foolish delusion that the Union was a God-pleasing work that would put an end to the old quarrel between Lutherans and Reformed.

The congregations, however, which were called Lutheran, but had never heard and learned the sound Lutheran doctrine and even less the Lutheran punishment of the Reformed heresies even from their sentimental and pietistic pastors, followed as patient sheep their shepherds, who showed themselves here only as shepherds, and so they entered the Union stable by themselves.

In this and similar ways, not only in Prussia, but also elsewhere in Germany, the so-called "evangelical or Protestant state churches" have come into being, but in fact they are unchurched state churches. The Lutheran Church has indeed been swallowed up by them, and their goods and foundations have been illegally stolen and devoured by them. And in view of the present predominance of the Union, it can only appear as a deplorable self-deception when "Lutheran-minded pastors, as they are found in the August Conference and other meetings, think they can be Lutherans and remain in the Prussian State Church no less. In vain are their eloquent speeches about the excellence of the Lutheran church and its pure confession; in vain are their complaints and sighs about the unlawful oppression of this church; in vain are their resolutions to obtain the lifting of this pressure by continued petitioning; In vain are their hopes to achieve the transformation of the legal status of the Lutheran Church (i.e. on the impotent paper) into a strong and real factual status; in vain is their rapturous delusion that the Lord will help the Lutheran Church again through very special and unforeseen events. They are blinded by this very fact, that they do not act as ecclesiastical characters in the present, follow the guiding star of the divine word in Rom. 16,17. and leave the Babel of the unchurched state churches.

(Conclusion follows.)

Report on our emigrant mission to Baltimore in 1879.

Since the annual reports on this mission have already been published so often in the "Lutheraner" that everyone can form a fairly accurate picture of the necessity, difficulty and success of the emigrant mission here, this time only a

brief overview of what has happened in the last year will be given, so that the readers may again remember this work with love.

As far as immigration as such is concerned, it has again assumed greater dimensions. While in 1877 only 3802 persons arrived, in 1878 4748 souls, in 1879 already 6656 immigrants landed again, on 25 German and 42 English steamships; about 5058 of them were German compatriots. During the voyage, only 2 persons died on the whole, an old woman and a small child.

Apart from external influences, the number of immigrants rises and falls periodically. Thus, from 1853, in which year it amounted to 12,000, it gradually decreased, until in 1858 it counted only 3000. At the beginning of the sixties it rose again to 9,000 and reached the highest number in 1872, namely 18,917; from then on, probably also as a result of the bad times, it decreased again rapidly until it amounted to only 3802 in 1877, and now, as I said, it is increasing again. Therefore, we should not spend our once gained influence at an important gateway of this country, but keep it, as long as we can serve the immigrants and it pleases God. The agent's activities are becoming known and recognized in ever wider circles from year to year, just as his advice and assistance are being sought more and more frequently, both verbally and in writing.

During the past year, I received orders to receive and transport 87 souls. Of these, 18 went back to Germany, the rest to the far west. In addition to these, advice and assistance was given to many others; for no ship lands on which people do not arrive who are in all kinds of distress and embarrassment concerning their onward journey or their accommodation.

2. letters with orders of all kinds from Germany and America I received a total of 91; I wrote 80.

The funds sent to me for expected immigrants have been properly delivered to them. Advances have been made to several persons; others have been provided with work and an honest living; finally, I have also given support to some individual persons and families.

I have procured a total of 15 ship's certificates. These have resulted in commission fees of H30.00 for our emigrant fund.

Finally, I would like to mention that from now on, I can issue ship tickets to and from Germany myself. Also tickets for the whole journey, not only over the sea, but also from any place in Germany, which lies on the railroad, to any railroad station in this country, and that as cheaply as they can be had anywhere with an agent.

With sorrow I learn again and again that many of our Synodal Conference do not seem to know that I, their own agent, take care of all this here in Baltimore for the benefit of the travelers, and that a profit of H2.00, in the future of H3.00, flows into our emigrant treasury, not into my pocket, through each ship's ticket. Therefore, may every member of our association keep this circumstance in mind, so that, when the opportunity presents itself, he may donate this benefit to the mission. Finally, may everyone who has a little love for the poor immigrants carry our emigrant mission and its further prosperity on a praying heart. May God do so for the sake of Christ.

Wilhelm Sallmann, 166 D. cratt 8t., Baltimore, Uä. * * *

The gradual revival of almost all businesses in our new fatherland has also had a not inconsiderable effect on the increase in immigration. To all appearances, this will also increase significantly this year, since there are already a greater number of instructions for immigrants here than ever before. It also appears that the

The advantages offered by the port of Baltimore are being recognized more and more. It lies much deeper into the country than that of New York, and those who want to go westward not only reach the place of their destination more quickly and cheaply, but they also have the advantage that they can continue their journey from the landing place immediately after their arrival, without first having to pass through the city, since the railroad cars are boarded directly at the steamer itself and leave from there. It may also be mentioned here what the prices for a steerage passenger are at present, namely: from Baltimore to Bremen H30.00, from Bremen to Baltimore H27.00; there and back H50.00.

After all, the Emigrants Commission believes that we should continue our work here, since it has not been in vain, as many who have been served by it will remember with gratitude; it therefore asks the dear brethren to continue to remember the mission here with a mite here and there.

As far as the state of the treasury is concerned, it is as follows: Income P215.86. Expenditure: current annual salary of the agent W. Sallmann H120.00, debts paid off H95.86; thus total expenditure H215.86. Remains old debt to Mr. Sallmann H196.91.

Finally, we remind the dear treasurers of the various districts of the resolution of the "Second Synod of Delegates" p. 56, where it says: "Resolved, that the district treasurers be instructed to forward the fourth part of all monies received for the emigrant mission without further specification of place to the emigrant mission in Baltimore." We request that the funds be sent to our Treasurer, Wm. Schaumlöffel, 219 Bark ^vs, Baltimore, Nä.

Baltimore, January 1880.

alf of the Baltimore Emigrant Commission H. Hanser, Secretary.

(Sent in by Pastor F. Köstering.)

The community in Houston, Texas.

The congregation in Houston lost its entire church property. In the summer of 1879, the congregation felt compelled to file a complaint against Pastor Braun with the officials of our synod because of his teaching, his conduct in office and his conduct. Thereupon, on the occasion of the last Western District Synodal Meeting, Pastor C. Braun was consulted regarding the serious charges brought against him. Finally, I advised him to resign from his office in Houston, since he could no longer work there in blessing; his congregation was obviously going backwards more and more, and he would bear the main blame if it was finally destroyed completely. He promised me that he would consider the matter and discuss it with his congregation and inform me of the result. But he did not do what he had promised me in the presence of a witness.

In October of last year, I received a letter signed by 22 members of the congregation in Houston, urgently requesting an immediate investigation on the spot. However, because I could not make such a long journey immediately, I asked the congregation to send two or three preachers from
The first meeting was held in Teras, and the second meeting was held in Serbs. This was done; two meetings were held there, with Pastor Geyer of Serbin presiding. In these meetings, of the seventeen charges brought against Pastor Braun, five were discussed, in which he was found guilty and had to be declared unworthy of the office of preacher, as is amply demonstrated by the present minutes. Because Pastor Braun nevertheless would not voluntarily resign from his office, the congregation felt compelled to remove him from office and to renounce him.

What has finally been the outcome of this sad affair? That the congregation lost its entire church property. After he had been deprived of his office by a proper church trial (to which he did not object), he threw himself into the arms of the churchless Germans, of whom there are many in Houston, and formed a free congregation with them, which took possession of the church property for itself.

What should the rightful community do? Seek justice from the secular authorities? They did not want to do that. She knew that she would achieve nothing by doing so. She therefore decided to let her church property go. Her main concern was to find a preacher who would teach her God's word purely and faithfully and who would also be the right man for the circumstances in this city. After a short examination, God heard the hot wishes of the congregation. Pastor Stiemke, who had been chosen by the congregation, was finally convinced of the divinity of the job and was installed there on the first Sunday after Epiphany.

So the congregation in Houston asked for the most necessary - a faithful preacher - but they have neither a church nor a school in which they could meet. In addition, they are on average impecunious people, who will find it difficult enough to raise the necessary parish salary among themselves. It is therefore really necessity that forces this congregation to kindly ask their fellow believers for help in building a church. If I therefore dare to be the mouth of this hard-pressed congregation and bring their request before their fellow believers, I do so in the firm conviction that help is needed here. There is also good hope that the help here will bring a rich blessing. Houston is a hopeful city that already has close to 40,000 inhabitants, many of whom are Germans. It is the next destination of the new immigrants who want to settle in the state of Texas, because it is only 50 miles from the Mexican Gulf and is in direct connection

with it by waterway and railroad. Railroads also run from here to all points of the compass, making it a major trading center in the state of Texas. I mention this to show the readers that Houston is undoubtedly a suitable mission field for our Lutheran Church; therefore, one should all the more strongly support the needy congregation there and help it to build a modest house of worship.

All right then, beloved fellow Christians, whoever is able to help, let him also meet this need for Christ's sake with a gift, and let him receive
for the blessing from God, who is a rich rewarder in time and eternity. In this case, too, the Savior's word applies: "Inasmuch as ye have done it unto these brethren, ye have done it unto me." - Any gifts can be addressed to: Rev. Timotksus Stlemke, Houston, Harris Co, Texas.

Theurer "Lutheran"!

In preparing to share with your dear readers a Christmas story I hope that this story will help to show those parents who still send their children to the Sunday schools of the enthusiasts, as well as other readers, how immensely dangerous these Sunday schools can be for the souls of the children who attend them.

Before all other false believers, it is the Presbyterians who know how to wrap themselves in a great halo before the world with their *prayer meetings, their* strict Sunday sanctification doctrine and their temperance fraud. And how anxious they are to take care of the youth (?) by giving ladies and gentlemen the Sunday afternoon to lead the lambs to the good shepherd! It cannot be denied: some of them are really serious about it. Shouldn't one think that they would use the dear Christmas in particular to make the infant Jesus so dear and valuable to their children and pupils? We will see.

It was on December 23, 1879, when I promised to a friend who is a member of the *Presbyterian Church* and a teacher at its *Sunday School*. He was just about to go to his church, where Santa Claus was expected there that evening for the Sunday School Gaudium, and invited me to accompany him. I accepted the invitation and went along. When we arrived at the church, it was already quite full of large and especially small people. A good portion of the latter behaved in a genuinely young American boorish manner, laughing, whistling, shuffling and stamping their feet like young donkeys, and so on. In the midst of a number of boys I saw a banner held by the head of his class with the inscription: Banner that. My friend explained to me that this banner was always given to the Sunday school class that had the most good marks at the end of the month. So an award! I almost got great respect for these marked masters.

Now the signal was given for the beginning, which was then also made by singing a spiritual marching song. Thereupon the pastor asked all present to pray with him. He asked for blessings for the Sunday school, for today's *exhibition*, for the good people who had brought this joy to the children 2c. But nothing was heard from the Christ Child! After the choir sang again, the Superintendent of the Sunday School reported on the state of the Sunday School during the past year. At the end of the report, he exhorted the parents present to urge their children to study their Sunday School lessons diligently. And why should the children study hard? Is it because they want to increase their knowledge and become true Bible-believing Christians? No, not a word was said about that. The main reason given was that a class might become *banner class* and receive the banner.

But it came still better (i.e. still worse)! There arrived a dispatch from *Santa Claus*, that he could not appear so soon. In order to entertain the children during this time, a gentleman was introduced, who wanted to pass the time with singing. This balladeer sang four songs with the explicit remark: "For the little people! Two of his songs could have been enjoyed at a children's party in the open air or in a society for the little people, as they stimulated the laughing muscles of the listeners in the highest way. But these songs were certainly ill-suited for a children's party in church. The content of the other two songs, however, was truly outrageous. Or, isn't it disgraceful when a song is sung to children in their house of worship by a boy and a girl who are already good to each other as children, then exchange declarations of love in a frivolous manner as a youth and a virgin, again later sitting together on the *porch* "*rocking a cradle to and* fro" 2c.? The last song was not much inferior to this, in that in it an Irishman confessing to his priest, and also the confession itself was made ridiculous. - And to such hocus-pocus the pastor asks the dear God for his blessing!

But now *Santa Claus* made his appearance by crawling out of an artificially erected chimney with his six children in theatrical costume. By chattering all kinds of nonsense at the very place where the pastor stands on Sundays, preaching the word to his congregation, he handed out the gifts that were given by his children to the people concerned. I had enough and went home.

Thank God that I can add something pleasant to this sad description. By God's grace, this miserable swindle helped to open my companion's eyes about the nature of the Presbyterians; and may the time not be far off when he, already Lutheran at heart, also avoids the outward fellowship of the false believers and keeps to where God's Word is preached loud and pure. God grant that! Ete.

A "r ecclesiastical" chronicle.

I. America.

The **Islanders** who have settled in Manitoba, a part of the British territory in North America, in recent years are in great distress. Their plight is called to attention by the president of the Norwegian Synod, Pastor H. A. Preus, in the church newspaper of Columbus. So far, this synod has taken care of their ecclesiastical needs and maintained their pastor Thorlaksen, who studied in our local seminary, and otherwise helped them. However, this is not enough; these Icelanders cannot feed themselves there and want to move to Dacotah. However, they lack the necessary means to do so, because they have to leave their property behind as compensation for the support they received from the English government. Therefore, Pastor Preus has brought the plight of the Lutheran Icelanders to the attention of the members of the Synodal Conference.

A strange paper. According to the report of the "Luth. Kirchenzeitung", a religious paper appears in Pennsylvania under the title "Das Himmels Manna", which introduces itself thus: "The Manna carries no confessional intentions in view. It makes no personal reputation among the various denominations." The "Manna" editorial staff seems to be making great efforts.

The author is trying to get people to read her paper, whose language, judging from the above sample, no one will understand. She offers the one who collects 40 signatures a "self-playing trumpet" and "*music boxes*" as a reward.

The **Roman priests** are jealous of their papal indulgence stuff. Recently a poor layman in Rochester, N. I-, interfered with their trade. He sought to remedy his great poverty by having an indulgence slip bought years ago in Germany printed and sold for 5 cents. The Roman priest, enraged, was quick to sue the man for fraud. It is true that what the man did was a swindle, but isn't the actual indulgence stuff an even bigger swindle? Whoever wants to be swindled with indulgences will undoubtedly get off cheaper with that lay indulgence merchant.

G.

Revivals. From time to time, more serious people in the gushing communities come to the conclusion that the whole revivalism, which is based on the contempt of the divinely ordered means of grace, is really nothing. A certain Dr. Cuyler, who knows revivalism from thirty years of experience, recently wrote, among other things, the following. "A revival which is not founded on sound doctrine is like the flaring up of pine shavings, fading away in smoke. Say as little as possible about revivals and fix your own eyes and the eyes of your hearers on JEsum Christum. If an outpouring of the Holy Spirit does not occur through the use of such means, it will not occur through the use of others. If the Word of God is not sufficient to awaken people, plans devised by men certainly will not. A revival that does not produce the preaching of the gospel will not be accepted by God." - Compare with this what Luther already says in the Schmalkaldic Articles with regard to the enthusiasts: "And in these matters concerning the oral, outward word, it is to be firmly adhered to that God does not give His Spirit or grace to anyone without or with the preceding outward word. So that we may save ourselves for the enthusiasts, that is, spirits who boast of having the Spirit without and before the Word, and thereby judge, interpret, and stretch the Scriptures or oral words to their liking, as Muenzer did and still does much today, who want to be sharp judges between the spirit and the letter, and do not know what they say or put.... This is all the old devil and old serpent, who also made Adam and Heva enthusiasts, leading from the outward word of God to spirituality and conceit, and yet did it also through other outward words. Just as our enthusiasts condemn the outward word, yet they themselves do not keep silent, but chatter and write the world full, just as if the Spirit could not come through the scripture or oral word of the apostles, but through their scripture and

word it must come. Why also do they not leave their preaching and writing until the Spirit Himself comes into the people ohn and before their writing, as they boast that He comes into them fei without preaching the Scriptures?"
F. P. [Pieper]

II. foreign countries.

Significance of the Lutheran Separate Church in Saxony. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of December 25 of last year reports the consecration of the new church of our brethren in Planitz and adds: "The Zwickauer Wochenblatt brings a detailed description of the consecration, a sign of how the whole separation is 'no longer a thing in the corner', but a phenomenon that must be reckoned with. We share it in more detail and with recognition of the sacrificial joyfulness of those, in order to send a serious "Wake up* and "Thue down*" to the regional church.
to call out. In our deepest soul we regret that so many, even in higher circles, still look upon this movement with disdain and are so blind to the dangers threatening the national church. - Wherever we hear of conversions to the Free Church, we hear the toleration of false doctrine in church and school listed as the main reason. If the last big teachers' meeting, with its lecture on religion, which abolished positive Christianity, and the silence of the representative of the supreme school authority on the subject, brings quite a few new members to the Free Church, who can be very surprised?"

Abatement of a public nuisance. In Berlin, a serious nuisance has finally been dealt with. The free religious community there was ordered by the police to delete the second line of the inscription on its graveyard of the dead, which, as is well known, reads "Make life good and beautiful here! There is no hereafter, no resurrection!", to be deleted, or to be supplemented according to the sense or to change the wording. The community assembly decided to completely remove the inscription on the gate by placing a board in front of it, "until the whole inscription would be allowed again", which God would prevent.

(Pilgrims from Saxony, January 11.)

Correction.

Wilton, Muscatine Co, Iowa, 15 Feb 1880.

We only today get to see a supplement to the Iowa Synod church bulletin of last year, wherein we find an appeal to the pastors and congregations of the Iowa Synod to pay the legal costs our opponents got by suing us.

Now this is none of our business, in fact we think it is quite appropriate, since our opponents would never have sued us if they had not been assured by the Iowans of payment of the legal costs.

But this we must reject with indignation, that the liberality of Iowa pastors and congregations is strained by wholly false representations and slanders of innocent people and parties, and therefore ask the "Lutheran" to include the following correction:

1. our opponents in Wilton say that the Missouri Synod have made our cause theirs and have collected $20Ü0.00 for us, and President Grossmann continues that also for the appeal the money was quickly gathered in the Missouri Synod.

The fact is that up to now we have been independent and paid all our expenses out of our own pockets and neither asked for nor received a single cent from anyone.

As further proof that the Missouri Synod made our cause their own, they cite the fact that we asked Mr. Körner and Professor Schmidt to help us in our defense, neither of whom had any connection with the Missouri Synod; and if Mr. Wunder testified for us at our request, they brought a crushing mass of Iowa professors and pastors to the witness stand, which unnecessarily protracted the trial. The Iowans forget that they, not we, were the plaintiffs.

The Iowans did not even have the appearance of a right to complain, since Pastor Strobel declared immediately after his return from the synod in Madison that he could only remain pastor if the congregation left with him, which they did unanimously, and which was also recognized as a fact by the presidium of the synod. It was not until 8 months later that there was turmoil in the congregation for quite different reasons, which the Iowans had to

The people of the country are the ones who tried to use their own way for their own benefit, but in doing so they only caused untold misery.

There is still much to report, but we want to stop here and refer to the booklet written by Pastor Strobel: "Cause and Course of the Division in Wilton", which is available in the "Concordia Publishing House" of the Missouri Synod. Also Herru Pastor Klindworth'! Writings give enough information.

In the hope that the scepter of the wicked will not remain over the group of the pious, the board of the congregation, which left with Pastor Strobel, humbly subscribes.

Death notice.

On February 8, after a long suffering, Mr. J. Ludwig Dornseif, former teacher of Neu - Gehlenbeck township, Madison county, III, passed away in faith in his Savior in the 55th year of his age.

G. A. Slater.

Inaugurations.

On the Sunday of Septuagint, Pastor F. Karth was introduced to his "new" congregation at New Brunswick by the undersigned on behalf of the Presidium of the Illinois District. A. H. Brauer.

Address: Rsv. R. Lnrtd,

Worcksn, Muäison Oo., Ill.

Rev. L. F. Ebert, appointed by the Lutheran congregations at Belle Plaine and Richmond, Shawano To., WiS., two of my branch, was installed in his new office on Sunday Septuagesimä by order of Mr. Praeses Strafen by the "undersigned" with the assistance of Mr. k. Diehl in his" new office. Fr. H. Dicke.

Rev. P. Rupprecht, appointed traveling preacher for Iowa, was installed in his office by the undersigned on behalf of President I. L. Crämer before the congregation at Dexter, Iowa, on the Sunday after New Year's Day. I. Horn.

Address: Rsv. ?. Rupprsokt,

Osxtor, vsllas Oo., Iowa.

On the second Sunday after Epiphany, Pastor T. Stiemke was installed in his new Triangle Church in Houston. Presidium Western District in his neum DreieintgkritS-Grmeinde to Houston of me introduced. P. Rösener.

Address: Rsv. 1'. 8tiomks,

klouston, Llarris Oo., Isx.

By order of the honorable president, Rev. Bryer, Rev. E. I. Sander was installed in his congregation at Liberty, N. A., on Sunday Quinquagesimä, February 8.

E. Zollmann.

Address: Rsv. L. I. 8anäsr,

Oodooton, 8touden Oo., X. V.

On Sunday Sexagesimä Mr. Pastor A. H. Brauer was inaugurated in his new congregation in Brecher by the undersigned on behalf of the rhrw. Presidium- of the Illinois District- assisted by Hrrren RR. Nuoffer and Wangerin.

E. A. Brewer.

On Sunday, Quinquagesimä, Feb. 8, I inducted, in lieu of presbyteral punishment, Rev. P. G. A. Schaaf at Town Aurora, near Elaremont, Minn. D. Kothe.

Address: Rsv. R. O. 8od""k,

Olarsinoat, Vockgo Oo., Lliov.

Church dedications.

On the first Sunday after Epiphany, our newly built St. Peter's Church, a brick string building 74 feet long and 36 feet wide, with a 92-foot tower, was dedicated to the service of the Triune God. Festive preacher warm the ehr". President Stubnatzy, Professor Stellhorn and Professor Diederich. The latter preached an English sermon. Th. Fr. F. Hahn.

On the 4th Sunday of Advent in Town Wausau, Marathon Co., Wisconsin, the newly built church of the Lutheran Trinity congregation (a frame building 26X40) was dedicated to the service of the Triune God. Mr. Pastor A. Schröbe! from the rhrw. Wisconsin Synod held the dedication sermon. The undersigned said the dedicatory prayer. W m. Weber.

On the 4th Sunday of Advent (2l. Der. 1879) my fi- lial congregation near Jeffersoa City, Mo. (the Lutheran Zion congregation) had the joy of dedicating their newly built church (a brick building 24X36) to the service of the Triune God. R. L. Better preached the sermon and R. R. Falke the confessional.

H. Wesche.

On the 2nd Sunday of Advent 1879, the Lutheran congregation of St. Paul at Good Harbor, Lrrlenaw To., Mich. consecrated their newly built church (24X44 with 56 foot high steeple) to the service of God. Because of the long distance from sister congregations, the undersigned had to officiate alone at the celebration.

Johannes Karrer.

On the 4th Sunday of Advent 1879, the newly built church (34X56 with 80 foot high steeple) was dedicated in Jackson, WiSc. In the morning k. Georgii, afternoon- the undersigned. G. W. Müller.

The Eastern District

of the Synod of Missouri, Ohio, & a. St. meets, s. G. w-, April 21-27, at the "First German Lutheran Congregation" in Pittsburgh, Pa. N. Sörgel, secretary.

*

All who will come to the Synod are requested to report soon to Llr. Raar, 77 N"§ss 8tr., whereupon their quarters shall be instructed by postcard.

I. P. Beyer.

Conferenz displays.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w., on the afternoon of March 30 (Eastern Tuesday) at the church of Dr. Sihler at Fort Wayne, Jnd. and continue until Friday noon. Main topic: Theses on Article VIII of the Concordia Formula.

H. W. Querl.

The Purified Columbus Conference meets, s. G."., March 30, at the congregation of Mr. k. H. Schub at Tanal Winchester, O. Submissions for discussion: catechesis on sin; theses on election to grace by Prof. W. F. Lehman." Th. MeeS.

Northern Iowa DistrictS Conference.

On the basis of information received, all members of the Conference are informed that the Conference will be held in Webster City from the 6th to the 8th of April.

Ms. Eisenbeiß.

Entered the Saffe -e- "Western" District-:

For the synodical treasury: Receipt of Wrinhold's firm in Perry To., Mo., 4150.00. St. Johannis congregation of R. Scholz in Holt To., Mo., 3.36. I. G. Höbn in Metra, Iowa, 1.00. k. Heinrmann'S Gem. in Neu Bielefeld, Mo., 6.00. R. Mödinger'S Gem. in New Orleans 23.80. k. Estel's St. John's Gem. in Pierce, Nebr. 4.15. R. Lenk's Gem. in St. Louis 10.00. DrekeinigkeitS District there 8.65. k. Bartets' comm. in Beckville, Mo. 510.

To tolcge maintenanceS fund: J.G.Höh" in Mete", Iowa, 1.00.

For inner mission: Salem- Gem. in Perry To., Mo., by k. Janzow 6.20. Bon of the company "Weinbold" in Perry Co., Mo., 100.00. St. JohanntS-Gem. de- k. Scholz in Holt To., Mo., 2 60. T. Roßmüller by k. Scholz das. 2.00. k. Bartels i" Beckville, Mo., 6.35. mother Wilke through dens. 1.00. Toll. k. Germann's comm. at Fort Smith, Ark. by, 9.00. F. Werfelmann 1.00 & by grandmother Reutzel .50 by same. Mr. Eckhoff by k. Nething in Lincoln, Mo., 4.00. Toll. the Gem. de- R. Mödinger in New Orleans 20.00. St. ZohanniSGem. of R. Estel in Pierce, Nebr., 2.15. Gem. of R. Janzow in Frohna, Mo., 14 00. Bon the Lutheran Russians in

Ruffel To., Kans., by W. Dilling 1.00. R. Obermeyei- Gem. in Littlr Rock, Ark., 17.00. R. Ma- Gem. in West Irgua, Tex., 6.25. R. SchwankovSkyS Gem. in Baden, Mo., 10.25. R. Weseloh'S Gem. at Kimm-wick, Mo., 4.00. R. Gräbner- Gem. in St. Charles, Mo., 9.50. F. Friedrich by R. Polack in Marshall To., Kans., 5.00. Coll. of R. Better's Gem. in Osage Bluff. Mo., 4.00, by himself 1.00. Toll, of the Gem. de- k. Michel- in Franklin Co, Mon, 3.25. k. LenkS Gem. in St. Louis 47.00. fr. Koehn in Sheboygan, WiS., 2.00.

For negro mission: St. Petri-Gem. of k. Scholz in Holt To., Mo., 3.lB.

For Heathen Mission: R. Maisch- Congreg. in West Aegua, Tex. 6:00.

For emigrant mission in New Aork: Bon of the company "Weinhold" in Perry Sun., Mon., 25.00.

For poor sick pastors: I. G. Hohn in Metra, Iowa, 1.00. Toll, on K. BrrttingS wedding by k. Süß in Fayette To., Tex. 2.35.

For poor students in St. Louis: F.I. in St. Louis 42.00.

For Mrs. R. Ruhland: Elis. Brunke by k. Mödinger in New Orleans 1.00. Wilh. Stegelmeier that. .50.

For the deaf and dumb: By "Wrinhold" in Perry To., Mo., 30.00. T. by k. Scholz in Holt Co., Mo., 2.50. Coll. of R. Matthias' Gem. in Paola, Kans., 8.00. H. Niermann by R. Biltz in Concordia, Mon, 2.50. R. MaackS Gem. at St. Charles, Mo., 50.00, by himself 2.00. R. Heinemann's Gem. at Neu-Bieleseld, Mo., 21.25. R. LenkGem. at St. Louis 23.55.

To housekeeping cashier in Springfield: from "Weinhold" company in Perry To., Mo., 25.00.

For da- Orphanage near Boston: T. by R. Scholz in Holt To., Mo., 2.50.

For orphanage in Addison: T. by k. Scholz in Holt To., Mo., 2.50.

For Mr. M. Wyneken: By R. Biltz in Concordia, Mo., from Br. R. 3.M, H. D. Br. 2.00, H.^L.'2.00, N. N. 1.00, from the JünglingS-Berrin fr. Grm. 10.00, from the women's brret" sr. Gem. 20.00, from F. K. 1.00.

For the Cincinnati congregation: by k. EndreS in Utica, Nebr. of, 22.75, namely, by: W. Pieper, A. Bulgri", T. Pieper each .25, Uffelmann, B. Faber, A. Momer, A. SackschewSky, A. Hoffman", W. SackschewSky, Ferd. Rä'ding, W. Göke, A. Göke, Fr. Hoffschneider, Fr. Piper, H. Stuhr each .50, N. N.. H. Göke, G Ticken, Joh. Heiden,^Fr. Hoffschneider each 1.00, W. Heiden. Carl Heiden, H. Weltmann 2.00 each, Bug. Junge 5.00.

St. Louis, Feb. 20, 1880. 'S. Roschke, Kasstrer.

""come i" the saffe of the Illinois District-:

For the synod treasury: From R. Wagner's congregation in Chicago 41.50 (retrospective). Don k. Lochner's congregation there WeihnachkS-Coll. 20 W, New Year's Toll. 14.84. By H. Koboldt of the Gem. in Effingham, ChristmasS-Coll. 9.00. By I. W. Diersrn of R. Brauer's Grm. in Trete, Christmas-- and New Year'sS-Toll. 26.75. From R. Schuricht's congregation in St. Paul.
by Coll. Rubin 6.IX), by Kasstrer Albrecht au- the Abrndm.Kaffe 19.00. ?. StrieterS Gem. in Proviso 20.00. k. RödrrS Gem. in Arlington HeightS 12.27. k. BurfeindS Gem. in Rich 6.85. ChristmasS Collects: from k. Döderlein's Gem. in Homewood 11.00, k. PvhlS Grm. in Palatine 3.70, k. Muller- Gem. in Randolph 8.00. R. Hiebei- Gem. at Matteson 5.50. R. Eirich- Gem. in New Minden 21.80. R. OttmanS Gem. in CollinSville by I. H. Kuhlenbeck 11.95. Au- R. NachtigallKreuzgemeinde in Waterloo 3.60. k. Delete- St. Joh. - Gem. in Ebford Township 4.50. I'. GotschS Gem. in York Tentre by F. D. Meyer 9.00. R. RamelowS Grm. in Elk Grove 10.32. R. Brauer's Grm. in Lhampaign 4.o0. k. Grupe'S Gem. in Rodrnberg 8.01. k. Schröders Gem. in South Litchfield, Chrismas and Evens. - Colleen, 11.50. R. Hartmanu in Woodwortb 5.00. Teacher F. Mi!itzer's contribution 2.00. (Summa 4256.77.)

For the construction fund: k. Döderleins Grm. kn Homewood 8.54.

For innrre Mission: From Chicago: by R. WunderGrm. 25.00, R. Wagnrr- Gem. 37.00, R. Succops Gem. 46.00, k. LrhmannS Grm. 16.50 (from drr Missionbüchse 6.50); by R. Engrlbrrcht, from drr Gem. 15.50, from Frau Ernst and Jakob Ehrmann 1.00 each; by R. Reincke from Aug. Schwarz 1.00; from k. Bartlings Gem. 18.00. by R. RödrrS Gem. in Arlington HeightS 10.00. by R. Döderlein t" Homewood by H. Nietseldt 2.00. by R. Achenbach in Venrdy, Epiphany - Collecte, 14.00 and by H. Biermann 10.00. k. RauschertS Gem. i" Dalton 5.00. By W. Martin from R. Wangerin- Gem. in Altamont 7.55. (S. 4209.55.)

For inner mission in the West: By teacher A. Dorn from the Gem. in Brecher 15.00. k. Eirich- Gem. in New Minden 18.60. Through C. Bockelmann of R. Wangerin- Grm.
in Town Sumner 8.00. k. SchurichtS Gem. in St. Paul, Epiphany - Coll. 11.22. (T. 452.82.)

For the heathen mission: By R. Succop in Thicago from M. L. .60. By k. Döderlein in Homewood from Wittwe Tuckhorn 10.00. (S. 410.60.)

For the Negro Mission; R. BurfeindS Gem. inRich 8.45. By R. Rcinke in Chicago by Gustav Klotz .75. By R. Döderlein in Homewood by H. Benzemann 2.00. (S. 4l 1.20.)

For the Emigrant Mission: k. RödrrS Gem. ia Arlington HrightS 10.00.

For the Emigrant Mission in New York: By I. H. Auhlenbeck of R. Ottmann's church in Collinsville 6.45. By R. Nachtigall in Waterloo a "S sr. Kreuz Gem. 3 25. (pp. 49-70.)

For the emigrant mission in Baltimore: By R. Nachtigall in Waterloo au- sr. Krruz-Grm. 2.15.

For drn College Household in St. Loui-r By I. H. Kuhlrnbrck of k. OttmannS Grm. in CollinSville 11.20.

For poor students in St. Louis: Through R. Wagner in Chicago from the Jungst. Verein for F. Lücke 25.00.

For poor students in Springfield: R. DörmannS Ge", in Dorkville 10.00. k. Hiebers Gem. at Matteson 2.60. k. BurfeindS Gem. at Rich for Lerb 19.30. (p. 431.90.)

For poor students in Fort Wayne: By k. Krebs in Aurora, grs. bri H. FickrnscherS wedding, 3.60. By k. Wagner in Thicago by the Jüngl.-Derein for W. Dallmann 15.00. For W. Köpchen: by Eh. Heidemann in Addison .50; au- Thicago: by R. Retnke from Auguste Schwarz 1.00, Barbara Krönke .25, by R. Engclbrecht from Mrs. N. N. 1.00, by k. Wagner by C. Timian .50. (p. 42l.85)

For the Seminary household in Addison: By R. Schroeder's Gem. in South Litchfield, New Year- - Toll., 6.35.

For poor students in Addison: by R. Wagner in Chicaao from the Women's Association 18.00, from the congregation in Addison 9.00. For T. Kambeiß: by k. Engelbrecht in Chicago from Mrs. N. N. 1.00, by R. Reinkc that. from Barbara Krönke .25, by R. Wagner that. from E. Timian .50, from Ch. Heideman" in Addison .50. By k. Mennicke in Rock Island from sr. Grm. for E. A. Ries 10.0". (S. 439.25.)

For poor & sick pastors & teachers: By k. Dörmann in Yorkville, thank offering by F. Hage, 5.00.

For widow's fund: Christmas loll. by k. Love'Gem. in Winr Hill 12.15. By R. Schuricht in St. Paul from E. B. 2.00, A. H. .50. k. StrieterS Gem. ia Proviso 20.00. Monthly Collects from k. Schröders Grm. in South Litchfield 10.50. By k. Nachtigall in Waterloo, contribution by himself 4.00 and by teacher H. Keller 2.00. By F. D. Meier of k. GotschS Gem. in York Centre 10.00. By R. H. RamelowS Gem. in Elk Grove 10.00. By R. Achenbach in Verredy by W. Maßmann 5.00. Contribution by teacher E. Rose" in Addison 1.20. (P. 477.35.)

For Wittwe Ruhland: By R. Grupe in Rodrnberg by H. Mensching 1.00.

For dir Grmrinde in Spirit Lake, Iowa: By R. Engrlbrrcht in Chicago from I. Knölk .50 and from the Gem. in Addison 10.00. (S. 410.50.)

For the deaf and dumb in NorriS, Mich.: k. BohlenS Gem. in Summit 4.51. k. RödrrS Gem. in Arlington HeightS 10.00. By R. Reinst in Chicago from Gustav Klotz 1.00. (S. 415.51.)

For needy in Ford County, Kans.r D. Hieher- Gem. at Matteson 3.25.

For the community in Rockford, Minn: By F. D. Meyer of k. Gotsch's G'M. in York Eentre 2nd <l0.

For the orphanage at St. LouiS: By D. Schuricht in S". Paul by A. H. .50. By k. Achenbach in Venedy by W- Maßmann 5.00. (p. §5.50.)

Addison, III, Jan. 19, 1880. H. Bartling, Cassirer.

Incoming to the Aaste of the Middle District:

To the syn odal cashier: Don ?. Horst- branch §3.40. k. Jor' parish in LoganSport 4 40. k. Stiegemryer- Gem. in LaneSvtlle 7.00. k. HeitmüllrrS Gem. a. d. Cliftv 5.25. k. SchönebergS Gem. in La Fayette 31.50. D. WendtS Gem. in WaymanSvrlle 4.75. St. John's Gem. in Cleveland 8.70. D. Hu-manns Gem. in Euclid 6.30. D. SauerS Gem. at Dudlevtown 18.90. x. ZagelS Gem. brt Fort Wayne 18.46. k. SugarS Gem. in De^ fiance 5.75. D. HugeS Gem. in Bremen 15.80. hrn. M. Wolff das. 2.M. D. Schmidt's Gem. in Indianapolis 24.67. D. Hiller- Gem. in Pomeroy 4.50. k. Nütze!- Gem. in ColumbuS 4.53. D. BethkeS Gem. in Arcadia 5.75. mr. F. AbrenS in Fairfleld 3.00. D. SeuelS Gem. in Indianapolis 18.69. D. BrömerS Gem. at Cincinnati 17.00. D. GruderS St. TbomaSGem. 3.24. Dessen St. JobanniSgem. 2.43. D. MeyerS Gem. at Adams So. 46.48. k. Stocks G.m. at Fort Wayne 2O.t 0.

To build a professor's apartment in Fort Wayne: k. JüngelS Gem. near JonrSville 13 80. k. FritztS Gem. m Ho- hart 3 50. D. Dreyer- Gem. at Dallonia 3.56. D. Seitz' Gem. at Columbia City 1.00. Mr. W. Schaper 2.00. D. Schöne- berg's Gem. at La Fayette (incl. 1 donated actie) 55.00. k. Kretzmann" Gem. in Jackson Co. 7.30. bus D. Brueggemann's both congregations 6.00. D. SallmannS Dreieinigk.-Gem. 6.00. Dessen Jacobus-Gem. 4.00. D. TrammS Gem. in VincenneS 1(".25. Bus D. HugeS Gem. in Bremen 4.50 and 6.5 ". D. KolbeS Gem. in Jndeprndrnce 14.36. D. BethkeS Gem. in Arcadia 22.00. Bus D. NiemannS Gem. in Cleveland retroactively 3.75. k. RupprechtS Gem. in North Dover 11.52. D. Bruega- mannS Gemm. I l.OO. k. ModrS Gem. in Vandrrburgh Co. 10.00. From D. BodeS Gem. at Fort Wayne 10.00.

To the widow's fund: Wittwe Tetkenhorst through D. Jüngrl l.llO. D. DulitzS Gemm. in Hanover and Lüneburg 6 95. k. Schmidts Gem. in Jasper Co. 2.00. D. Karrer in Bielefeld 4.00. I". Zuckers Gemeinde in D,fiance 9.75. Marg. Scholle by k. Brackhage 10.00. k. Huge in Bremen 4.00. By members of sr. G "m. 2.00. Aindtauf.oll. at A M. Vollrath 2.15. k. HahnS Ge", in Adams Co. 2.40. D. HaffoldS Landgem. at Hunting- ton 2.00. Mrs. M. M. Sck>. in Liverpool .5l". To Messrs. W-, W I. Schmidt, F. Heß, I. G. Fischer in Cleveland 1.W each, D. the. .25. k. MohrS Gem. in Jnalefielb 3.75. k. ZschochrS Gem. in Mario" Tldp. 16.00. D. Kolbe in Jndependence 5.00. k. Stocks Gem. at Ft. Wayne 13 30. D. Seemeyer, Willshire 5.00.

For Negro mission: k. DulitzS Gem. in Napoleon 16.25. Mr. H. HoopS 1.00. Mr. Bro. Bokelmann 1.05. Teacher Lrut- nerS class in Cleveland 1.49. Mr. Carl Schulz in Harlem, III, 1.00. Laroline Günther l.W. For Lulle Rock: From the Bible Ver- rin in Indianapolis, for the purchase of Bibles and other books 25.00. For New Orleans: From the Bible Ver- cine in Jndia-

Incoming in the "aste de- Rordtvestlichen Districts:

For poor students in Springsteld: Bon Frirderlke Schwarz in Granville §1.50.

For poor students in St. LouiS: k. Rohrlack Gem. 7.00. k. LlöterS Gem. 5.16. D. Georgtis Gem, 3.16.

For the deaf and dumb in RorriS: By k. Jäkel in Milwaukee 4.50. k. AbnerS Gem. in Green JSlr 7.55. D. SchützS Gem. 3 00. k. BöscheS Gem. of Watertown, Minn. 5.00. weddingScoll. at F. Buth's in Waltham 6.50. N. N. 1.00. k. Friedrich's Gem. in Waconia 8 70. k. Ross's Gem. in Henderson 16.00. D. KotheS Gem. in LewiSton 10.00. k. KollmorgenS Gem. in Atwater 4.65. k. Maurers Gem. in Belvidere 3.65.

5 50. k. Walker 1.00. Whose Ge", in New London 3.25, a" Maple Creek .83. baptis. coll. at L. Korb 2.00. k. LededuhrS Gem. at Mequon 3.48. Jmm. Gem. at Milwaukee 1.78. I*. Bösche 5.00. k. Seuel 1.00. w. Fellwork .50. k. Hertwig 1.00. k. WesrmannS Gem. in Grafron 11.tD. ?. Schneider- Gem. in Waterford 6.25. D. Johl, repaid borschschuss for 1 missionSopfer, 30.00. Drssen Gem. in Ll.iremont 5.00. I*. Iahn- St. Michaelis parish in LewiSton 3.05. k. Penal- Gem. in Watertown 43.00. D. Melcher for D. DoescherS horses 19.25. k. Rathjens Gem. in Mayville 6.25. k. GrotheS Ge". in Lowell6.50. N. N. 1.00. Mrs. B. in Milwaukee 1.00. I*. Rohrlack- Gem. 3.5t". k. I. v Brandt- Gem. in Blue Earth 3.08. k. RedwinkelS Gem. 4.08. D. AhnerS Gem. in Green Jsle 7.56. k. Schütz- Gem. 5.M. k. Hudloff- Gem. 6.00. ?. LlöterS Gem. 11.24. k. Kreuzgem. in Milwaukee 10.60. I*. Käselitz'S Gem. 5.0(.. D. Winters Gem. in LoganSville 6.15 I". Mare's Gem. 5.00. By k. Heyner by A. Henke 2.00, M. Brüter, C. Mackimeirr, W- Fuhrmann each 1.00, W. Bergmann .55, M. Albert, W. SanaerhanS, W. Bonewald, F. Bolle each .50, F. Lerse .25 D. SchlrrfS Gem. at JaneSville 6.03. k. HorstS Gem. at Hay Creek 5.37. k. Johl- Gem. at Hart 7.00. I*. Sirvers' Gcm. at MinneapoliS 2.00. D. Keller's Gem. 4 91. D. MeyerS Gem. at Laukville 4.25. k. Kotdes Gem. in LrwiS- ton 1O.t "t). D. KollmorgenS Gem. in Atwater 3.19. k. Fischer- Gen:. m Maple Works 4.04. DMDchulenburgS Gem. in JoSeo 3.0t>, in Wilron 5.00. k. Schumann's Gem. in Freistadt 16.75. k. Schulze- Gem. in Courtland 11.00. D. Präger- St. Petri- Gem. in Granville 2.00. k. Präger 1.0t". k. Kretzschmar- Gem. in Dryren 10.00. k. Daib & Gem. 13.00. of an unnamed in L-hkoSh 2.00. k. Vetters Gem. 4.00.

Milwaukee, Jan. 22, 1880. L. Eissfeldt, Cassirer.

'. KolbeS Gem. to Howard Lake 4.37.

For heathen mission: D. Schluss's congregation at JaneSville .07. k. Fischer's congreg. at Maple Works 5.00. Mrs. DadmS .00. D. Mueller's congreg. at Willow Creek 4.52. Whose congreg.

I>.

3.

1.

In L 'ke Crvstal .67.

For synodical reports: k. Hudtloff 2.0l).

For the synodal treasury: ?. Damm- Gcm. in Bloomfield lO.t "O. k. Müllers Gcm. to Ledar Creck 10 l>0. 5 eat Filial in Kirchhain 5 25. D. SeuelS upper congregation 16.30. whose lower Gem. 8 42. D. Rennicke- congregation in Rcckland 2.79. whose Zion- congregation in Morrison 9.12. k. Zorn- Gem. iu Sbe" boygan /t.00. Holy-.Spirit- congreg. in WilliamSburgh 6.04. Three- rrnigkritS Äem. in Milwaukee 28.00. St. StrpdanS congreg. the. 22.00. JmmanuelS congreg. the. 18.44. Cross- congreg. the. 7.75. I. Pritzlaff das. 50.00. H. Grüber --r. in Watertown 5.00. D. Damms Gem. in Bloomfirld 4.74. Dessen Gem. in Weyauwega 3.71. D. Prägers Parochie 5.53. k. KotheS parish in LewiSton 7.35. D. SchaafS parish in Rocdesier 2.20. k. MarkworthS parish in Caledonia 9.08, at Wolf River 5.75, at Rat River 3.38, at Frrmont Road 2.83, in Manie >frl 1.19, at Schröders Corner 1.31, in Fremont 1.00. D. SchützS parish 3.0t". k. Daib u. Gem. 12.00. k. HirberS Gem. 4.00. k. HorstS Gern, in Watertown, Minn, 5.63. k. Friedrichs Gem. in Waconia 6.00. N. N. in Hart for building fund 15.u0. D. Keller's Gem. in Racine 4.86. D. Strasen's Gcm. in Watertown 24.18. D. Walker's Gem. in New London 2.91, on Maple Creek 1.34, on Mu-quito Hill .52, in Llintonville 2.22, in Larabee 2.13, on Bear Creek 2.00. D. Schumann's Gem. in Freistadt 10.00. D. Lan- deck's Gem. in Norwood 10.00. k. Schulze- Gem. in Courtland 12.00. St. John's Gem. in Mrquon 1.63. Trinity-.

napoliS, for the same purpose 25 00.

For Inner Mission: D. Brueggemann's branch l.w. D. HorstS Filiale2.33. N. R. by k.Wendt 1.00. k.BrackhaaeS Gem. 9.80. From MissionSbüchse d. Gem. D. Schwans in Cleveland 1.65. D. BrömerS Gem. in Cincinnati 16.85. ?. StiegemeyerS Gem. in LaneSvrlle 6.00. D. Schlesselmann- Gem. in Reynolds 16.14. Whose Gem. in Goodland 1.09. For the Westl. Distr.: D. Seemryer- Gem. in Wlllshire 16.05. D. DulitzS Gem. in Flat Rock and Napoleon 8.85. L. 5.00. k. Zucker- Gem. in Defianre 5.25. ?. HugeS Gem. in Bremen 10.8t" and 8.80. D. SeuelS Gem. in Indianapolis 15.57. women's club through dens. 30.00. D. GruderS Gem. in Van Wert 3 42. Bibrlverein in Indianapolis, to purchase Bibles and other books 50.00. D. Niethammer's church in La Porte 35 72.

Note: In my last receipt, under this heading, instead of: Sugar- Gem. in Defianre 8.00", it reads:

Gem. in Mark Township, Defianre Co.

To the seminar house in Addison: k. NiemannS Gem. in Cleveland 66.10. k. HugeS Gem. in Bremen 6.37.

For Wittwe Ruhland: Unnamed in Liverpool .50.

For D. M. W.: HochzeitS-Coll. brt Hrn. Schulenburg in Farmer- Rktreat 8.15.

For the Cincinnati community, Mr. Carl Westenfeld at Fort Wayne 3.00.

For emigrant mission in New Uork: Wittwe Rauch in Loganeport 3.00.

For poor students in Fort Wayne: 1. for Ruhland: women's club in Kendallville 3.20. 2. for W. Brink: women's club in k. SeuelS Gem. in Indianapolis 7.50, k. BethkeS Gem. in Arcadia 5.60. 3. for Elöter: weddingS coll. at Mr. Krämer's in Fort Wayne 7.08. 4. in general: weddingS coll. at Mr. H.

Büsching das. 6.50.

For sick pastors and teachers: k. JüngrlbeiJaneSville .70. whose congregation 9.50. D. SritzS Gem. near Columbia City 2.95. Mrs. M. M. Sch. in Liverpool .50.
" " k. DulitzS St.

N. R. by k.

CommunionSacrifice
For poor students iu Springfirld: PauluS-Gem. in Hanover .95. L. 3.50.
For poor students in St. LouiS:
Gem. das. 2.37. k. FrustrlS Gem. 5.00.
For H. Ruhland at Ft. W'ynr: I. Prktzlaff 10.00.
For inner mission in the West: C. Schubert 1.00.
For F. Richoldt in Addison: Women's Association of the Sheboygan Comm. 15.00.
For the needy brethren in Saxony: Trinity Congreg. in Milwaukee 102.50.
For the widow's fund: from the Dk.r Präger 1.00, I. v. Brandt 2-00, A. Hertwtg 3.W, F. W. Kolbe 1.0t", F. Johl 5.00, D. Koth,, A. Rohrlack 4.00 each, L. Schütz 2.00, W. Hudloff 4.00, M. Claus 2.M, A. E. Wmter 1.85, H. Stute 8.00, W. Fried.ich 4.00, F. SieverS 12.00, C. M. Zorn, C. Strafen j" 5 00, K. F. Schulz 4.07, H. Kretzschmar, G. B. Feustel each 4.iX), C. Slöffier 2.00, G. Betier .50. Ven the teachers: Pritzlaff 4.00, F. Bodemer, Eh. Mrfferli 2.00 each. k. Landecks Gem. 6.00. d. WrtzrlS Gem.
6.00. 1^. WrsemannS Gem. in Grafton 3.39. St. John's Gem. in Portage 3.95. H. & E. Heinrcke 2.00. A. Böhlke in Granville .50. St. Stephen's Gem. in Milwaukee 1.50. ?. Pröhls Gem. in Augusts 11.10. D. Rohrlack- Gem. 5.75. k. Winters Gem. 2.75. Mrs. D. Gade l.ltO. AuS of D. SchaafS children's savings bank 1.50. k. SchützS Gem. 3.00. Friedrrike Dadberphul in Milwaukee 1.00. F. Krenz in Berlin 1.00. Women's Association of the Gem. in Sheboygan 15.00. k. Winters Filial 1.35. Mrs. Dor. Gade 1.00. I. Pritzlaff 50.00. ?. Heyner 1.30. Dessen Gem. in Sau Galla .90. A. Hencke, F. S. Grafton each 1.00. k. Friedrichs Gem. in Waconia 9.50. Mrs. Rrichmuth in Minneapolis 1.00. Mrs. Schlenker in Warrentorvn, Mo., 1.00. D. MendrS Gem. in Albany .50. k. Keller's Gem. at Racine 8.16. St. John's Gem. at Dryden 4.00. k. KolbeS Gem. at Howard Lake 4.00. A. Rosenkranz .50.
For k. Brunn in Steeden: By teacher E. Th. Dießner by A. Stolt 2.80. k. Rohrlack 2.00.
For Negro Mission: k. SchützS Gem. 6.00. Mrs. Messer" in Norwood 1.00. k. Georgtis Gem. 5.14. k. I. v. Brandt's Gem. in Blue Earth City 3.15.
For the Free Church in Saxony: k. Daib u. Gem. in OShko-h 10.00.
For poor and sick pastors and teachers: D. DambSganßS Gem. in Aoell 10.35. k. LöberS Gem. in Milwaukee 1.50. k. SchützS Gem. 3.00. k. Rohrlack 3.00.
To the orphanage bet St. LouiS: k. HrrtwigS preaching place in Prrham 3.55, at Leaf Mountain 1.25, in CarleStown 1.95.
For Wittwe Ruhland: D. Dickes Ge", in Town Washington 6.00. k. I. v. Brandt- Gem. 4.58. ?. Rennicke 1.09. Friederike Dobberphul 1.00.
For the Emigrant Mission in New York: k. WesemannS Gem. in Grafton 10.00. H. Schröder in Reedsburg 1.00.
With heartfelt thanks to God to the kind donors, the undersigned received: For poor students of F. Gerkr I5.0:"; through ?. Dr. Sihler, collected at the wedding of Mr. Benz, 6.32; by the same, collected at the wedding of Mr. Rese, 5.00; by Mr. Stubnatzy from Mr. Aammeyer, 2.00. For F. Drögemüller from Mr. Torney, 500. H. Torney 500; for G. Fischer by k. I. G. Nützet by his congregation 891, by the Frauenver",n 5.09. For I. Dörmann by ?. H. A. Allwardt 6 3 >; by the same, collected at the wedding of Mr. C. Uttech, 6.54, of Hm. F. Uttech 7.1l". For I. Rubel from St. Petri Gem. in Adams Lo., Jnd., 7.00. By k. C. C. Schmidt v. Frauenverein sr. Gem. for Brink 10.00, for Glaser 10.00, for Wyneken 10.00. For E. Scheide of k. Zschoche in Atchison, Kans., 10.50. For Wunderlich of the Dreieinigk.-Gem. in Big Eypre-S, Ter., 7.00. For Langhoff by k. L. Frese v. k. Oetlings Gem. 3.60. k. Mariens 1.00, by s. school children for the "Orphan Boy" 1.80. For Schrtefrr by the Women's Association of the Gem. of ? A. Brömer in Cincinnati 10.00. By k. Tb. Wichmann from the women's association of sr. Gem. for Fr. Wichmann 10.00, by k. Runkel for G. Wichmann 5.00. By k. A. Brömer from the Young People's Association sr. Gem. for Tisza 5.00. From the Women's Association of the Gem. in Davenpvrt, Iowa, for I. Harsch 6 towels, 6 handkerchiefs, 6 weed covers, 2 pr. stockings, 2 shirts; from Mr. P. Andersen for O- Clöier 4.60. (p. §152.80.)
Fort Wayne, Jnd, Feb. 14, 1880. h. DLmling.

For the Preachers' and Teachers' Widows' and Orphans' (Western District) Aste.
find received:

1. contributions:
From the kk. A. D. Krämer, C. Better each §4.00, E. L. Janzo" 1.00, H. Jüngel 2.00. From teacher A. F. Mack in St. Charles,
Mon, 4.00.
2. gifts:
By Mr. I G. Höhne at Metra, Iowa, 1.50. By Mr. A. W. Homrier at Ludlow, Iowa, 5.00. By Mr. Weise of Lud". Dumpling in St. Louis, 3.0i". By k. F. von Strohe from Mr. W. Hanken 5.00. By D. F. Wolbrecht in Okawville, III, 5.00. by Mr. Vetter in St. Louis 1.00. young fr. club in k. JanzewS Gem. 12.00. D. G. Polacks Gem. 16.40. By dens. v. Sophia Lüttjemricr 5 00- By ?. C. C. Brandt vom Jungfr.-Berein 3.00. By Hrn. Chr. Krauß von k. SpehrS Gem. 4.50. By k. Nütz from F. R. 5.00, H. WoltrrS 1.00. Mrs. k. Geyer
in Serbin, Ter-, 4.00.
St. Louis, 18 Frbr. 1880.
E. M. Große, Kassirer.
For poor students received with heartfelt thanks by Mr. D. H. Mryer in Friedbeim, Adams Lo., Jnd., from Fr. K. §5.00. By Mr. k.. L. Geyer in Serbin, Ter., a Collecte on the wedding Hrn. L. LehmannS of 7.50. By Mrs. R. Plötz v. the werthen Frauenverein der Gem. Hrn. k. DaibS in L>Sh- koSh, Wis., 6 shirts, 6 bed sheets, 6 kiffen covers, 6 pairs of woolen stockings, 6 towels and 6 handkerchiefs.
C. F. W. Walther.

Bucher display

Brüggrmann 5 llO.
Cure seminarist villain in Addison: by ?. Ph. Schmidt 5.00.
For the deaf and dumb: Teacher LeutnerS Klaffe in Cleveland 1.67. Unnamed in Liverpool 50. D. KolbeS Gem in
Jndepeneenre 7.00.
For orphanages: 1. At St. LouiS: D. RunkelS Gem.
1" Aurora 32.00, instructor GrahlS class at Fort Wayne 1.32.
2.
In Aonson: teacher LeutnerS class in Cleveland 1.59, k. Schlesscl mannS Gem in ReynolrS 8.54, drssen Gem. in Montirrllo 1.31.
Surplus from Christmas tree in Reynolds 1.22, Mrs k. Sauer For Wayne 5.0t>, Hermann unv Paul Sauer das. 1.00 each.
Fort Wayne, Jnd, 3l. January 1880. L. Grahl, Cassirer.
in
To the orphanage near Boston: Jrnnie and Sophie Präger each?50.
To orphanage at Addison: D. Walker's congregation in New London 2.44. Jmm. congreg. in Milwaukee 15.64. D. Hert- wigS preaching place in Effingtown 3.30, in Leaf Valley 2.00, in Per- dam 1.45. Mrs. k. Kolde 1.00. Mrs. D. Schneider in Water- ford, thank offering 10.00. O. GeorgaS and Hans in Sheboygan 1.00 each. k. Claus 9." 10. baptismal coll. at K. Drrws .80. k. Geor- gitS Gem. in Crdarburg 4.50. Jmm. comm. in Milwaukee 5.01. Friy Stolt 1.00. From L. Bohr's piggy bank .74. k. Maurer's school children 1.70.
For inner mission in the Northwest: by D. Rädeke of F Ortlrb, M. Preis, F. Buckenstin, L. Eichrnmüllrr 1.00 each, E. Nimmer, A. Larwie .25 each. k. OsterhuS' Gem. in WilliamS- burg 5.i^O. Father Bußen .50. weddingScoll. at L. Prrcht by teacher Dießner 3.07. 1'. Streckfuß's Gem. 5.00. D. Landrck's Arm. 10.00. WeddingScoll. at Gusrfeld's in Granville 3.15. k. Präger 2.00. D. TheelS Gem. in Mecan 13.00, in Germania
From the undersigned, as well as from the "Luth. Concordia-Verlag" is to be obtained:
1. **liturgy for a Char Friday service,**

2. **choral songs to this liturgy -.**

both presented by Pastor Friedrich Lochner.

With regard to the choral songs, the remark that the music given here is "a legacy of the time when truly ecclesiastical music was still created".

Price of liturgy: 5 CtS. daS booklet, 40 CtS. the dozen.

Price of choral songs: 10 CtS. the booklet, O1.00 the dozen.

L. Volkening.
904 N. 50r 8dr, 8t. Douis, Llo.

Berairderte address":

51st D. ^Vxnolcon, 953 51'is-inn 8tr, 8rrn Dranvisoo, 6"1.

3. ilrbun. üox 63. t'riscksLSUu, Ddu^vr 6o., ^lsdr.

Volume 36, St. Louis, Mo., March 15, 1880, No. 6.

The little ship of Christ.

In bright sunshine lies sea and land And everywhere there is deep peace and quiet, When Christ comes with His own to the beach, That He may sail to the other shore.

After a weak little ship was manned. Christ took his place together with his disciples; soon all sails were unfurled and no one thought of imminent danger.

The little ship hurries from its course, And all are still on board in good spirits, And already they are calculating in their minds How quickly the appointed place will be reached.

But suddenly the calm sea roars, most terribly excited by the whirlwind; the weak little ship sways to and fro, it seems that all will soon be lost.

The crew, well accustomed to storm and adversity, stands powerless in such battle and strife, they see only certain death before them, their ship doomed to certain destruction.

And Jesus Christ, who was in the little ship, at whose word this journey began. He did not seem to foresee the danger that mightily approached His own.

He lay in the back of the ship and slept. Quite unconcerned about the surge of the waves, Until the voice of the terrified disciples cried: "Lord, help! we are lost all at once".

And not for nothing did their cry for help resound.
The Lord arose, and at His omnipotent word, by which He created the heavens and the earth, the storm and the wind immediately ceased.

Soon the sea was still and calm, the dark sky was clear and clean again. And soon the little ship, without complaint, will enter the safe harbor of the Ruhr.
Lord Jesus, strong hero, Lord of hosts, your little church ship is sailing through this world and often gets into great trouble, when it is pursued by the evil enemy.

Adversity is often seemingly unknown to you. When Satan storms against this little ship; And yet your strong, mighty hand holds it, So that it may not depart from its course.

It hurries there, towards the safe harbor. For you faithfully keep watch on the same and lead your own into eternal rest, after the journey on earth is completed.

H. Loßner.

What we believe, teach and confess about the election of grace.

(Continued.)

10th set.

We believe, teach, and confess that the cause which moved God to choose the elect is His grace and the merit of Jesus Christ alone, and not any good thing foreknown by God in the elect, not even the faith foreknown by God in them, and therefore reject and condemn the doctrines of the Pelagians, Semipelagians and Synergists contrary to this doctrine, as blasphemous, horrible heresies, repugnant to the Gospel and therefore to the whole Christian religion. *)

In the Epitome, the Concordia Formula concludes the article on the election of grace with the following mottoes: "Accordingly, we reject the following errors: 1. as when it is taught that God does not want all men to repent and believe the gospel. 2. when God calls us to Himself, that He does not mean that all men should come to Him. 3. that God would not have all men to be saved, but, notwithstanding their sin, hath ordained them to damnation by the mere counsel, purpose, and will of God, that they cannot be saved. 4) Item, that not **only the** mercy of God and the most holy merit of Christ, but **also in us** is **a cause of salvation.** God's choice, for the sake of which God has chosen us to eternal life. All of which are blasphemous and frightening false doctrines, which deprive Christians of all the comfort they have in the holy gospel and the use of the holy sacraments, and for which reason they should not be tolerated in the Church of God. (Concordia Book p. 557. Compare "The Concordia Formula Core and Star." Second Part, p. 66.)

*) In particular, we draw the attention of our readers to our 10th sentence. It really concerns the pivotal point around which the controversy concerning the election of grace revolves at the present time. Almost all newer theologians, even those who want to be believers, teach that man's blessedness rests not only in God's hand, but in the ultimate reason of man's own hand, namely, in man's own free decision foreseen by God; whereby God robs us of the honor that we owe our blessedness to Him alone, and the same is given to man in an idolatrous way. The scholars do this with full consciousness, because they bump up against the rock of HrikS, others imprudently repeat it after them.

In the second part of the Formula of Concord, in the eleventh article, it says: "And inasmuch as the mystery of providence is revealed to us in God's Word, and if we abide by it and keep to it, it is a useful, wholesome, comforting doctrine, for it confirms the article that we are justified and saved without all our works and merits, purely by grace, for Christ's sake alone. For before the time of the world, before we were, even before the foundation of the world was laid, since we could do no good, we are saved by grace in Christ according to God's purpose, Rom. 9. 2 Tim. 1. All *opiniones* and erroneous doctrines of the powers of our natural will are thereby put down, because God in his counsel before the time of the world considered and decreed that he himself would create and work in us everything that belongs to our conversion by the power of his Holy Spirit through the Word. This doctrine also gives us the beautiful, glorious comfort that God has made the conversion, righteousness, and salvation of every Christian so dear to him and so faithful to it that, before the foundation of the world was laid, he took counsel about it and decreed in his purpose how he would bring **me** to it and keep **me in it.** Item, that he so well and certainly wanted to preserve my salvation, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or torn and taken from us through the cunning and violence of the devil and the world, that he **decreed** the same in his

eternal purpose, which cannot be lacking or overturned, and placed it in the almighty hand of our Savior Jesus Christ, from which no one can tear us, Jn 10.

Paul says Rom. 8, 28. 39.: "Because we are called according to purpose, who then will separate us from the love of God in Christ?'" (p. 7 l 3. f.)

There: "Because our nature is corrupted by sin, worthy and guilty of God's wrath and condemnation, God is not indebted to us for word, spirit or grace, and if he gives it by grace, we often reject it and make ourselves unworthy of eternal life, Act 13:46. 13:46. And such his righteous judgment, which is well deserved, he makes to be seen in various countries, peoples and persons, so that, when we are held against them and compared with them, we may the more diligently learn to recognize and praise God's pure, undeserved grace in the vessels of mercy. For those are not wronged who are punished and receive the wages of their sins; but in others, when God gives and upholds his word and thereby enlightens, converts, and preserves people, God praises his pure grace and mercy without their merit. *) When we walk in this article, we stay on the right track; as it is written in Hos. 13:9: 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be saved, that is purely my grace.'" (S. 717.)

The same: "By this doctrine and declaration of the eternal and **beatific election of the** elect children of God, God's glory is fully and completely given, that out of pure mercy in Christ, without any merit or good works on our part, He makes us blessed according to the purpose of His will,**) as it is written Eph. 1:5 ff: "He hath ordained us to filial adoption unto Himself through Jesus Christ, according to the good pleasure of His will, to the praise of His glory and grace, whereby He hath made us acceptable in the Beloved? Therefore it is wrong and unjust to teach that not **only the** mercy of God and the most holy merit of Christ, but also in **us is** a cause of God's election, for which God has chosen us to eternal life. For not only before we did anything good, but also before we were born, he chose us in Christ, even before the foundation of the world was laid, and that the purpose of God might be according to election, it was said to him, not of the merit of works, but of the grace of the caller, thus, The greatest shall be servant to the least? As it is written: I loved Jacob, but I hated Esau? Rom. 9,11. ff. Gen. 25, 23. Malach. 1,2. f. Likewise, this teaching gives no one cause for either pusillanimity or a stinging, wild life, when people are taught to seek eternal election in Christ and his holy gospel, as in the book of life, which does not turn away a penitent sinner, but leads to repentance and a life of love.

O dear readers, who belong to those who have been so pardoned, pray God to save you from the terrible sin and unspeakable ingratitude of attributing your blessedness, thus also your choice of grace, at least in part to your own so-called free decision, and thus shamefully denying the true grace and mercy of God that you have experienced!

If in the end everything depends on the good behavior and on the free self-decision of man, then finally everything depends on a work of man, which man accomplishes only with the help of divine grace. What a frightening, wtder Christian doctrine!

He calls all poor, weighed down and afflicted sinners to the knowledge of their sins and to faith in Christ, and promises the Holy Spirit for cleansing and renewal, and thus gives the most constant comfort to afflicted and challenged people, so that they know that their salvation is not in their hands; Otherwise they would lose it much more easily than Adam and Eve did in paradise, indeed every hour and moment; but in the gracious election of God, which he has revealed to us in Christ, out of whose hand no one will snatch us, John 10:28, 2 Timothy 2:2. 10, 28. 2 Tim. 2, 19." (p. 723. f.)

But that the Formula of Concord only "repeats and explains" the teaching of the earlier symbols from the time of the Reformation, as it says itself, is evident from the following words of the Apology of the Augsburg Confession: "If our salvation and righteousness were based on our merit, the promise of God would still be uncertain and useless to us, for we can never be sure when we have earned enough. And this pious hearts and Christian consciences understand almost well, were it not for a thousand worlds that our salvation would be upon us." (Article IV. p. 102.)

Luther writes about the words of Peter: "(To the chosen strangers). . according to the providence of God the Father" (1 Pet. 1:1, 2): "I will therefore say that you were not chosen by your own strength, works or merit, for the treasure is too great for all men's holiness and righteousness to attain. For this you were Gentiles, knowing nothing of God, having no hope, and serving dumb idols: therefore without all your doing you come by pure grace to such unspeakable glory, namely, because God the Father from eternity has provided you for this purpose; so make God's provision quite sweet and comforting, as if he were to say: You have been chosen and will remain so, for God, who has provided you, is strong and certain enough that He cannot lack His provision, provided you also believe His promise and consider Him to be a faithful God. From this we are to take this lesson in brief, that the provision is not founded on our worthiness and merit, as the sophists pretend, since the devil could make it uncertain and overthrow it at any moment; but in God's hand it stands, and on his mercy, which is unchanging and eternal, it is founded; therefore it is also called God's provision, and for this reason it is certain and cannot fail." (Erlanger A. Vol. I.II, p. 5. f.)

The same: "There are two reasons why it is necessary to teach these pieces. The first is that we may be humbled, know ourselves, and long for grace. The other cause is Christian faith. For the first, God has certainly promised grace to all those who humble themselves from the heart, recognizing their sin and sorrow. But no man can know himself thoroughly or humble himself rightly, if he knows that he cannot be helped by all his works, abilities, willingness, will or good intentions, but that his salvation and blessedness depend on external help, that is, on God's help (opere) alone. For since a man is in such a state as if he himself could help him with something, as little as he wants, to

salvation, he stands and trusts in himself, does not even despair of his own salvation.
Fortune. Therefore, he does not humble himself before God with all earnestness and from the bottom of his heart, but takes his place, time, work, and way, thinking to help himself to salvation, even hoping in his heart that it will help. But he who has learned with certainty that all our salvation is in God's hand and will, he completely despairs of all his ability and strength, does not perform any work for him, but suffers and expects God to work in him. He would like to be closer to grace and blessedness than the saints of works with all their free will. Therefore, these things must be taught for the sake of the elect, so that they may humble themselves before God from the heart and recognize their nothingness and become blessed. The others, who are opposed to this humility and want to forbid the teaching of such futility (*desperatio*, i.e. despair) to ourselves, also want us to leave a little to our free will, which we are able to do: they secretly think much of themselves and their works in their hearts, which is then contrary to God's grace. This is one reason why I say that those who are to become truly godly must first despair of themselves and all their works, so that they may seek and obtain God's grace? *) (XVIII, 2118. f.)

The same writes in his golden preface to the letter of St. Paul to the Romans, as can be read in the Altenburg Bible as well as in the Weimar Bible: "In the 9th, 10th and 11th chapters he (Paul) teaches about the eternal providence of God, therefore it originally begs who should believe or not believe, who can be freed from sins or not; so that it may ever be taken out of our hands and placed in God's hand alone, that we may become devout. †) And this is also most urgently needed. For we are so weak and uncertain that, if it were up to us, not one man would be saved, but the devil would surely overpower them all. But now that God is certain that he will not fail in his purpose, nor that anyone can resist him, we still have hope against sin." (XI V, 125.)

Nikolaus Selnecker, co-author of the Concordia Formula, writes: "This is a great comfort to the pious and assurance of blessedness, that faith, righteousness, life and blessedness do not depend on nature, reason, the flesh, consent, the will, works or one's own merits, nor on any other creature, but that these are the work and gift of Almighty God. Therefore, they are the ver

Luther thus testifies here that those who make salvation dependent on man's own free decision and on his good conduct, instead of solely on God's mercy, and let it rest on that, such as the gentlemen of Iowa, are thereby fighting against God's grace and man's salvation.

When Luther says that faith flows from providence, it is obvious that, according to Luther, providence does not flow from faith or, which is the same thing, that the foreseen faith was also not the moving cause for God to elect the believers. However, one must not conclude from this that Luther wants to express the Calvinist false doctrine with the above words that unbelief also flows from providence. Rather, Luther teaches in countless passages that the elect are blessed only by grace, but the rejected are condemned only because of their unbelief. To cite just one passage, Luther writes: "Predestination is to many a cause of standing, to none a cause of falling." (See the "Letters of Luther edited by de Wette and Seidemann," Volume VI, page 430.)

of life and blessedness." (In 0MV68 6PP. ?aul! eommentar. I. 224.)

Thus, in 1597, the Mittenberg theological faculty wrote against Samuel Huber, who taught a general election of all people by grace: "The dispute is not whether the cause of our eternal election to salvation is to be sought in us, by which God would be moved to choose us. Nor is any cause to be sought in us for our righteousness and salvation, notwithstanding that faith in Christ is irrefutably included; not, however, as it is regarded in man or in himself and in his worthiness, but as, apart from man, he alone beholds and grasps JESUS Christ in his holy merit. For this reason it is a dishonorable poem that we Wittenbergers should teach that God has only chosen those who have given him cause to do so. How this man may put the main argument on this. Accordingly, it is also undoubtedly false that man is chosen for the sake of faith, as Dr. Huber fables of us.... Accordingly, we also reject as false and ungodly anyone who says or teaches that believers choose God by faith before he chooses them, and gives him cause to choose them afterwards. Which Dr. Huber blames us "Wittenbergers" for with inexplicable lack of reason, and on which he is neither afraid nor ashamed to place the main dispute, nor is he allowed to say that our whole reason is based on this. Since faith itself originally comes from God's eternal election, it does not come from us, but is worked in us by God's power alone. (Confession of the eternal election of grace. See: 6on8i1. Witelrei-Aeug. I, 616.)

I. Gerhard: "We confess with a loud voice that we believe that God has not found anything good in the people to be chosen to eternal life, that he has not taken into account good works, nor the use of free will, nor even faith, in such a way that he would have been moved by it or for the sake of it. He chose some." (Ixxr. äö elevt. § 161. Cf. Synodal Report of I. 1877 p.84.)

He writes: "The Pelagian opinion of the foreknowledge of the merits for which the election took place is opposed by Augustine with great seriousness in very many passages.... From the first chapter of the Epistle to the Ephesians, which is the actual seat of this article, many more proofs can be added: 1. the word election itself denotes a love by grace. 2. God has chosen us 'in Christ'. Eph. 1, 4. So he found nothing in us for which he chose us. If we could have been chosen for our worthiness, what would Christ have been needed for? (3) The end of an act is not part of the act, but good works are in part the end of election. Eph. 1,4: 4. God chose us "before the foundation of the world was laid," Eph. 1:4. So our works did not cause him to predestinate us. God predestined us against Himself (for Himself). So he did not find anything in us for which he predestined us. 6. he has predestined us "according to the good pleasure of his will", Eph. 1, 5. therefore this is the cause of the
Predestination, not the purpose of our will. 7 God has chosen us to the praise of his glorious grace', Eph. 1, 6. So it is not because of our works, because 'if it is by grace, it is not because of works', Rom. 11, 6. 8. That grace of God is the cause of our election, because it says: -by which (grace) God has made us acceptable in the Beloved', his Son, Eph. 1, 6. But now this favor is based entirely on grace. God has chosen us from eternity as he blesses us in time in Christ, Eph. 1:4. Now we are blessed in time by grace alone and freely. Justification does not depend on the merit of works, so neither does election. Neither works before justification, nor works after justification, can be the cause of election; the former not, because works are not pleasing to God before God pleases the person; neither the latter, because those works are gifts of grace, not merits of grace." (D. o. Cf. ibid. p. 62 f.)

Sebastian Schmidt: "To be sure, this predestination of God happened by pure grace; without any merit of the works, it may be said that they happened by natural or supernatural powers; also without any consideration of these works, yes, even without any consideration of faith, which by its worthiness, be it its own and natural, or one imputed, moved God to predestination.... There is no more a cause of predestination in a "predestinated" man than in a rejected one, but it proceeds from the mere divine ordinance, which is based on common grace and Christ's merit, and by its nature excludes any cause on the part of man." (Xpkori8mi tk. Vi8p. XXXIV. §14.17. p. 294. f.)

The great Leipzig theologian Johannes Olea- rius, in the introduction to the symbolic books which he continues, asks the following question: "Is the Lutheran doctrine of the election of grace related to Pelagianism? *) and to this he answers: "No! because it (i.e. the doctrine of the Lutherans) attributes everything to God, nothing to man, since God alone gives the willing and the accomplishment. But this is not opposed to: 1. the external hearing of the word" (which must be done on the part of man), "because the actions (*actiones paedagogicae) which* only give guidance are quite different from conversion itself,' and from salutary hearing. (2) Nor faith, which is by no means our work, but God's gift, nor a condition to be fulfilled by us, but a requirement bestowed by God Himself by grace through the ordinary means of salvation. (3) Neither is the desire for blessedness, because this too is not natural, but supernatural, given by the Holy Spirit and arising from the Word. (4) Nor the non-resistance which the above implies for man, because even this is a gift of the Holy Spirit, who overrules and restrains the resistance which is of us alone, by the proper means of salvation. For the non-resistance is by no means a cause, but only does not hinder the action of a doer; just as both the out- and the in-working of a doer are not hindered.

Pelagianism" is the doctrine of the heretic Pelagius, who claimed that man has the natural power to do good in spiritual matters, and that he can therefore earn something from God by doing good.

8. when Lazarus Joh. 11. was by no means a cause of the miraculous healing or raising from the dead, because he

did not resist Christ. (5) Neither is prayer and continuance in prayer in the time of death, for the Holy Spirit also raises this up in us. Rom. 8." (Vick. OarpMvii Isa^o^e. p. 1684. f.)

(Submitted by Dr. Sihler.)

What is the ecclesiastical situation over there in our old fatherland?

(Conclusion.)

But just as in these churches God's Word and the confession of the Lutheran Church, which is based solely on Scripture, has no power and no validity, the situation is no better in the so-called "Lutheran regional churches" of Germany. Not only has the creeping poison of the union penetrated into their marrow and bones, but the situation in them is even worse than in this and that unchurched state church; for example, in the Kingdom of Saxony even open Christ-deniers and Christ-haters are appointed pastors, confirmed by the church regime, and even honored and promoted. Orderly doctrinal and communion discipline is out of the question; in addition, the magistrates of the cities, as patrons, are usually decidedly hostile to God's Word and the church confession and do their best to bring people from the spiritual vermin of the iridescent Protestant association or obviously unbelieving candidates into terminated parishes.

Summa, wherever we look, in both churches in our old fatherland it looks desolate and desolate, and the various healthy or unhealthy, real or supposed labor of love of the busy workers' so-called inner mission is not able to heal the damage and transform the ruin into well-being; Because in both churches the unionist indignation has permeated and engulfed everything, because as a result there is no fear of any word of God, as it reads, the confession of the Lutheran church, which alone is obedient to the Scriptures, has nowhere a moving power and formative force. The open and secret union is a grave sin, a terrible apostasy from the pure Word of God and the ecclesiastical confession based on it, but at the same time also a great wrath of God and his just judgment on the Lutheran Church of Germany. - —

What wonder, then, if two kinds of pernicious effects are manifested in these two actual union churches?

One is that none of these unconfessional churches, in whose congregations every pastor preaches what seems good to him or what his listeners like to hear, is able to produce and educate healthy, confessional, evangelical Christians, that is, Lutherans, in whom righteous repentance toward God, true faith in our Lord Jesus Christ and its practice through love and patience under the cross lives strongly in the heart - that is, considered as a congregation; For it is not to be denied that there should not be individual Christian believers here and there, especially where Christ is still preached, albeit in a pietistic, pathological manner.

The other pernicious effect is that these unconfessed churches are unable in their preachers and congregations to respond to the urging of the contrary.

For this spirit, which is dominated and driven by the prince of this world, the devil, the ancient enemy of the Son of God before and after his incarnation - this spirit now penetrates the church of Christ more powerfully than ever, partly from the outside in the field of the state, as well as in the field of social life, science and art, partly those unconfessed churches have this spirit in sufficient strength in their own bosom and grant it shelter and nourishment. For "there are - as the "Allgemeine ev.-luth. Kirchenzeitung" of February 14, 1879 reports - professors of theology, who openly profess Darwinism (the creation of man from the ape) and strive to 'bible' the teachings of materialism (the God-denying idolatry of an original substance) according to the well-known saying of D. Strauss. There are grammar school teachers who replace the Holy Spirit by carbon, naturalists who deny any difference of essence of man from animals and thus also personal immortality. There are scholars who treat the entire content of the Christian faith as a question of chemistry and anatomy and do not see "the one who calls them all by name" for all the stems.

There are philosophers who try to cover up the complete inability of human reason to "the depths of the Godhead" by mockery and ridicule and to bring atheism (the denial of God) into a high-sounding system. There are writers who make the catechism of godlessness and materialism bite-sized for the people in magazines and novels.

"All these, so far as the spiritual content of Social Democracy is concerned, are far more dangerous and pernicious to the masses, especially to the hitherto unspoiled mass of the population, than the Social Democrats proper, who, by the crudeness and pertness of their animalistic conception of the world, do not win, but deter, and for whom, with the culmination (the peak) of blasphemy (blasphemy), the retrograde movement must necessarily also begin."

Those and other similarly anti-Christian-minded fellows do not live outside of any church association, but still belong to a good part of those two state churches. But what happens against them in the congregations concerned? Are they taken into church discipline as obvious sinners against the first table of divine law? Not so; how could one do that? After all, they are almost all respected, wealthy, learned people, outstanding members of the community and civil society. How could one show so little good manners and polite consideration toward them?

The same shameful cowardice and slackness, however, is shown by the open and secret Union churches against the gross and obvious transgressors of the other table of the divine law in their congregations. As already said above, the pastors in the state churches are largely to blame for having such heaps of mammon servants, drunkards, fornicators, etc. in their congregations, and they hardly have a good conscience in view of such moral corruptions. Where should they get the courage to intervene against such and similar sinners with church discipline and to refuse them Holy Communion? And if the latter happens now and then in exceptional cases, it is very common for the rejected person to appeal to the higher church authority.
actionable and defended by the latter against the pastor.

In sum, both the unconfessional and inwardly unconfessional Union churches and the so-called Lutheran regional churches, which are steeped in Unionism, are absolutely powerless to produce and educate a truly Christian generation in their congregations, They are absolutely powerless to produce and educate a truly Christian generation in their congregations and, with the help of God's Word and the confession of the church, to offer strong resistance to the attempts of the anti-Christian spirit of the age to seize areas of life and to reveal it in its anti-God and anti-Christian deformity as a collaboration of the devil and the Christians, most of whom are still baptized but have decidedly fallen away and are lying. Each of these churches is already so addicted to rot that it has no salt to snatch the healable from this rot. How different and better things look, on the other hand, where free churches arise on the basis of the divine Word and the pure Lutheran confession, in which this very confession gains power and form in the entire church practice and attains strength and validity! In the older and larger Lutheran Free Church of Prussia, which is united under the Breslau Oberkirchenkollegium, it has unfortunately happened that it has fallen into a Romanizing false doctrine, namely, that, in addition to the ecclesiastical public teaching authority, the ecclesiastical government is also of the same divine institution and order, and as a result of this, a narrow legal spirit has asserted itself in this ecclesiastical body, and the evangelical rights of the individual congregations have been restricted and limited by law. And, as it seems, it got into this aberration because, already in the beginning of the separation from the unchurched state church, the separators put more emphasis and emphasis on the opposition against the sovereign church regime than on the suppression and rape of the confession itself.

But nevertheless, there is certainly a great difference in the condition and nature of their congregations and the

neighboring state-church congregations, as such; for although in the latter there may be individual righteous believing Christians and in the latter perhaps individual hypocrites, the average difference in the prevailing condition of the two kinds of congregations is not thereby essentially changed and impaired; For in the Lutheran congregations of this free church there is certainly more fear of God, conscientiousness, justice, discipline, morality and respectability than is possible in state-church congregations. Yes, even among the Harmsians and Vilmarians, as much as there is no healthy confessional ground in their separation up to now, things are certainly much different and better in a moral respect than in the state-church congregations.
Unfortunately, it is only the Saxon-Rhenish Lutheran Free Church in Germany that up to now holds on to the unadulterated and unadulterated church confession, testifies to it, defends it and propagates it and lets it permeate its entire church practice. Admittedly, although she has no ecclesiastical connection with us so-called Missourians, she bears our disgrace over there as "the sect that is contradicted at all ends," Acts 28:22; but this does not harm her and us, but only the contradictors, such as the Rev. Diedrich; for this unrighteous loudmouthed man blasphemes our writings and testimonies without ever having read and examined them, as he himself says; and his servile little synod is silent about them.
His gross transgressions of the eighth commandment, and no member of it has the courage to shut him up and, where possible, make him ashamed. *)

As far as we are now informed, in this still small Saxon-Rhenish Lutheran Free Church the Christian virtues and good works mentioned above on the occasion of Breslau, as effects of the pure doctrine and the good confession, are going on in a prosperous and pleasing course and swing, so that a great difference between its congregations and the neighboring ones of the state churches clearly jumps into the eyes of every unbiased observer. And even though, as it cannot be otherwise, offenses occur from time to time, as in the apostolic, so in the congregations of this free church, they do not remain unpunished, as in those of the state churches; for the church discipline ordered by Christ Matth. 18,15-17. is in progress everywhere, which is nowhere the case in the state church congregations, because the church regiments as well as the pastors are servilely afraid of the pressure of the unbelieving masses of the people.

However, the Lutheran congregations of this free church of Germany, which are in complete unity of faith and doctrine with us, have a much more difficult situation than our congregations here and need all the more the intercession and also the help of brotherly love; for almost all of them are poor, small, scattered in several villages, have lost the right of ownership of their churches, parsonages and schoolhouses built by their orthodox forefathers, and donated church property, must prepare all this themselves and provide for their own pastors and school teachers. For this purpose, they are monitored by the police, and from the biblical punishment of the prevailing "contrary to Scripture" practice of the national churches from the mouths of their pastors, charges are sought and found to drag them before the civil court and to impose fines and imprisonment on them.

Moreover, our orthodox brethren who have left and are leaving the association of the national church there have to endure similar tribulations as those who have been converted to Christ from paganism or Judaism; for it usually happens that Christ's word is also fulfilled in them in a special way, namely, that their own relatives, even household members, who remain in the state church, become their enemies and consider them overstrained enthusiasts or even apostates.

How much easier we Lutherans have it here in our country, where by God's gracious providence there is a fundamental separation of church and state and the latter in no way interferes in the internal affairs and government of the latter or even subjugates and shackles them, as is the case over there.

Nevertheless, here - and finally I wanted to say the necessary in connection with the beginning of this submission of the Sunday sanctification over there - nevertheless, here in relation to the sanctification of Sunday an interrelation of state and church takes place. For undeniably the religious and ecclesiastical sense of the oldest English immigrants in the first half of the 17th century exerted the salutary influence on the later legislation in Massachusetts and other states to enact special protective laws for the worship on Sunday. And so, here in this country, for the sanctification of Sunday and the worshipful

*) Although it must be acknowledged that Mr. k. Meeske has also publicly indicated his disapproval of this procedure.

D.R.

In Germany, the Christian ecclesiastical custom and the civil law are in harmony in a pleasing way at the Sunday gatherings, which is unfortunately not the case over there; For although there are police laws in Germany to protect the celebration of Sunday, they are not enforced, and the terribly rampant unbelief and the ever-increasing contempt for the divine word and the church sermon, both above and below, have devoured the former Christian and ecclesiastical customs and at the same time broken down the fence of protective police laws.

Truly, we Lutherans also have great cause to be heartily grateful to God and to get over all kinds of ills and grievances in the civil and social spheres, that we live in a country in which the fundamental separation of church and state exists in the constitution, and yet the state not only grants the latter the necessary legal protection for its outward existence, but at the same time protects the Sunday celebration and all worship gatherings by wholesome laws and ordinances and cooperates in a friendly manner with the traditional Christian customs.

Unfortunately, it is only to be deplored that especially in the larger cities, where the children of unbelief who have immigrated from Germany have settled in masses and are also often spatially adjacent to each other, the relevant state laws are usually not enforced sharply enough by the police officers and upheld with seriousness. As a result, the native and immigrant true Christians are annoyed, and the traditional Christian custom of celebrating Sundays is loosened.

(Submitted.)

My dear "Lutheran"!

It might not be dear to you, since you are sitting in such deep thought about the election of grace and sweating to be disturbed. We would also not be so thoughtless. To draw your attention to something else, since the battle cry is sounding and all the guns are being brought up to bring out the meaning of the Spirit of God in this doctrine and to keep it in recognition. But because we want to have the right command and sign of recognition in this very matter and battle, we have decided to turn to you to have the same given to us clearly, simply and distinctly. We, my neighbor Daniel and I, are not able to follow all the learned arguments, but we would like to know what the doctrine of our Concordia Formula of Grace Election is. Now, however, we can only find that according to § 15 - 23 of the Müller edition, this is their opinion:

"God, in his counsel, purpose, and ordinance, has prepared salvation in general." L. "God has provided in grace for all and every one of the elect, who are to be saved through Christ, and has chosen them for salvation. 0. "God hath ordained that he would bring, help, strengthen, and preserve them (the elect) unto salvation in the way" according to which he ordained:

"1. that the human race has truly been redeemed and reconciled to God through Christ, who by his innocent obedience, suffering and death earned for us righteousness before God and eternal life.

"2. that such merits and benefits of Christ should be presented, offered, and distributed to us through His Word and Sacrament.

"3. that through his Holy Spirit, when the Word is preached, heard, and meditated upon, he may be powerful and active in us, converting hearts to true repentance and keeping them in the right faith.

"4. that he would justify all those who accept Christ in true repentance through right faith, and that he would accept them by grace into the adoption and inheritance of eternal life.

"5. that he might also sanctify in love those who are thus justified, as St. Paul says in Eph. 1.

"6. that even in their great weakness against the devil, the world, and the flesh, he would protect them, govern and guide them in his ways, when they stumble, restore them, comfort and sustain them in crosses and temptations.

"7. that he may also strengthen and increase in them the good work he has begun, and sustain them to the end, where they keep to God's word, pray diligently, abide in God's goodness, and faithfully use the gifts they have received.

"8. that he may finally make those whom he has chosen, called, and justified, eternally blessed and glorious in eternal life."

Is this not the teaching of our church? Please, tell us with short moths whether we are mistaken or not.*) According to the measure of our knowledge, we cannot recognize anything else than the teaching of the eighth article, and we intend to stick to it, no matter what one may say to the right and to the left, unless you can convince us of something else from the words themselves.

For the rest, we wish you a long life and much grace and strength from God, so that you may help truth to win in this deep matter and God's eternal mercy in Christ may be praised. If you do not give us a bad face because of our importunity, we may come with questions of this kind more often. Our pastor is also pleased that we write to you. He and we greet you a thousand times. I remain your friend

Josias O. Hioke.

To the ecclesiastical chronicle.

I. America.

School teachers' seminar in Addison. On the 15th of this month, the newly elected Director E. A. W. Krauß is inaugurated.

Proponent of suicide. Carl Heinzen, who has written so much for unbelief, now lies hopelessly on his sickbed. He has given up his newspaper, but he still lets his thoughts, which occupy him on his sickbed, be proclaimed to the world now and then. Thus, he recently had his thoughts about suicide published in the "Freidenker". He says, among other things: "Accordingly, I come to the conclusion that in the interest of humanity, the state itself should step aside as a mediator of suicide. It should commission special authorities or competent physicians and enable them to procure the means of death for anyone whom hopeless suffering causes to desire death. The legal provisions could stipulate the following: 1.) Insane persons are excluded,

The "Lutheran" can only say that the sender is on the right track also in this high article of our Christian faith. May the Lord keep us all in his truth. Amen.
D. R.

since it can be assumed that they are either unable to assess their condition or that their lack of awareness makes it easier for them to bear it. 2.) Each applicant shall repeat his request three times before the competent authority in the presence of witnesses. 3.) The means to the end may be applied by him personally. 4.) It must be approved by the state, painless, completely safe and as fast as possible. - Such a state institution would kill thousands who are now "kept alive," as it is called; but it would save just as many thousands who are now kept to torment them. Many an unbeliever will still shake his head at this. Let the time of trial come, O man, and you will praise in silent endless nights the glory of an institution which will enable you always to command a certain death as a deliverer from your duals; you will receive an inkling of the blissful consciousness of being able to "bury" all your woes, the future as well as the present with all its sufferings and most threatening, in the bosom of Nirvana with a single word." - Who does not find here confirmed the word of the prophet Isaiah (57, 21.): "The wicked have not peace, saith my God. "

Terrifying consequence of the doctrine of perfect

Sanctification. From the Lutheran Church Newspaper of Columbus (March 1) we learn that a Methodist preacher in New Albany, Indiana, by the name of Ponder, recently hanged himself because, it is reported, he despaired of attaining the "perfect sanctification" which he thought he must already have in this world.

II Auslund.

Saxon Lutheran Free Church. Mr. Pastor Willkomm in Planitz in Saxony" writes in the "Ev.-luth. Freikirche" in the number of February 15: "The confessional peace is said to have been disturbed by the writer of this by the fact that he, with reference to the draft agenda in No. 9 of the same. Blatt 1879, he made the remark that the Saxon Consistory had set itself the task of uniting Christ and Belial. He has therefore been threatened by the Ministry of Cultus with a fine or imprisonment, and his former, as well as his present congregation has been told that if such things occur again, the withdrawal of the confirmation decree will be considered. A request for withdrawal of this threat has been rejected by higher authorities." - The Saxon Ministry of Cultus has either a Bible, in which passages like these: Matth. 10, 34. Luk. 12, 49. are missing, or it does not believe in such passages. - Under what heavy and dangerous pressure the Saxon Lutheran Free Church is living at present, can also be seen from the following note in the mentioned paper: "When the 'Sächsische Kirchen- und Schulblatt' (Saxon Church and School Gazette) brings the news that because of encroachments at a funeral in Mühlau the local clergy there had to file a complaint against the separated Lutheran pastor Kern-Chemnitz, then the following should be noted. The 'encroachments' consisted of the fact that Rev. K., after the notification of the funeral had been dutifully made to the local clergyman and the funeral oration had been held in the house of mourning, dared to accompany the corpse to the churchyard in order to say the blessing at the grave. But it was not to come to that; because before the mourners had lined up at the grave, the local clergyman suddenly appeared, and in a very agitated manner "not in keeping with the seriousness of the action and the dignity of the place" ordered Pastor K. to leave the churchyard immediately, which order he did not follow, but otherwise remained silent in order to avoid an angry outcry. Thereupon a member of the congregation said the Lord's Prayer and the blessing, and the mourners, after singing several verses of a funeral hymn, quietly left the churchyard.

The churchyard, however, was pursued by the crude invectives of regional church spectators, which were again "not in harmony with the seriousness of the action and the dignity of the place". Where were the abuses for which a complaint had to be filed? - By the way, the foregoing may serve as a sample of the much-vaunted tolerance of our time. To stand in church, sacrament and pulpit fellowship with declared blasphemers of Christ, who publicly trample on all the mysterious teachings of our most holy faith and thus help Satan to fill hell as his apostle, does not appeal to those who want to be believers, The most unbelievable things are done in tolerance, but separated Lutherans, who do not only make the name of Luther a company in order to deceive people, and who, despite their separation, must nevertheless contribute to the upkeep of the graveyard, should not be allowed that even a blessing is said at their graves. But this does not make it more difficult for us to become blessed, for this requires something more than dying and being buried with ecclesiastical honors.

W. [Walther]

Mecklenburg. From the Mecklenburg Regional Church, Mr. Cand. C. Hempfing has resigned from the Mecklenburg State Church, having come to the realization, by the grace of God, that not only the doctrine, but also the much contested practice of the Missouri Synod is the correct one, especially that it is sinful to belong to a church in which all kinds of false doctrine are tolerated and in some cases even boldly raise their heads. We praise the grace of God all the more for this, as this new witness for the eternal truth, a Hessian by birth, was formerly devoted to the false doctrine of Vilmar. We hope to be able to communicate more about him soon. (Evangelical Lutheran Free Church.)

Anhalt. In January of this year, the first regional synod there brought together the Protestant, Reformed and Lutheran congregations in the Cologne region into a single union. Asking the congregations first whether they were willing to give their consent to this was considered superfluous according to the method of union that had always been followed so far. It was considered sufficient that the returning members of the synod would bring the news to the Reformed and Lutherans concerned that from now on they were no longer Reformed or Lutheran, but Uniate; according to which they were to respect each other most obediently. W. [Walther]

Freemasonry. According to statistical surveys of the Freemasonic Central Bureau in Leipzig, the number of Masonic lodges and their members has experienced a significant increase in recent years. The number of lodges is r in England and Wales 1187, Scotland 334, Ireland 289, Gibraltar 5, Malta 4, Holland and Luxembourg 46, Belgium 15, Denmark 7, Sweden and Norway 18, France 287, Algiers 11, Germany 342, Switzerland 33, Spain 300, Portugal 22, Italy 110, Hungary 44, Romania 11, Serbia 1, Greece 11, Turkey 26, Egypt 26, Morocco 2, West Coast of Africa 11, Colonies of South Africa 61, India 118, China 13, Japan 4, Australia 229, United States of North America 9884, Canada 535, Brazil 235. In total, there are more than 15000 lodges with a total number of more than 10 million members.

The two more different rhymes of an unbelieving child of the world and a believing child of God at the thought of death.

Thus Luther writes:

"I live and do not know how long, I die and do not know when,
I'm going, and I don't know where.
I am surprised that I am cheerful.

So let those say who do not want to hear this teaching, nor accept the way, and seek other ways all their lives in vain. For so it stands and must stand
The heart of man, if it is without Christ, that it always hangs and struggles in such eternal doubt, fear and trembling when it thinks of death; that it does not know where from, would gladly escape from death and hell, and yet does not know how; as they themselves confess with this rhyme.

But a Christian who knows this way and has already begun to walk on it should turn the page and cheerfully say, "God keep me from dying and going away and not knowing where I am going. For I have been baptized into Christ, and believe that he is my Savior and the way by which I shall go to heaven.

Therefore, although I do not know how long I will be here or when I will lay down this maggot sack, I know that I will live with it forever. Whether the old sack closes its eyes and all its senses and does not know where it will stay, it is not important; for it should neither know nor feel it, but be carried on its back to the churchyard and be scraped under the earth and become powder until God raises it up again. But as a Christian I know (praise God!) where to go and where to stay, because it is promised to me through baptism and absolution, item in the sacrament. Therefore, a Christian should only confidently reverse this rhyme and say thus:

I live, and I know how long,
I die, and I know well how and when,*)
I am going, and know, praise God! where to, I am surprised that I am sad." (Walch s edition VIII, 65 f.)

All days and hours before the world. (Luther.)

Inauguration.

On Sunday, Invocavit, Pastor L. Schulze was installed by the undersigned in the Zion Lutheran congregation at Schenectady, N. I., which had hitherto belonged to the Gene- ral Synod. W m. A. Frey.

Address: Rsv. I,. gokulrs.

Lox 457. Zeksueotaa^, N. V.

Church consecration.

On February 22 and 23, St. Paul's Lutheran Parish in Fayette County, III, dedicated its new Gothic-style church (a frame building 96 feet long with a 110-foot steeple) to the service of the Triune God. The consecration of the church was accompanied by the consecration of the organ. Festive preachers were Messrs. kk. Achenbach, Kleppisch and Wangerin.

C. G. Schuricht.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., April 21-27, at the "First German Lutheran Congregation" in PittSburg, Pa. Subject : What does our Concordia Book teach of the power to forgive "sin" on earth by men?

N. Sörgel, Secretary.

* *
*

All who will come to the Synod are requested to report soon to Nr. kaar, 77 Naxvs St.r., whereupon they shall be directed to their quarters by postcard.

I. P. Beyer.

Warning.

We are hereby warned of a vagrant who travels around with his wife and has approached and swindled us here for travel money under the name of "Wilhelm Hoffman", Father Biewend, and as Carl Bergmann. He pretends to come from one of the congregations of our synod and is now supposed to refer to a recommendation of mine and beg the pastors as Heinrich Dannenheim.

Boston, Mass, March 5, 1880. C. J. H. Fick.

Concordia - Academy of St. Louis, Mo.

In this institution, God willing, the regular admission of new pupils will take place on April 1. The students will have the opportunity to acquire a good general education and to prepare themselves to take up any profession in life.

The UntrrrichtSgegenstände are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History,
Natural history, physics, accounting, writing and drawing. - In English, geography, arithmetic, algebra, geometry, physics and accounting, the language of instruction is English; in the other subjects, it is German. - Latin is included among the subjects primarily for those boys who later wish to enter a Latin school (Gymnasium); other pupils may therefore be exempted from this instruction if their parents so desire.

Tuition is $40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay full tuition for their children, the Directorate will grant a reduction. Foreign students can receive board and lodging in Christian families for about O12.00 per month. - Applications should be sent to

A. C. Burgdorf, Director.
1921 Decatur 8tr, 8t. Douis, No.

Conference - Displays.

The next St. Louis One Day Pastoral Conference will meet, s. G. w., again on the first" Wednesday "ach East."

The North JllinoiS Districts Conference will meet, s. G. w., March 30 to April 1, at the congregation of Mr. D. L. Lochner at Chicago.
Take either Archer Ave. from State street, corner of Randolph. Car to Haltown street, or take Wentworth Ave. Car to Koffuth St. L. v. Schenck.

* *
*

All members of the conference are requested to notify the undersigned of their attendance before Palm Sunday. Only those who report in time can expect to be accommodated. L. Lochner.

Concordia Conference, s. G. March 30-April 1 at k. F. W. Richmann, Lawrenreville, Pa.
Timely registration urgently requested. F. WambSganß.

The Arkansas Preachers" and Teachers" Confereaz will meet, s. G. w., March 31-April 3, at Little Rock at k. Ober- meyer. Items: art. II. of the Formula of Concord; mission in the state; catechesis. F. Berg.

The West Missouri and Kansas DistrictSconference will meet, s. G. w., March 31 to April 4, at the church of Mr. k. Zschoche at Atchison, Kans. I. H. Tis.

Cincinnati Pastoral and Teacher's Conference April 1-5 in Indianapolis bet k. C. C. Schmidt.
People are asked to report. C. Dreyer,

v "lloni", 3 "olc8OQ Oc>., Inck.

The DistrictS Confereuz of Northern Ohio will gather, Lord willing, on April 6 in Cleveland, east side.

The East Mtchigan Specialconference gathers April 6 and 7 in the community of Hm. ?. Schroeder in St. Clair, Mich. - Registrations are requested from. L. Lohrmann.

The mixed Central Conference will hold its meetings, God willing, on April 6 ". April 7 at the church of Hm. k. Schlerf in JaneSville.
Registration requested. C. Dow 1 dat.

The mixed pastoral conference ofSouthern Michigav meets, s. G. w., April 6 & 7 at Monroe, Mich. at Hm. ?. L. Dammann. Timely registration is desired.

H. Gose.

The Texas District Conference will meet, God willing, from April 16 to April 30 at the church of Mr. K. Stiemke in Houston, Texas. Stiemke in Houston, Texas.
G. Birkmann.

The third district of the mixed pastoral conference of Mi" ne- sota will assemble, s. G. w., from April 20ste" to 22 at Mr. k. I. v. Brandt at Blue Earth City. Pick up from Lake Lrystal.

Ch. Alpers.

Incoming into the Koste de- Illinois District-:

For the synodal treasury: From?. Trautmann's congregation in Gower O5.23 and from G. P. there 1.00. Through JenS Johnson from k.. KatthainS Gen", in Hoyleton 4.20. By H. Koboldt, Communion Collecte of the congreg. in Effingham (for salary of 4tm teacher in Springfield) 7.25. k. Müller's Gem. in Ehester 9.75. By H. Fastrr m Strasburg from F. Döhring sen. 2.00. By W. Martin from k. WangrrinS Gem. in Altamont 3.75. By k. Streckfuß of sr. Gem. in Grand Prairie 19.00. By k. Reinke in Chicago by G. Klotz 2.00. k. NuofferS Gem. in Eagle Lake 11.50. Contributions: by k. T. I. Große 4.00, teacher C. Greve 6.00. (Summa O75.68.)

For the building fund: AbendmahlS Collectm v. k. DöderleinS Gem. in Homewood 5.W u. 6.36. (p. P11.44.)

For inner mission: From Chicago: Through k. W. Bart- ling by Ph. Reinhardt 1.00; by k. Lehman" by Aug. Reicho" 5.00, L. Zum Mallm 3.00; by ?. Reinke v. Mrs. A. Schwartz 2.00, Auguste Klotz 1.00. k. LoßnerS Gem. in Rüssels Grove 7.40. k. B. MießlerS Gem. in Larlinville 3.60. k. Witte's Gem. in Prkin 20.00. ?. Schieferdeckers Gem. in Hamel, Epi- phaniaSfest Coll. 7.00. k. KatthainS Gem. in Hoyleton through

Jen- Johnson 6.20. By ?. Rauschert in Dalton by F. Rauh 6.00. ?. A. Sippe- Gem. in La Rose 3.44, in WaShhurn 3.86. ?. Strikter- Gem. in Proviso 13.00. By ?. Otto von Fr. Schroeder in SadoruS .50. ?. Bergen- Gem. in Prairie Town 6.00. By an "unnamed" by ?. Frederking in Dwight 5.00. K. Schulz by ?. M. Große at Hartem 2.00. (p. 896.00.)

For inner mission in the West: By ?. Hölter in Thicago v. A. G. 3.00. ?. Eh. Kühn in Bellevillc 5.00 u. K. P. S. that. .35. By ?. Burfeind of sr. Gem. in Nich 14.20, sr. Gem. in Matteson 4.80 & by F. Wegener in Rich 5.00. By D. Nuoffer in Eagle Lake by sr. Gem. 6.50 & by Conr. Hartmann 2.00. (p. 840.85.)

For heathen mission: By W. Krammann in Dundee by Franz Lange .50. By ?. F. Brunn in Jefferson 5.00. D. HeyerS Gem. in Eolehour 3.05 u. 1.M and by H. Dornetten that. 6.W. (S. 816.45.)

For Negro Mission: From Chicago: by ?. Bartling by I. Bohnboff 1.00, by ?. Reinke from Mrs. D. Schönfeld .50 & Auguste Klotz 1.00, by ?. Succop by Mrs. Wackendorf 1.00 and Mrs. Wackentin .15, by ?. Lehman" by Th. Zum Mallm 3.00. By ?. Holtermann in Pinckneyville 6.65. By ?. Uffrnbeck in Lemont by Wilhelm Zidell .25. (p. 813.55.)

To Tollege-Hau stop in St. Louis: By k. Stretch- foot of sr. Gem. in Grand Prairie 25.00.

For poor students in St. LouiS: By ?. Heyer in Eolehour by N. N. 1.00. By ?. Wagner in Thicago from the Women's Club 16.00. By ?. Frederking in Dwight, Hochz.-Coll. by M. Bürger 3.75. By ?. Wunder in Chicago from the women in sr. Gem. for M. Große 7.50. ?. A. SippelS Gem. in Varna for Chr. Germeroth 6.70. By ?. Miracles in Chicago by the women in his congregation for L. Schwartz 5.00. ' (p. -839.95.)

To college hauShalt in Springfield: ?. LoßnerS Gem. in Ruffels Grove 7.00. By ?. Lehmann in Chicago by A. Reichow 5.00. By G. Zinke in Pinckneyville, coll. in ?. Holtrrmanns Gem. 23.60. By ?. Streckfuß by sr. Gem. in Grand Prairie 50.00. (p. 885.60.)

For poor students in Springfield: By ?. Schuricht in St. Paul from the Women's Association 8.M. By H. Faster in Strasburg by F. Döhring Sr. 2.00. By ?. Nuoffer in Eagle Lake by Conr. Hartmann 2.00. By ?. Frederking in Dwight, Wed. by G. Rächer 7.50. By ?. Steege in Dundee from the bell bag sr. Gem. for Goldsche 10.00. ?. Wartens' Gem. in Danville for A. Hintze 5.W. By ?. Stretch foot from sr. Gem. in Grand Prairie for G. SondhauS 10.00. ?. PiffelS Gem. in Benson for E. E. A. Müller 5.00. (p. 850.10.)

For poor students in Fort Wayne: By ?. Bartling in Chicago from his church for Th. Kohn 15.00, for W. Wrocklage 15.00, from F. Albrecht for Max Albrecht 15.00 and for L. Albrecht from JünglingS-Vrrein 15.00. For the Addison orphan boy W. Köpchen: by ?. Steege in Dundee from the collection bag 5.00 and from ?. LoßnerS pupils in Ruffels Grove 1.50. For ?. Beyer's orphan boys: from ?. TrautmannS pupils in Gower 1.55 and by ?. Succop in Chicago by Carl Brandenburg .10. By ?. Hölter in Chicago from the Jungfr.-Verein for A. Bünger 10.00. For F. Baumgart: by ?. Streckfuß from sr. Gem. in Grand Prairie 10.00 and by G. Volkmann 3.W. (S. 891.15.)

To the seminar house stop in Addison: ?. Hartmann- Gem. in Woodworth 12.03. By ?. Stretchfoot from sr. Gem. in Grand Prairie 25.00. (p. 837.03.)

For poor students in Addison: By teacher Wegner in Milwaukee from E. Schmidt 3.50. By Kassirer I. Birkner in New York 6.50. By ?. Frederking in Dwight, wedding--Toll, by G. Frillmann 5.35. By ?. Succop in Chicago from the Young Women's Association for W. Ernst 15.00. For the orphan boy Kam- beiß: by ?. Steege in Dundee from the collection bag 5.00 and from ?. Loßner's pupils in Ruffels Grove 1.50. By Jens Johnson from ?. KatthainS Gem. in Hoyleton for H. Welp 6.60. By ?. Engelbrrcht in Thicago by the Virgins' Association for I. Tropp 15.00. ?. St. Mary's congregation in Danville for G. Tisza 5.60. Teacher Ph. Mueller in Okawville for Albert Ries 2.00. (Summa 866.05.)

For poor and sick pastors and teachers: ?. Schröders Gem. in South Litchfield 5.48. Teacher Koch in New Minden 1.30. ?. Lußky in Sterling 2.00. (p. 88.78.)

For ?. Brunn in dying: By ?. Miracles in Chicago by T. Wolff 5.00.

For ?. M. Wyneken: By H. Faster in Strasburg by F. Döhring sen. .50.

For ?. P. Earl in Grant Park, III: By ?. Miracle in Chicago by C. L. Poorer 1.00. By H. Koboldt of St. John's Parish in Effingham 6.62. By ?. Dunsing in Strasburg from sr. Gem. 8.00, by himself 2.00. ?. FrederkingS Gem. in Dwight 6.00. Gem.-Glteder in Addison: by ?. Large 22.00, delivered to me 21.25. (p. 8 '6.87.)

For the widow's fund: By ?. Norden in Hinckley by H. Jlsrmann 1.00. By ?. Steege in Dundee from the Abend- mahlSkaffe 13.00. Contribution by teacher I. F. Koch 4.00. By T. Buth v. Leseverein in ?. WagerinS Gem. in Bethlehem 4.27. By ?. Müller in Ehester, thank offering by Mrs. Gilstrr, 3.00. Contribution by ?. I. Bergen 5.00. From ?. G. Wangerin- Gem. in Bethlehem 9.00, from H. W. Hömann that. 3.00, A. Geyer 1.00. (p. 843.27.)

For Wittwe Ruhland: By H. Faster in Strasburg by F. Döring sen. .50.

For the community in Elkhart, Jnd.r ?. Strrge'S Gem. in Dundee 8.85.

For the community in Fatherless, Iowa: ?. Steege comm. in Dundee 8.85.

For the community in Rockford, Minn: By ?. Traut- man in Gower by Wittwe Mihm 1.00, Earl Mihm 1.00.

For the community in Lincinnati, Ohio: ?. FrederkingS Gem. in Dwight 6.10. By ?. Engelbrrcht in Chicago by Mrs. Helms 1.00. (p. 87.10.)

For Nothleideade in ?. Schwemley's Gem. in Kansas: Teacher Reifer! in Chicago 1.00. Through ?.. Wunder das. by C. Warneke 2.00. G. Srdoldt u. H. Buchholz in Miüstadt 1.00 each. Fr. Meyer in Addison 3.00. (p. 88.00.)

For the deaf and dumb in NorriS, Mich.: Durchs?. Bart- ling in Chicago by Ph. Reinhardt 2.00. By ?. Gößwein in Altamont, Hochz.-Coll.at Gottl. Stümke, 3.05. By ?. Dö- derlrin in Homewood, Coll. at d. CohrS-Kruseschen Hochz., 13.42. ?. HartmannS Gem. at Woodworth 12.04. (p. 830.51.)

For the orphanage at St. Louis: Through ?. Schröder in South Litchfield, Kindt.-Coll. by Fr. Lüker, 4.55. By ?. Riedel in Bloomington by KaSdorff 5.00. (p. 89.55.)

Nope. Correction: In my last receipt ("Luth." No. 5) read under the heading: "For poor students in St. LouiS" not: "for F. Lücke 825.00", but: for F. Looks.

Addison, III, March 1, 1880. h. bartling, cassirer.

Entered the Coffee of the Northwest District:

Fm r poor "students in Addison: by teacher Dießnrr 8120.

To the widow's fund: From ?. E. Aulkch 4.00.. Teacher H. Ehlrr 4.00. ?. I. Diehl 4.00. ?. A. Allwardt, surplus travel money, 1.50. ?. T. F. Schilling's St. John's parish 5.50, lower parish in Scott 2.00. Thank offering from W. Selle 1.00.

For Sind. Döhler: ?. Schillings Jmm.-Gem. 5.50.

For an orphan student in Fort Wayne: Freistadt school children 3.00.

For the Needy Brethren in Ford County, Kansas: Gem. in Freistadt 40.00. F. Kickbusch in Milwaukee.50.

For the needy Silesians: St. Joh.-Gem. in Vortage 612. St. MichaeliS-Gem. in LewiSton 2.64. N. N. .24.

For the Negro Mission: L. D. and widow E. D. in Graston l.00 each. W. Sahr to Fall Creek .50. Women's Association of the Gem. of the ?. OstrrhuS 5.00.

For poor and sick pastors and teachers: ?. Ph. WambSganßS Congregation in Adell 10.74. ?. HildS Gem. in Town Herman 6.75. ?. OsterhuS' Gem. 2.00.

For the emigrants - Mission in New York: WeddingS- Coll. at E. Zastrow 7.90. ?. HildS Gem. in Town Herman 5.05. Ehr. Wetzel in Freistadt 1.00.

To the orphanage at Addison: Bro. Ue. in Milwaukee 2.00. Jmm.-Gem. in Lebanon 10.00. Mrs. Ue. in Milwaukee 1.00. From the piggy bank of F. Kaufmann's children 2.00. ?. I. DiehlS Gem. 3.00. Mrs. Wagner in Plymouth 1.50. A. Th. in Milwaukee .50.

For inner mission in the northwest district: ?. E. Rolfs church in St. Paul 22.88. ?. Leßmann's church in Berlin 3.50. Ernst Bühr .50. ?. DöhlrrS Gem. 2.70. ?. Rösch and Gem. 4.25. Jungfr.-Verem d. Jmm.-Gem. tn Milwaukee 5.00. For ?. DöscherS horses 20.00. ?. SeuelS upper comm. 16.67, lower 9.00. ?. P. WambSganßS comm. 11.80. Jmm. comm. in Milwaukee 7.18. ?. Schulenburg's branch parish in Elysian 6.25. ?. TchillingS Gem. in KewaSkum 8.40. ?. Hild's congregation in Town Herman 9.50. ?. Ph. WambSganßS Gem. at Hancock 4.00. ?. Friedrichs Gem. at Fall Creek 6 p.m. Wed. at A. Förster's in Milwaukee 9 a.m. ?. MarkworthS Gem. at Taledonia 5.14, at Rat River 1.92, at Schroeder- Corner 1.27, at Fremont Road 105, at Wolf River 2.52, at Fremont .95, at Manteufel 1.45. ?. DiehlS Gem. 6.00. women's club in ?. Keller- Gem. in Racine 5.00. T. Schubert in Milwaukee 1.00. Thank offering from C. Blanke in Plymouth 2.00.

For the deaf and dumb in NorriS: Schoolchildren in Freistadt 1.00. ?. Ehr. Maurers Gem. in Belvidere 1.00. C. Brach in Racine 2.00. Mrs. Pühn that. 1.00. ?. E. Aulich's parish 3.25. Jmm. parish in Lebanon 10.00.

For synod treasury: ?. C. Kollmorgen's congreg. tn Allvater 2.22. ?. E. Seuel's upper parish 11.37, its lower parish 8.00. Jmm. parish in Lebanon 24.00. St. John's parish in KewaSkum 9.35. Mrs. Arndt in Sheboygan 2.00. ?. I. Friedrichs Gem. at Fall Creek 20.90. Surplus of rice costs 6.10.

About the seminar in Springfield: ? G. Barth- Gem. in Pclla 3.35.

For the community in Houston, Texas: Semman in Milwaukee 1.00. Mrs. Plushke that. 1.00.

Milwaukee, March 9, 1880. c. Eißfeldt, Kassirer.

Income to the coffers of the "Eastern" District:

For synodical fund: From DrricinigkettS congregation in Washington 836.00. Teachers pair 2.00. Gem. in Bayonne City 46.52. C. Schachler in Hamlin 1.50. ?. Stronger 2.00. comm. ?. BeyerS in PittSburg 37.20. St. John's congreg. in Williamsburg 6.89, 9.94 & 9.40. St. Michaels congreg. in Wol-" cottSville 18.50. Trinity congreg. in Buffalo 10.75. congreg. tn West Seneca" 13.66. Bethleh. congreg. in Richmond 15.00. M. Schlrrf in Baltimore 1.00. congreg. in Tonawanda 3.41. ?. Föh- lingrr 2.00. St. Peter's congreg. in Baltimore Eo. 7.32. congreg. tn Neu-Bergholz 8.83. St. AndreaS congreg. in Buffalo 8.25. congreg. tn York 14.00. congreg. in Port Richmond 34.02. congreg. in Mar- tinSville 9.64. St. Joh.Comm. in William-burg 1l>.39. Comm. in KingSville 3.00. Comm. in Paterson 9.60. Comm. in Lollegr Point 13.00. Comm. in New York 9.25, 9.40.

For the widow's fund: ?. HeyerS Confirmands 4.00. I. S. N. in Baltimore 2.50. Teacher Pair 3.00. Mother LipS in Allcgheny City 5.00. C. Schachler in Hamlin 1.00. ?. Stronger 2.00. N. N. by ?. King 2.00. W. Schaefer at New Aork 2.00. Gem. at Bayonne City 8.0l). Prof. E. Ttte in Boston 1.00. Wenzel Krebs in Boston .50. Christmas gifts of the Dreif. congregation in Buffalo 6.25. congregation in Farnham 2.40. ?. Michael 5.00. By ?. Beyer 2.50. ?. M. Moll 4.00. ?. Rademacher 5.00. Triangle. - Gem. in Town Ashford 4.45. ?. SeegerS Gem. 1.00. Women's Association of St. Peter's Parish in Baltimore Co. 5.00. Mrs. C. Salchow in North East 1.00. N. N. by ?. LcemhuiS.25. Miss. L. M. by ?. Walker 5.00. ?. Fleckenftein 4.00. Gem. at Paterson 9.34.

For sick pastors: I. S. N. in Baltimore 2.50. congregation in Bayonne Eity 10.50. Mrs. M. in Farnham 1.00. Aug. Schmidt by ?. Fleckenftein 1.00.

For orphanage bet Boston: I. S. N. in Balti- morc 5.00. Sunday School of Yorkville congreg. 2.00. Congreg. in Freedom 5.00. St. John's congreg. in Williamsburg 7.00. Congreg. in College Point 5.00. W. Schaumlöffel in Baltimore 3.00. ChristmasSgaden of Drerf. Cong. in Buffalo 7.50. Wed. at Aug. Stürmer's in Tonawanda 2.38. Cong. in

East Boston 5.00. Hm. Uhl by ?. Frey 2.00. S. Heidelberg in Rockville 1.00. Anna Bergeman" in WolcottSburg 1.50. ?. SeegerS Gem. 1.00. Ge", in Neu-Bergholz 3.50. Maria Frey 1.00. Jmm. Gem. in William-burg 5.00.

For the deaf and dumb: ?. HeyerS confirmands 4.25. Christmas coll. of St. AndreaS congreg. in Buffalo 12.50. ' Drri- einigk. congreg. in BirdS Hill 14.00. Mrs. Anna Rtca in Accident 5.00. congreg. in MartinSville 8.33. W. Schaumlöffel in Baltimore 3.00. ChristmasSgaden from the Trifold. congreg. tn Buffalo 12.M. By ?. Beyer 4.50. Gem. in Tonawanda 9.00. ?. SeegerS Gem. 1.00. Gem. in North Tast 5.00. Hochz.-Coll. at C. Specht in North East 2.52. Young Men's Club of Gem. in Richmond, Va. 22.45. Women's Club of ?. Frey 10.00. Gem. in KingSville 2.00.

For inner mission in the West: congreg. in Bayonne City 15.00. D. Starker 1.50. Zion congreg. in PittSburg 15.00. St. Michaels congreg. in WolcottSville 2.70. congreg. in West Seneca 3.00. Chrism. collecte of congreg. in Eden 5.00. congreg. in New York 20.75. St. PaulS grm. in Baltimore 20.81. Miss. N- N. 2.00.

For Mrs. ?. Ruhland: Jak. Atchele in Baltimore 2.00. A. Einwächter in Baltimore 1.00. ?. BeyerS Gem. in PittSburg 25.07. By ?. Beyer 3.50. M. Schlerf in Baltimore 2.00.

For inner mission: Mrs. E. Rothe in Boston 200. congreg. in Farnham 1.03. Mrs. M. in Farnham 1.00. Bethle- Hems congreg. in Richmond 6.43. ?. Frey'S Gem. in Aldany 7.00. Gem. in Rockville 5.75. ?. KrafftS Gem. in WolcottSburg 4.5t". Georg Schmidt das. 1.00. Christ. Salchow in North East 1.00. St. PaulS Gem. in Baltimore 10.00. Gem. in Port Richmond 15.00. A. Schmidt by ?. Fleckenftein 1.00. comm. in Wol- cotiSburg 3.61.

ForPaganMission:Epiph.-Toll. of the congreg. in East Boston I.M. congreg. in Tonawanda 7.21.

For Negro Mission: Bayonne City congregation 15.14. W. Schäfer in New York 1.00. Trinity congregation in Buffalo 9.00. F. Schlottrrbeck 2.00. ?. Eirich's congreg. in Albany 5.00. Christmas Eve loll. of congreg. in Eden 5.00. Epiphany loll, of congreg. in Haverstraw 5.00. JmmanuelS brm. in WilliamSdmg 10.2',.

For college maintenanceS fund: Gem. in North Last s for Fort Wayne 3.50, for Springfield 5.37.

For poor students in St. LouiS: St. JobanniSgem. in William-burg for Purzner 12.50. Gem. in Neu-Bergholz for Rehwald 3.00. ?. SeegerS Gem. 1.00. women's club of ?. Frey for John Pflug 10.00. BirthDayScoll. at H. Matthias 8.00. Congreg. in Port Richmond 4.25.

For poor students in Fort Wayne: Gem. in Washington, Taufcollecten, 6.33. ?. Krafft's church in Wolcottsburg for Kasten Huber 8.62. ?. SeegerS Gem. I.M.

For poor students in Springfield: ?. SeegerS Gem. 1.00.

For poor students in Addison: ?. SeegerS Gem. for Paul Sommer 2.00. Women's Club of ?. Frey for H. Drmgen 10.00, for G. Sommer 5.00.

For ?. Brunn: Mrs. M. in Farnham 3.00.

For the orphanage at St. LouiS: W. Schaumlöffel 3.00.

For the orphanage near Addison: From the same 3.00.

For the community in Sioux City, Iowa: M. Schlrrf in Baltimore 2.00.

For the community in Ford County, Kansas: ?. Dreyer 2.00. Mrs. Helene Bohmer by ?. Dreyer 2.00.

For the parish in Elkhart, Jnd.r parish in WolcottSburg 2.69.

New York, March 2, 1880. I. Birkner, Kassirer.

For the ^Preachers' and Teachers' Widows' and Orphans' Coffee received by the undersigned: From ?. Ph. Gräbner 84.00. Prof. G. Schaller 5.00. ?. C. Bock 4.00. ?.F. Kleist and congregation in Washington, Mo., 12.00, Wm. Fricke and F. Schmidt das. each 1.00. For Wittwe Welder from a friend in Washington, Mo., 2.00. G. Merkel in Johnsburgh, Pa., 2.00. Mrs. Wagner in KimmSwick, Mo., 2.00. JmmanurlS- Gem. in Central, Mo., 6.30. From the Weinhold Company in Perry Co. in Perry, Mo. by teacher Roschke 100.00. St. Petri-Gem. deS ?. Scholz in Holt Co-, Mo., 2.25. E. H. I. ObenhauS in Columbus, Ter., 5.00. By ?. Winkler by H. Edker in St. LouiS 4.00, Mrs. M. Linker tn Central 1.00. M. St. in?. MödingerS Gem. 1.00. By ?. WriSbrodt by Fr. Reuter 2.50.

C. F. W. Sapper.

For the Preachers' and Teachers' Widows' and Orphans' Coffees (of the Jowa DistrictS).
find received:

1. contributions:

For 1879: From the gentlemen ??.: Bräuer, Trämer, Malloa, Seßler, Reisinger, Wiegner each 84.00, Streckfuß 3.00, Gülker, Günther, Rabe, Reinhardt each 2.00. Teacher Steuber 5.00.

For 1880: From the gentlemen ??.: Bretscher 85.00, Günther, Mallon, Seßler, Weber 4.00 each, v. Strohe 2.50, Händschke, Herrmann 2.00 each.

2. gifts:

From the community in Robin, at a house dedication ges. 4.40, R. N. .75, A. Happel .85. Au- ?. Brandts Gem. 8.07; Eckert at Victor 5.00. ?. Herrmann- Gem. 6.93; au- the Gem. in Col- far Township 1.60. ?. Rabe- Gem. 1.00. ?. Mallon Township 3.00. ?. Sem mannS commun. 4.25. ?. v. Strohes commun. 18.35. ?. Stephans Gem. 9.00. (Summa 8130.70.)

Alfalfa, Iowa, 19 Frbr. 1880. Ph. Studt.

With heartfelt thanks, Mr. ?. Lenk in St. Louis received a bequest for poor students. Lenk in St. Louis a bequest of Mrs. Anna Sepmeier, who died blessedly here last year, in the amount of 830.00. Don Mr. ?. T. F. W. Brandt in Clarinda, Iowa, 5.00. From "ö. bl." 5.00. By Mr. ?. Stürken in Baltimore from the poor box of his parish, in which there was 5.00 with the inscription "for poor students".

C. F. W. Walther.

FSr da- Lutheran Orphanage to the Little Child JEsu "ei St. Louis

received since Jan 21: Bon ?. Siek in Taylorvillr, O., -1.33 whose wife 1.00, Collecte sr. Grm. 3.67. Gem. of ?. Dorn ir Plrasavt Rkdge, III, 8.45. A. Huscher in SaunderS Co, Rebr. .25. Weinhold L Lo. in Perry Co, Mo, 30.00. By ? Scholz in Holt Co, Mo., 2.50. Childr. up- Coll. at W. Kräme, in Port Hudson, Mo., 2.00. Gem. of k. Bock in Antonia Mo., 7 pc. woolen yarn, 5 id. Calico, whose school children .50, baa, 2.60, by himself.50 besides 1 pair of trousers & 1 shirt. By k. Hoffman" in Madison, Nebr. from sr St. John's parish 18.10, sr St. PaulS parish at St. Bernard 6.90. Prusten " Schwartz 1" St. Louis 1 case DrygoodS. L. Kunold at Lincoln, Mon, 1.00 school children of ?. Nething there 3.00. Wittwe Lirsemeyer ar Second Creek, Mo., 5.00 along with 2 lbs. want yarn. I. Ernst ir South St. LouiS .50. Ch. Fink in Manchester, Mo., 4.00 Minna Wiederändrrs in Serbin, Ter., 1.00. k. Stiemke .50 pupil of teacher Charlr in Benton Co, Mo., 1.00. school children of k. Germann in Ft. Smith, Ark., 10.55. Mrs. Louis, Verlach in DeS PereS, Mo., 1.iX>. Bon Schwenker L Hamvr ir Staunton, III, j Brl. MolasseS. Cckhoff L Kreider in Lincoln, Mo., j Brl. do. From d. Drrieinigk. - Distr. in St. Louis coll by Schubarth 2.00, Ahner 2.10, Roack 4.60. From d. Kreuz- Distr. by Körner 3.00, Schumann 9.50. From d. Jmm. Distr. by Günther 6.00, Wilhardt 2.00, Hunina 24.20. From Zions Distr. by Gvhmann 8.80, from N. N. 1 Portmoney mi! 1.00. A "S Dubuque, Iowa, by Mrs. Weiß, G. L. each .50, I Welandt .25, G. Vogel, D. Schmäh each 1.00, by d. school children deS ?. Dornseif 2.95. By I>. Hein in North St. Louis before N. N. 3.00. From the piggy bank of Lorn. KiSker in St. Louis .45. out of the offering box of the Gem. deS k. Brewer in Warfield, Iowa, 10.75. Bom women's club of the Gem. deS k. Muenkel ir Aurora, Jnd, 1 box of clothing. Don Mrs. Steting in St. Louis 1 parthir of separate children's clothing. From be. Joh. Menkl in St. Charles, Mo., 4. "0. AuS Concordia, Mo. r from F. Brockmann 2.00, W. Ziegelbein 2 20, Mrs. Voigt 1.00. I. S. Rehbein in Boonville, Iowa, 3.80. School children deS Teacher Günther in St. Louis 1.25. Bon Konr. Krauß das. Clothes. HochzritS coll. at Mr. Fr. Möllrnhoff's in South St. LouiS 8.65. St. George Nädverein in St. LouiS 15 Pr. underpants. Highz. coll. at O. Siekmann's in BeardStown, III, 3.15. Bon k. Wol- brrcht in Okawviür, III., 1.00. Coll. of Gem. of k. Tisza in Lone Clm, Mo., 8.65. N. N in Leavenworth, Kansas, 5.00. Coll. of k. Biedermann in FriedenSau, Nebr, 6.45. Gem. of k. Matuschka in Neu-Melle, Mo., 10.00. Mrs. Frei- day in Washington, Mo., 3.00. Wittwe Klone in Dorf, Nebr., 5.00. I. Wirgand in Dubuque, Iowa, 1.00.

Sincerely thanking the dear donors on behalf of the orphans St. LouiS, March 8, 1880. I. M. Cstel, Kassirrr.

6or. ok 3ä anä Rutxer 8ts.

For poor students from the Southeastern Conference District of Missouri, the following gifts of love have been received since October 3, 1879 r From Mrs. R. in my parish -1.00. From my parish 5.00. k. JanzowS Grm. 8.95. For Meyer unt Pfotenhauer in St. LouiS from werthen Jünglingsverein in k Lenk- Gem. 5.00, v. Hrn. L. Fritz in k. Hahns Grm. in Staun- ton, III., (?), from wrrthrn Frauenverein in my Gem. 5.00.

Heartfelt thanks to the dear givers! May the Lord be a rich reward for their works of love for Jesus' sake.

The above gifts have long since been given to poor pupils. The cash box is empty. Really poor students are waiting from day to day for the necessary support. I urge you to give often and abundantly to the treasury, so that the "poor" can be helped for the sake of Christ.

North St. LouiS, Mo., March 8, 1880. c. C. E. Brandt.

For Mr. ?. smsr. Fr. Brunn in dying received from k E. Zollmann -10.00, from ?. C. H. Lentzsch 2.50.

Since Mr. k. Brunn is almost entirely dependent on support from here; so I urgently ask his former pupils to remember him again this year with an offering of love and thanks. I am gladly prepared, as in the past, to continue to convey any gifts directly.

North St. Louis, Mo., March 8, >880. C. C. E. Brandt.

Nü. Liane.' vrckvrs will be after Xortü 3t. I-ouis 8tutior

requested.

The following" gifts of love have been received for my branch parish in Waterloo, Iowa: From k. Rohrlack -2.00. k. F. I BiltzS Grm. 4.00. By Kassirrr Schuricht from the Dreieinig keitS Grm. in St. Louis 13.00. By Kassirrr Bartling from at the cashier's office of the Illinois District- 37.56. ?. HölterS Gem. in Chicag, 5.00. ?. Gotsch's church in York Centre 2.00. By Cassirrr I Simon from the treasury of the Northern District 12.00. By Jassire, Grahl ". Dr. Sihlers Gem. 27.80. By Kasflrer Rademachci 4.00. ?. I. StrasenS Grm. 3.00. k. O. SprhrS Gem. 1.00. D. Th. BräuerS Gem. 7.00 and 1.25. D. A. WangerinS Gem. 5.28. ?. G. A. SchirfrrdrckrrS Grm. 6.00. k. I. L. Crämrre Gem. 17.01. k. E. RiedrlS Gem. 10.60. D. F. OttmannS Gem. 4.00. k. M. Eirich-Gem. 10.00. By k. L. L. Jan- zow of members sr. Gem. 4.40 and 5.00. k. I. Fackler- Gem. in Lyons 8.50, in Centre Grovr 3.00. k. I. KilianS Gem. in Serbin 12.00. k. H. C. Wittes Gem. 12.00. D. M. Stephane Gem. 8.50. (Summa -225.90.)

Sincerely thankingTh . Brauer, k.

For the congregation at Rockford, Minn. the following additional gifts of love have been received by the Untrrzrich- nette: From Messrs. Dk: I. H. Sieker, New Zjork, -5.00, E. Sttube, Newton, WiS., 12.00, F. Srifrrt, Stillwater, Minn., 5.00, L. F. Frey, Shakopre, Minn., 5.57, G. Kittel, BurnS, Minn, 4.00, I. F. Gerkens- meyer, Staunton, Jnd., 2.13, L. Schuetz, ASbippun, WiS., 5.0i>, I. H. P. Partrnfrldrr, Bay City, Mich., 1,25, I. G. Oehlert, DundaS, WiS., 4 w. By H. Bartling, Addison, III, of D. Gotsch, Aork Centre, III, 2.00. Wittwe Mihm and Hrn. Karl Mihm au- k. Trautmann- Gem. each, 1.00. By Hcrrn Birknrr, New York, 2.00.

God vergrits II . Siegrist.

Obtain":

For poor pupils of Mr. F. Mummelthei -1.00. For Stephan and Hermann of the Women's Association of the Gem. of D. Stock 44.72. For Hu-mann of Mr. H. Cckhoff of k. Nething- Grm. 1.00. For Harsch from the women's association of sr. Gem. 10.00, from Jungfrauenverein 10.00, Mrs. N. N. 5.00. For R. Lindemann v. D. Bürger- Gem. 5.00. For G. Wichmann by k. Gümmrr from Mrs. Kath. Bartling 5.00. For Kastenhuber by k. KarrerS Gem. 5.00. For Joh. Bryer by drr Wittwr Schmidt 6.00.

R. A. Bishops.

Received for poor students: By Mr. Caff. Simon -3.00: k. Wichmann- Gem., Farmer- Retreat, Jnd, IO.itO; by k. Meyer, Frtedheim, Adam- Co, Jnd, from Fr. K. 5.00; by D. Hochstetter, Humberstone, Ont. sent on drr wedding of LouiS Reinsch, 6.15, for W. Kaiser; by k. Zorn, Sheboygan, WiSc., from Women's Club 10.W for I. Badke. - To an Orgrl: from Joh. Fülling, Jr, Cleveland, O-, 5.00; Unnamed in Indian Creek, Mo., by Rud. Burmeister 2.00; by Miss M. S. from three friends in Cleveland, O., 3 00. - Sincerely thanking.

Springfirld, March 3. H. Wyneken.

For the needy in Kansas

received from: H. W. Quer! and Schmidt, Toledo, O-, -2.00, I. H. Myrrs, Ambia, Jnd., 5.00, L. B. Guenther, Boone, Iowa, 1.00, John Heitkanip, Dayton, Iowa, 7.75, C. L. Wuggazer, Big Rapid-, Mich, 6 50, M. Michael, Farnham, N. 8-, 1-00, C. RosS, Henderson, Minn., 2.00, W. H. Schaefer, Columbia City, Jnd., 2.00, G. M. Zucker, Defiance, O., 1.00, I. G. Schleier, PottSboro, TeraS, 1.00, Wil. HülSkötter, Venedy, III, 5.W..

Sincere thanks.

Marena, Kans. March 2, 1880. a. Heim er, Treasurer.

With heartfelt thanks, the undersigned certifies that he has received the following gifts for Michigan children: From the congregation in Jda -5.50, in Manistee 5.00, in Unionville 1.43, in Benona 3.00, in Amelith 3.86. From the Women's Association in Monroe 12.00. Mrs. Hake 5.00. Kindtaufcoll. at Ehr. Rüttinger 2.00, at K. Seidel 3.00, at L. Salvner 2 06. High w. coll. at H. Schwarz 10.00. High w. coll. at Leonh. Reichte in Ailmanagh, esp. for Bro. Hahn, 13.11. Jos. Schmidt.

For the "inner mission of the Synodal Conference" received with heartfelt thanks from Mr. LouiS Frillmann in Oregon City, Oregon, -10.00, as well as through the same from Mr. Karl Stüde-"ann daselbst 5.00 and from Mr. Johann H. Barck ebendaselbst 2.00C . F. W. Walther.

Certify with thanks to have received from Mrs. Elisabeth Happel of St. StephenS Parish, Benton County, Iowa, -5.00 in support of me.
St. LouiS, February 1880. widow CatharineHorn.

New printed matter.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, III St. LouiS, Mo. Available from the , Lutheran Concordia Publishing House". 1879.

Similar to the "Passion Book", the former is intended "for domestic use during the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the resurrection and ascension of our Savior, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding hymn verses and concluding commandments. Here the house father has healthy soul food for himself and at the same time, as house priest, for his housemates. For those song verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It contains 300 pages in small orthav and, being well bound, can be obtained through our general agent for the price of $1.00, in gilt $1.75. May many hands reach for the dear book and many hearts be refreshed by it!

Brief Gesture Theory. A textbook for high schools and for self-instruction by August Crull, professor at Concordia College at Fort Wayne, Ind. St. Louis, Mo. Printing Office of the "Lutheran Concordia Publishing House." 1880.

Although the subject matter of this booklet does not correspond to the next purpose of our "Lutheran", it does not contradict it either. Yes, since the "Lutheran", according to its name, has set itself the purpose of serving the Lutheran Church, it cannot help but welcome with joy everything that, even if only indirectly, is also at the service of our dear Church, which is the case here. And since our "Lutheran" reaches many more hands than the other organs of our synodal community, we do not doubt that it gladly brings the news to its many thousands of readers that another publication has come out which is of great value not only for our higher schools serving the church, but also for all servants in church and school. As the title indicates, the aforementioned book teaches the art of oral presentation in relation to the gestures to be used in it. Now, everyone knows how important it is that the oral speaker should be able to
The first thing is to make sure that the speech is accompanied by appropriate gestures. A great scholar rightly calls the language of gestures the "silent eloquence". Just as the speaker can make his speech more eloquent by appropriate gestures and facial expressions, he can also hinder the understanding and impression of his speech by inappropriate gestures and facial expressions. If, for example, a speaker consoles with a frown and a threatening gesture, or punishes with a smiling face and a graceful gesture, he will have little of the effect he intends, and will often produce the exact opposite. The most important teacher in this is, of course, the nature, the cordiality, and the seriousness with which the speakers speak; also, with the great difference in the temperament of the speakers, not everyone can deliver his speech in the same way; but not only will such a book as Professor Crull's certainly cure many a person of all kinds of naughtiness and wrongdoing that disturb the listener and that he has become accustomed to in his speech, but also his feeling for proper gestures will be purified and sharpened. One must not think that an exposition and study of the art of speaking would have the consequence that the preachers would lose the so very and only pleasant naturalness of speaking and would learn to speak in an artificially affected manner. That would, of course, be a great pity, not to be deplored enough. Or no, the purpose of such writings as the one shown is precisely to show the unnatural in the manner of speaking and to warn against it. The systematic presentation of the art of performance is copied from nature by fine minds. We can therefore recommend Professor Crull's book to all those who have the profession of giving lectures, all the more so because in our country of fanatical sects and uneducated preachers, the lecture is usually truly affronting. The highly gifted author of our book, who is obviously a master in his field, declares in his great modesty that his writing is only a free adaptation of an English work; however, the book "shows" that he has worked nothing less independently, and the rich, excellently fitting examples from German classics, with which he has provided each rule, give the writing a value that no English work could have for us Germans. The book contains 68 pages in octavo and is provided with the most necessary illustrations for the understanding of the given rules. May the Lord also richly bless this work, which has undoubtedly cost more effort than some may suspect.

The book can be obtained from our general agent, Mr. M. C. Barthel, for the price of 30 cents postage paid. W. [Walther]

Do not be afraid! **Festive song for the holy Easter**. Composed by C. Wonnberger, editor of the "Sonntags-Schul Harfe". Reading, Pa.

A four-part piece for mixed choir with organ accompaniment has just been published under this title. It is divided into three parts. The first part is an alto (or baritone) solo in F major following a short introductory organ piece in D minor, which has Matth. 28, 6-8. as its text. This is followed by a quartet (or half-chorus) in B-flat major, whose text is Ps. 16, 9-11. The final part is an allegro of the full choir in k' ckur, the text of which is the first verse of the Easter hymn: "Let us praise the Lord, O you Christians everywhere". We can recommend this composition with a clear conscience to all choral prefects. It is so free of all artifice that even less experienced organists and singers can easily perform it and that even an untrained ear will delight in its melody and harmony. The price is: 25 cents for a single copy, -1.75 for a dozen. Address: "Dilgsr"-8uckdLnäluv§, Lsuckinx, Pa. W. [Walther]

Choralbuch mit Liturgie und Chorgesänge zum Kirchenbuch der Allgemeinen Kirchenversammlung. Edited by I. Endlich. Philadelphia. 1879.

For some time now, this chorale book, as well as other larger collections of music for singing choirs, has been given to us for review and publication in the "Lutheraner". As much as we would like to contribute at least in this way to the promotion of good church music, we have not yet found the time to review Mr. Endlich's chorale book in order to be able to conscientiously give our low opinion of it. Thus, we take the liberty to refer to the reviewing and indeed recommending advertisement of this chorale book from the pen of a more competent evaluator than we are, which can be found in the December issue of our "Schulblatt" of last year, p. 380. The price of the chorale book is -2.50 per piece and -24.00 per dozen. Address: I§. Loülsr, 9118tr ., kdiluckslpdi", 8".

W. [Walther]

Changed addresses:

ksv. 1. 8tiomks, 315 6 "pitol 8tr., üouatoo, Dsitt".

8. contrad. Lox 371. vanvillv, Ill.

0. L fool. Lox 54. Iromvn, Ickarsdall 6o., lock.

Drr Hntheraner' is published twice a month for the "annual" subscription fee of one dollar for the out-of-town subscribers who have to pay the same in advance.
Räch Germany wirb der "Lutheraner" per Po-, portvfret, for tl.LO dispatched.
Only letters containing information for "da" paper are sent to the editorial office, but all other letters containing "business", orders, "cancellations", money, etc. are sent to the address: Dutd. Ooooorüia- Verleih" (Ll. O. kartkei, ^xent), Oorner ot blinmi 8trevt L loäiana 8t. Doui", Llc>. to be sent to. - Zn Germany, this" sheet is to be" obtained" from Heinrich I. Naumann, 36 Pirnaische Strasse, Drelden.

Printing house of the "Luth. Concordia - Verlag."

Volume 36, . St. Louis, Mon., April 1, 1880. no. 7.

Synod Sermon.

Sent in by resolution of H. C. Schwan.
Text: 2 Tim. 1, 12.:

"I know in whom I believe, and I am sure that he can keep my side dish for me until that day."

"Paule, you are raving," the world says when it hears these words. It sneers at everyone as at a confirmed fool, from whom it deceives the confession that he is certain of his salvation. And the world seems to have reason.

For the great crowd, the nominal Christians, talk about relying on God's goodness and grace, but as soon as you ask whether they are sure of their hope, they shrug their shoulders and say: Well, hope is certainly not certainty. And even honest Christians sometimes stutter and cannot say a hearty "Yes!" when they are asked in answer to their conscience: Are you absolutely sure that you are in God's grace?

The disputed Calvinists claim such a certainty, but on a ground against which not only every human feeling is outraged, but which the Holy Scriptures also reject with disgust. This is because of the blind arbitrariness of a despotic God.

The enthusiastic sects boast of this certainty with full cheeks, and no one seems at first glance to be more sure of his cause than they; they know, after all, how to indicate the time and hour of their conversion in the most precise manner, and how to tell many wondrous things about their sudden breakthrough from darkness to light, from the fear of hell to the joy of heaven. But, unfortunately, it is only too clear and too common to see in them that their triumphant exuberance gives way to an all the more dismal dejection as soon as the sweet intoxication of artificially generated feelings has faded away.

Finally, however, precisely that church community which in number and prestige before the world declares to be the The papal church, standing first, declares it to be by divine authority and an infallible article of faith, even under ban and curse on all who contradict it, declaring that no man, unless by special divine revelation, can be sure of the forgiveness of his sin, of his state of grace, and of his blessedness.

After all this, should one not really think that there is no certainty of the state of grace, that it is deceivers or cheats who boast of it, that it is a delusion born of spiritual pride and leading to carnal security, a delusion that one is not able to fight seriously enough? Should we not think so?

No, my brothers, God be foremost! It would be sad, it would be frightening, if a man could not be sure of his salvation. No, the very opposite of this is taught in Scripture. So also our text today. On the basis of this text, let me now begin the doctrinal discussions of this year's synod, which will "lead up" to this very goal, by speaking to you:

Of the certainty of the state of grace,

namely show:

1. that there is such a certainty;
2. that they are necessary for salvation;
3. that it is accessible to everyone.

1.

"I know in whom I believe," begins St. Paul. Hereby he declares that his faith is not a mere opinion, not a self-made human hope, which is only based on probability, where an error would still be possible. No, he says, I know that I do not believe in the dark, for I know in **whom** I believe, in whom I have hung my dream; I have come to know the man and know that I have come to the right man. There is no other salvation, there is no other name given to men, in which we shall be saved, but the name of Him who had mercy on me, the name of Jesus Christ, blessed forever and ever. Hereby testifies

So the apostle says first of all that he was sure of his **faith**, divinely sure. He continues: "I am sure that he will be able to keep me my salvation until that day. That means: Because he has honestly kept what he promised me, because he has faithfully kept me until this hour, has helped me through it, saved me through it, blessed me through it, I have no doubt at all, nor can I have any, that he not only wants to, but that he is also able according to his divine

power, so that he will also keep for me my side, i.e. my faith itself and everything he has given me. faith itself and all that he has attached to faith for time and eternity, grace and blessedness and crown of honor, which have already been laid down for me in a safe place, until that day when I shall see, have and enjoy all this, when there will be no need to keep it any longer, because I can never ever lose it again. Hereby the holy apostle testifies two things. The apostle obviously testifies to two things, namely, not only his firm confidence that this supplement has been granted to him, that he himself is in the state of grace, but also - and I do not know how this could be separated; for he who believes his God in one thing trusts him also in the other - his equally complete certainty that he will be preserved in the state of grace and will be blessed.

That St. Paul was certain of his state of grace, there can be no doubt. This is not disputed. But, they say, this was a special case, an exception to the rule. Let us see. On what does the apostle base this confidence? Does he refer to special heavenly revelations that were given to him? Neither here nor anywhere else. No, he bases his certainty on a foundation that exists for all in quite the same way, namely on the two things that do not waver and are sealed by the three who bear witness on earth, namely on the truthfulness and the power of him who made the promise. Never and nowhere does he claim this certainty as a privilege of his office or his person, but he speaks of it here and everywhere as a common good of all.

of those who know in whom they believe. Yes, even more, he always invites all believers to speak to him: "The Spirit bears witness to our spirit that we are children of God; if we are children, we are also heirs; who will separate us from the love of God in Christ? Everyone, even the least true Christian, should thus speak with him: I am sure that neither death nor life . . nor any creature shall separate me from the love of God in Christ Jesus.

And like St. Paul, all his fellow apostles and evangelists speak. "Beloved," St. John, for example, calls out to all Christians, as all having the same certainty, "we are now God's children. "2c. "We know that we have passed from death unto life, because we love the brethren." "He that believeth on the Son of God hath such a testimony with him."

And in spite of all this, there should be no certainty of the state of grace for the ordinary believer! One of two things would have to be the case. Either God would not have redeemed all men, would not have offered his grace to all, would not have held out faith to all - and yet he does - or else God would not want us to believe his words, to place a certain trust in his public proclamation. So God would let proclaim in the whole world that all men without exception are redeemed by His Son, but - so that no one would confidently count himself among these redeemed. Then God would offer his grace to all people without distinction, but - so that no one would accept it with certainty. Then God would confirm his precious promises before heaven and earth with the most sacred oaths, but - so that no one would trust and believe in him. God would preach faith, but so that we would doubt. "He who doubts and is baptized shall be saved," was the sweet gospel. But shame and disgrace on all who may think so! Only madmen or hardened enemies of God can speak thus. Truly, if nothing else revealed the infernal cunning and wickedness of the antichristian papacy, this teaching would be enough, which, under the appearance of exquisite humility, aims at nothing else than to deceive God's children of the certainty of their salvation and to bring them in return under the most shameful bondage of men, this doctrine of doubt, worthy of all the curses of God and of men! No, either all God's promises are lies and deceit, or there must be a certainty of the state of grace. And so it is, my brethren. He that can say with the holy apostle in truth, "I know in whom I believe," can also add, and add also, "and I am sure that he is able to keep me my mite until that day."

This certainty is of a different kind than the certainty of the eye that sees and the hand that grasps. It is a certainty of faith. But do not think that it is less reliable because of that. Rather, it is elevated above all error and doubt. Eyes, ears and hands can deceive and have often deceived. Not so faith. The only thing that is unmistakable and infallible is faith, which clings to God's promise and which God Himself works in the heart. As impossible as God can lie, so impossible can faith deceive.

While it is true that not all believers have these
They have it, however, as long as faith is still alive, and they have it not as a fleeting hope that smiles at them now and then in uplifted moments, but as a calm, lasting basic conviction in which they live and die.

It is true that this certainty can be challenged in the heart, so that even righteous Christians sigh: "I believe, dear Lord, help my unbelief! Yes, they must confess with David: "I said, when I was well: I shall never lie down: but when thou didst hide thy face, I was afraid. But what does this prove? That the faithful cannot be sure of their salvation? No, on the contrary, these temptations show that as long as faith lives, even the most difficult struggles can temporarily shake this blessed certainty, but never completely overthrow it.

Finally, the certainty of the state of grace can even be completely lost again. It cannot persist in mortal sins. But where would there be a good in this world that could not be lost? And is a certainty that can be lost already therefore a certainty that does not exist at all?

So it remains then: there is a certainty of the state of grace.

But what the holy word of God teaches, the history of the church also testifies. Tell me, have those of human opinion fought with wild beasts who would rather be torn apart by lions than deny their faith? Were they certain or uncertain of their salvation, who went with songs of victory to the most agonizing death? Do not object that even blind delusion has at times driven its followers to astonishing contempt for death. No, that the Christian blood witnesses went into death as they went in, that would not have been possible, had it not been divine truth for which they died, and had they not been divinely certain of this truth and thus of their salvation. And throughout the centuries, have not countless people sealed this certainty with their blood? Yes, when the infernal doctrine of doubt was exposed by the Reformation and the certainty of grace was again proclaimed in apostolic power, did not thousands again joyfully go to their deaths for this blessed doctrine?

And now look at the confessions of our church! With what a firm heart they everywhere speak of the certainty of the state of grace! Tell me, what is the real aim of public preaching? To lead the listeners to the certainty of salvation. Pay attention to the songs that the church sings! Can the doubt sing: "I have now found the reason", or: "I know in whom I believe", and: "I am with God in grace" 2c. ? No, victory songs of a doubtless faith are our glorious church songs.

In short, he who says that without special divine revelation no man can be sure of his state of grace, overthrows

the whole word of God, the whole history of the church, and all Christian experience; but against him also stand up all the millions who under the curse of the law yet did not despair, who in the face of death said, "I know that my Redeemer liveth!" against whom heaven and earth stand up with united testimony.

As certainly as there is a grace, so certainly there is a certainty of the state of grace. A grace that would not be certain, would not make certain, would not be grace.

2.

But now, my brethren, certainty of the state of grace is not only possible, but also necessary, necessary to salvation. It is not a thing that a Christian could have, but also not have; it is not a mere adornment of the Christian, but something that belongs necessarily to Christianity, without which a true Christian cannot be. Of this now, secondly.

Tell me, what do you think? Would Paul have been a true Christian, would he have been on his way to heaven, if he had written: I do not yet know in whom I believe, and I am very uncertain whether he will be able to keep me my supplements, or even whether he will be able to keep me anything at all? Nevermore! Well, what is true of Paulo must be true of all others. Without certainty of his state of grace, no one can be a true Christian. But why is that?

First and foremost, because Christianity above all requires faith, but without all certainty of the state of grace, no one can have this faith. A man who is always in doubt, who never comes to terms with how he stands with God, who always wavers between fear and hope, hovers between heaven and hell, who, when the sun of happiness shines on him, hopes that God will be merciful to him, but as soon as the evil days come, immediately despairs and despairs again: now and then he may give the appearance of faith, but he has no true faith. It is true that a person can be a Christian who has to struggle with serious doubts all the time; however, it is not doubt but faith that makes him a Christian. The believer can become uncertain, but not the faith. Faith is not an uncertain but a certain confidence of what one hopes for, so certain that it grasps and holds what one does not see, as if it had it before one's eyes and in one's hands. Faith that is not sure of grace is like a fire that does not burn. Uncertain faith is not faith.

Christianity also includes a Christian life, a life of love for God and neighbor. And from this follows again that certainty of the state of grace is necessary. For only the certainty that God has abandoned all his wrath and has nothing but grace, kindness, and love for us in his heart kindles the love in return in our hearts. Or could he love God with all his heart who still doubts whether God loves him or hates him? Could he love his fellow Christians as his brothers who does not yet know whether he himself is a Christian, a brother? But how would it be possible for a person who is still uncertain whether he himself is a redeemer of Jesus Christ to love all people, even his enemies, as his fellow redeemers?

Christian life certainly also includes the struggle against error and sin. But no one can really stand this fight, unless he is sure of his salvation first. No one can overcome error unless he is certain of the truth. But no one can be sure of heavenly truth, unless he has experienced its saving power in himself. Where does it come from that so many here, who have chosen the orthodox church as their

What about the people who had a mother, who were so easily seduced into false sects? They were not sure of their faith. Only those who are not sure of their way will follow false guides. He who is certain says: I have already found the way; I know in whom I believe!

And as with error, so it is with sin. Light, desire and strength to fight it only come with the certainty that it is forgiven. All struggle before that is a mirror fencing with air strokes; for it is a struggle out of one's own reason and strength. Only when the Holy Spirit has come into the heart through the certain faith that Jesus Christ has redeemed, purchased and won us from all sins and that he forgives us all sins daily and abundantly, only then does the real fight begin, the fight of the spirit against the flesh.

Finally, to mention only one more thing, the denial of the world certainly also belongs to the Christian life. But this, too, requires the certainty of grace and salvation. No one likes to give up what he has before he knows what he will get back. No one can be blamed for this, provided he really understands how to appreciate the things involved in the exchange. Who, then, should sacrifice what is certain for what is uncertain, who should give up >the world's pleasures, before he is sure that heaven offers him something better? And therefore it comes, what every true Christian will have experienced, that we are not serious, full serious with the denial of the world and the worldly being, until we have become certain, divinely certain, that an imperishable, undefiled and imperishable inheritance is really prepared for us in heaven and is well preserved.

As necessary as the certainty of the state of grace is for salvation after all this, it is nevertheless undeniable that many go without this certainty and still comfort themselves with the hope that they too will one day be saved. One can hardly understand it; but it is so. One would think that it is not possible for a man to hope for anything good, to have a single pleasurable hour, to taste his morsel of bread, to lie down quietly in bed before he has become certain that he has escaped the wrath to come. But I know it is possible. One makes it possible. One applies all kinds of soothing ointments to the wounds of conscience, one seeks to fill the empty space one feels in the heart with all kinds of equally empty and vain things, one drowns out the loud voice inside with even louder revelry, and - one lets oneself dream that the matter might somehow have a good end after all. Thus one drags oneself from day to day. It is, of course, a terrible life, a life in secret despair, in secret waiting for the judgment and the fiery fervor that will consume the repugnant - no dog would like to live like that - but man, poor man, gets used to such a life little by little. As long as he still considers death to be far away, he knows how to reassure himself with the mere possibility that it could still end happily. But that will be different when the last hour really comes and the laboriously anesthetized conscience awakens. Woe to him who even then is not sure that he is in God's grace. He will find that in the face of death it is not easier but more difficult, usually much more difficult, to reach the certainty of grace.
The pain of the body, the restlessness of the soul hardly allow him to think seriously. And now a voice calls out to him, before which he is horrified: Too late, too late! Your sins are greater than they can be forgiven now! Oh, most of those who lived in doubt die in doubt and despair.

Now, my dearest listeners, are we sure of our salvation? Dear Synodal Comrades, we are also gathered here this time to confess anew the teaching of Scripture and of our Church concerning the certainty of the state of grace and to defend it against everyone. Are we then all ourselves, is each one of us really certain, divinely certain, that he is in God's grace?

Oh, who would still be uncertain and would not like to come to certainty? who is certain and would not like to be preserved and strengthened in his certainty? Well then, this certainty is not a privilege of a few favored ones, no! it is a good of grace, which is accessible to everyone. And now, thirdly and very briefly, how this is to be done.

3.

One would think that a certainty of such a high nature and which works such marvelous things would have to be attained only in an extraordinary way. But this is not so. For what brought Paul to the point where he could so confidently exclaim: I know in whom I believe, and I am sure 2c.? It is true that the Lord had miraculously appeared to him on the way to Damascus, but no one thinks that this appearance was the means of grace to bring him to the certainty of salvation. Not so. This extraordinary apparition was only a means to bring the snorting Saul to stand still, to come to his senses. As soon as he lay on the ground, he was told: "Go to the city, and they will tell you what to do! And as he prayed there in the closet for the fulfillment of this promise, what was it that the Lord then told him through

Ananias? Was it something special that he, but only he, had to do? No, He told him what all men have to do if they want to obtain God's grace and become certain of this grace. He should repent, believe in the gospel and be baptized. Paul did not disbelieve this word, but believed, was baptized and washed away his sins. That was all. Thus he was sure that mercy had been shown to him and would be shown to him forever. The extraordinary revelations he received later were not intended to make him certain of his salvation, but to maintain and preserve the certainty he had already attained in the face of the extraordinary temptations that were imposed on him.

Therefore, whoever wants to be certain of his state of grace (and to remain certain) should not tread any extraordinary paths, should not ask for signs from heaven, and should not inquire forwardly into God's secret counsel, but should seek it in the way and by the means that God Himself has ordained for all in the same way. He needs, let in himself need, law and gospel. The first will remove the obstacles that stand in the way, the second will bring him the desired grace!

The main obstacles are two things, which are so contradictory to each other that one should give way to the other, but which through the devil's cunning and deceit

but mostly stand together: Self-righteousness and sin service. As long as man serves sin, lets himself be dominated by it, does not let himself get rid of it, but wants to keep it, even if it is only one sin, he may persuade himself and imagine as much as he wants that he is in God's grace, he will never succeed. His own conscience will contradict him and call out to him: How can you have God's grace? You are God's enemy! And as long as man still thinks he can do something to earn God's favor, it will be completely impossible. For then he neither knows what grace is, nor does he want grace; therefore he will neither really seek it, nor accept it if it were offered. And this is the reason why so many cannot come to this certainty, who, after all, according to all that is seen, lead a Christian life and would like to be sure of their salvation. Secret self-righteousness, secret sinfulness is the obstacle.

Against this, the law is the means. It exposes sin, even the most hidden sin, it knocks self-righteousness to the ground. It shows that not only our sin, but also all our own best righteousness is nothing but an insolent garment before God. Therefore, whoever wants to become (and remain) certain of his salvation, do not consider it superfluous to look at his face daily in the mirror of the law, and do not forget how he is formed.

But good for him in whom the law does its preparatory work quite thoroughly, so that he sighs with the apostle, "I wretched man, who will deliver me?" He will soon be able to add, "I thank God, who has given me the victory through Christ!" For it is on him that the right means of grace, the gospel, can now do its work. Blessed is he who, with a broken heart, hears the sweet message of grace which the sinner's friend and Savior paints before his soul. Now that the cover and scales have fallen from his eyes, he will see Jesus and his work in a different light. And what he sees there will penetrate his heart with such sweet force that his mistrust will be overcome, his doubts lifted, and he will finally be drawn to the feet of Jesus, seek grace, find grace, and be assured of it by the testimony of the Spirit.

It is not because of our running and walking, but only because of God's mercy that the heart is assured of grace. "Only the Lord makes the heart sure." It is therefore necessary to pray, to pray fervently: "Create in me, God, a clean heart and give me a new, certain spirit. I believe, dear Lord, help my unbelief." Without heartfelt supplication, of course, no one will come to certainty. But no one can ask in this way unless the law and the gospel do their work on him, and no one has the promise of obtaining anything from God except by the means which God Himself has ordained. Thus, through law and gospel goes the way by which God leads to the assurance of grace and salvation.

May the Father of mercy grant that we all take this path and reach this blessed goal for the sake of His dear Son, and may He bless the doctrinal discussions of this year's Synod with His Holy Spirit! Amen.

What we believe, teach and confess about the election of grace.

(Continued.)

11th set.

We believe, teach, and confess that the election of grace is not the mere divine foreknowledge or foreknowledge of the blessedness of the elect, but also a cause of the blessedness of the same and all that pertains to it, and therefore wholeheartedly reject and condemn the doctrines of the Arminians, Socinians, and all synergists which are contrary to it.

Thus the Concordia formula writes in its first part, called "Epitome": "But the predestination or eternal election of God is only over the pious, well-pleasing children of God, which is a cause of their blessedness, which he also creates and, what belongs to the same, decrees; on this our blessedness is so stiffly founded that the gates of hell cannot overpower it". (Concordienbuch, Müller's edition, page 554. See also "Der Concordienformel Kern und Stern," Zweiter Theil, page 61 and 62.) The same Concordia Formula further writes in its second part, called "*Declaratio*": "The eternal election of God not only sees and knows beforehand the blessedness of the elect, but is also a cause out of the gracious will and good pleasure of God in Christ JEsu, so that our blessedness, and what belongs to it, creates, works, helps and promotes; on which also our blessedness is thus founded, that the gates of hells shall not be able to do anything against it; as it is written: 'My sheep shall no man pluck out of my hand' (Joh. 10, 28.); and again (Acts 13, 48.): 'And as many as were ordained to eternal life believed.'" (p. 705 f.)

Concordia formula: "So also God knows without all doubt and has determined to each one time and hour of his profession, conversion (yvLnäo unumyusmque vooLre, eouvertere et 1ap8um runsu8 eri^ere velit)." (S. 716.)

Remark. Many theologians have said in the past, and now it is almost universally thought, that the Concordia formula asserts that the election of grace is a cause of the blessedness of the elect only because it does not take the word "election of grace" in the biblical sense, but in a broader sense, that is, because it understands the whole order of salvation by it; just as, for example, the word "gospel" is taken in a narrower and a broader sense, in that under the gospel in the narrower sense only the joyful message of God's grace in Christ is understood. Just as, for example, the word "gospel" is taken in both a narrower and a broader sense, in that by the gospel in the narrower sense only the joyful message of God's grace in Christ is understood, but by the gospel in the broader sense also the law is understood at the same time, so that the gospel in this broader sense can be called a sermon of repentance. But this is not so. The Concordia formula does not at all speak of an election of grace in a broader sense, but from the wisest intentions it only describes it more completely than it is otherwise commonly described. That the Concordia formula also deals with the so-called election of grace in a narrower sense and only describes it more completely, is first of all clear from the fact that it says: "The election of grace is not a matter of a more extensive sense.
The choice (of which it speaks) "is only for the pious, well-pleasing children of God. But no one will assert that the Formula of Concord teaches that the order of salvation and what belongs to it, e.g. the doctrine of redemption, of the means of grace, of the powerful calling, of repentance, faith and justification, of sanctification, of the government of grace and of constancy, "passeth over the pious, well-pleasing children of God alone"! Thus the Concordia formula would be ascribed the opposite of what it professes and wants to prove; it would be ascribed the most abominable Calvinistic particularism, namely, the doctrine that all these doctrines are of no concern to the non-elect! If one appeals to the fact that the word gospel is also taken in a narrower and broader sense, and that only the gospel in the broader sense can be called a sermon of repentance, this proves nothing at all. For if, for example, someone were to say, "The gospel alone passes over the brokenhearted," no reasonable person would say that the gospel in the broader sense was being spoken of here. But the Concordia formula declares that the election of grace, of which it speaks, is only over the pious, well-pleasing children of God, therefore it cannot possibly speak of a so-called election of grace in a broader sense, but must speak of the so-called election of grace in a narrower sense, only that it describes the same, as I said, more completely. But why the Formula of Concord, after stating all the doctrines belonging to the order of salvation, p. 708 f., says: "According to Scripture, all these things are comprehended in the doctrine of God's eternal election to filiation and eternal blessedness, and are also to be understood under it, and are never to be excluded or omitted when one speaks of the providence, election, and ordinance of God," why the Formula of Concord says this, it does not leave to the discretion of the reader, but indicates it itself in clear words. She writes immediately before these words and immediately after stating those eight doctrines: "And God has not only prepared salvation in general in his counsel, advocacy, and ordinance, but has also considered all and every person of the elect, who are to be saved through Christ, in grace, and has chosen them for salvation; he has also decreed (decrevit=resolved) that he will bring, help, promote, strengthen, and preserve them in the way now reported, by his grace, gifts, and effect." (p. 708.) With these 8 points, the Concordia formula does not want to teach a so-called election of grace in the broader sense, but only to indicate at the same time "the way" in which God wants to

bring, help, promote, strengthen and preserve the elect by his grace, gifts and effect to blessedness, namely not on a special, but on the quite general way to blessedness. Would to God that the later theologians had stuck to this genuinely biblical teaching of the Concordia formula! But they have, unfortunately, departed from it, which has led to many misunderstandings. In this respect, however, we intend to return to our dear final confession and also to adhere to the doctrine of the same by God's grace, according to which "the eternal election of God vel praedestinatio, that is, God's ordinance for salvation does not go.
especially (at the same time) about the pious and the wicked, but only about the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid" (p. 705). 705), and according to which "the eternal election of God not only foreknows and knows the salvation of the elect, but is also a cause of God's gracious will and good pleasure in Christ Jesus, which creates, works, helps, and promotes our salvation and all that pertains to it; on which also our salvation is thus founded, so that the gates of hells shall not be able to do anything against it". (Ibid.) *)

As far as Luther is concerned, this includes the passage from his preface to St. Paul's letter to the Romans, which was already quoted in the last issue.

Thus, Luther also writes in a letter on predestination, which, according to Seidemann, he wrote on August 8, 1545: "It is true that God has chosen and ordained some people, while others have been rejected, to eternal life before the foundation of the world was laid. But because God dwells in secret and his judgments are secret, it is not granted to us to reach such a great depth. Therefore one must descend to Christ, to whom the Father gave all judgment, in whom he revealed the secret doom of his predestination. If then you allow yourself to be invented in Christ through faith, know that you are predestinated. If you do not allow yourself to be found in Christ through faith, but persecute the Word, despise Christ and do not want to know anything about Him, know that you are rejected. For as you are found in Christ, so you are in God the Lord, because the Father has transferred all judgment to His Son. But this judgment revealed in Christ is that the faithful are saved and the unfaithful are condemned. For stand what is that which is sung in the (18th) Psalm: 'With the pure you are pure †) and with the perverse you are perverse.' (Ps. 18, 27.) If, by the way, one should speak according to divine understanding (as far as the immutability of God is concerned), then the judgment must stand firm: that he whom God chose before the foundation of the world cannot perish; for no one will snatch the sheep out of the hand of their shepherd; but whom he rejected, that he cannot be saved, even if he should have done all the works of the saints. So very unchangeable is God's doom. You must therefore also look to the majesty of the electing God alone, so that you may attain salvation through our Lord Jesus Christ.... Therefore, predestination does not in any way make any (people) out of

Note, by the way, that when the Formula of Concord, or other orthodox writings, speak of the right use to be made by certain persons of the doctrine of election by grace, and the question of whether certain persons can be comforted by it, both the Formula of Concord and other pure writings naturally speak of the conditions under which this can happen, e.g., "If you believe," or "Provided you continue to believe," or "If you do not fall away: "If you believe," or: "Provided you remain in the faith," or: "If you do not fall away. But it is wrong to conclude from this that the Concordia formula or other orthodox writings teach a conclusion of the election of grace based on conditions, that is, general, undecided, uncertain. It is foolish to want to conclude from the way in which the doctrine of the election of grace must be applied to certain persons that the doctrine of the election of grace itself is true. It is just as foolish as if one were to conclude from the fact that a preacher warns people against a dead faith without works that the preacher teaches justification not only by faith but also by works.

†) In the Latin translation, eS reads, "*Cum electo electus eris,*" which means, "With the elect you are chosen."

children of God become children of the devil, or a temple of the Holy Spirit becomes a temple of idols, or members of Christ become members of harlots (1 Cor. 6:15).); but rather predestination makes the children of the devil become the children of God, the temple of idols become the temple of the Holy Spirit, and the members of harlots become the members of Christ; because He Himself binds the strong and robs him of his household goods (Match. 12, 29.) and rescues them from the authority of darkness and transfers them from shame to glory. But those of whom it is said: "They went out from us, but they were not of us. For if they had been of us, they would have remained with us' 2c. (1 Joh. 2, 19.), these went out with will, fell with will. And because they were foreknown as those who would fall, they were not predestined. But they would have been predestined if they had turned back and remained in holiness and truth. Take heed then: This predestinaton of God is to many a cause to stand, to none a cause to fall." (Dr. M. Luther's Letters, Epistles, and Concerns, collected in full by Dr. de Wette. VI, 428. f.)

To the question, "Does that election happen only when men repent and believe the gospel, or did it happen because of the holiness of it foreseen from eternity?" Martin Chemnitz, answers as follows: "Paul teaches Eph. 1:4: 'He chose us in Christ', not in time, but 'before the foundation of the world was laid', and 2 Tim. 1, 9. he speaks: 'He hath called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JEsu before the time of the world.' For the election of God does not follow our faith and righteousness, but precedes the same as the working cause>. For 'whom he hath before ordained, he hath also called, and justified,' Rom. 8:89. Augustine diligently considers what Paul writes in Eph. 1:4: He chose us, not because we were holy or sanctified, or because he foresaw that we would be holy, but he chose us in Christ," he says, "before the foundation of the world, that we should be holy and blameless before him. For election, or the purpose of grace, is the **working cause of** all that pertains to salvation, as Paul declares in the same passage, vv. 11 and 12, saying, -Through Christ we are adopted for an inheritance, having been ordained beforehand according to his purpose, by virtue of which all things are done according to the counsel of his will, that we may be something to the praise of his glory, by the effect of which we also believe,' v. 19. "*) (Dllclüriäion p. 210 f.)

Thus Nikolaus Selneccer, co-author of the Concordia Formula, writes: "God knows His own from eternity and those whom He predestines to eternal life He endows with the Word,

*) It is important that Chemnitz says soon after the words quoted: "From this it is clear with certainty that none of the elect remain in impenitence and unbelief until death" (p. 215), from which it is clear that Chemnitz understands by the election of grace not the general council of salvation, but such a council, which goes only over the" pious and indeed over individual persons, who will certainly be saved".

which they hear, with faith, and justifies them." (In onill68 epp. ksuli eommsotar. k. 213.) Soon after these words Selneccer also raises the following question, "Is anticipated faith the cause of election?" and answers the same, as follows: "If justifying faith were our work, constitution (qua1itL3), and virtue, this question would hold. But because that faith is God's work in us, there is not so much need of this question; to which, however, it is not difficult to answer. Election is certainly God's eternal purpose in regard to the people to be saved. This purpose of God is subject (sudHicriLur) to faith in Christ, which God himself also gives according to the order he has established. Therefore, the foreseen faith cannot be the cause of the eternal election, the **consequence and effect of which is faith, as it were,** in us born in time, and in time it also ceases when we die. If now the foreseen faith were called the cause of election, then the false delusion of our foreseen worthiness and of merits not only of faith, as our condition, but also of our other good works could easily take over the minds. God knows who are His own and chose them before the foundation of the world. And the cause of this election is none other than the mercy and gracious kindness of God through and for the sake of Christ the Mediator and his merit, which must be grasped and appropriated by faith alone. This faith, because it is the hand or instrument by which God's grace and Christ's merit are apprehended, cannot be the cause of grace and election, but is that means and instrument by which we appropriate Christ's grace and merit." (op. cit.)

Furthermore, the great theologian and trusted friend of Luther Urbanus Rhegius writes in a symbol of the Brunswick-Luneburg Lutheran Church: "He who is provided for eternal life believes the Gospel and improves his life, for God calls him in his time; one in youth, the other in old age, according to his will; There remains no elect in unbelief and sinful life at last, but whoever does evil and persists in it, he is condemned, because he has no Christian faith; if he believed, he would live a Christian life and improve his life; therefore, whoever finally does not repent is certainly one of the condemned. Therefore, it is certain that the one who is saved does not always do what he wants, but is converted and then does what God wants; the one who does evil can and should be condemned if he persists in evil. Just as God provided salvation for Peter, Paul, and the rest of us Christians, so he has also previously ordained and provided for their conversion, Christian walk, repentance, and good works, in which they must walk and testify to their effort and faith, Ephesians 2. 2." (I'ormulae Lo. äeauo promul^. u D. 3. H. I'ollstkillAio. 1710. p. 37 f.)

In how far the election of grace can be considered a cause of the
faith, justification, and sanctification, and that this can be called an effect of the election of grace, although many non-elect also come to faith, justification, and sanctification and remain in them for a time, this is shown by the great Strasbourg theologian Sebastian Schmidt in an excellent, the

He makes the matter clear. He says that one must distinguish the effects which the election of grace has in common with the general order of grace and salvation from those effects which are exclusively peculiar to the election of grace. Faith, justification, sanctification are effects which the election of grace has in common with the general order of grace and salvation, but constancy or perseverance in faith are exclusively peculiar to the election of grace or effects peculiar to it alone. In this way the question is solved how one can say that faith flows from the election of grace, while there are so many time-believers who do not belong to the elect. Sebastian Schmidt writes as follows:

"**The final purpose of predestination** is the glory of God or, as the apostle says in Eph. 1, 6, 12, the praise of His grace and the praise of His glory. The subordinate and indirect final purposes (of predestination) are the eternal blessedness of the predestinated, victory and not being separated from the love of God in Christ and comfort (Rom. 8, 28. 31. 35. 38. 39.), as well as sanctification of life; but by no means either security or despair of men (Rom. 11, 20. 23. 24.). The best distinction of the **effects** (of predestination or election) is that of general effects and those exclusively belonging to it (proprlos). These (the effects that are exclusively proper to it) are permanence to the end and eternal life (which we have just counted among the final purposes); but those (the general effects) are those that do not flow from predestination alone and are not granted to the predestined alone, but which from other causes, even with the exclusion of this predestination, also befall even the rejected, namely from general grace and its means, by virtue of the foregoing will, Match. 20, 16. Ebr. 6, 4. 5. Just as permanence, although by virtue of the subsequent will, has become proper to the predestinated, yet has been promised and offered earnestly according to the foregoing will even to the rejected: so that calling, justification, and other common effects, though offered and bestowed upon the rejected, proceed at the same time from the counsel of predestination, both on the ground of a compassionate emotion, and on the ground of a more abundant grace, which is sometimes added to the common grace, not that it may (first) make it efficacious, but that it may make it more glorious. And so it can be said of man, with Luther, that he is predestinated to faith itself, not only in the general meaning of the word, according to which God has previously determined to do and give all that he does and gives, but also in this special (8p66i "li) meaning which it has in this article. Rom. 8, 29. 30. ephes. 1, 4." (^pkori8mi 1k. Vi8p. XXXIV. § 23-25. p. 297 sq. Cf. Synodal Report of 1879. p. 37 f.)

In another place, the same Sebastian Schmidt writes about the words of Christ: "False Christs and false prophets will stand forth and do great signs and wonders, so that even the elect will be deceived into error (where it is possible)" (Matth. 24, 24.).

we must be certain that it is a matter of mere divine grace in Christ that the elect cannot be deceived. This is proved by the fact that, apart from the grace of election, the elect can be deceived; indeed, it would certainly happen that they would be deceived, as our text clearly indicates. But that they can be deceived excludes all their merit, all their powers, to such an extent that these cannot make them unconvincing. For if one were to assume that they are such people only through their merits, whom God could not give up to seduction, but must make unconvincing, then they would indeed be unconvincing in themselves and apart from election. But our passage (Match. 24,24.) makes the unconvincing dependent on the election. Therefore election must be by grace, and the unconvincingness arising from it must be a matter of pure grace." (Oolle^. bibl. poster. p. 242.)

In his disputations on the Concordia formula, the same Sebastian Schmidt finally writes, among other things, the following: "It is beyond dispute that the effect of predestination is the eternal blessedness of the predestined.... But the other thing (which we note here) is that the word "eternal life" or "eternal blessedness" is not to be taken here so narrowly that it expresses only the mere introduction into eternal life, but that it is to be taken in a broader sense, so that it includes permanence to the end. Therefore, although the Scripture mentions only the word 'blessedness,' yet, in order to show what it includes, two different effects cannot be wrongly assumed: permanence and blessedness. . However, it is the man who perseveres in faith, that is, he uses the new powers to believe in the right way and according to divine order, setting permanence as his goal; but he cannot accomplish it without God's assistance, which supports his weakness. But this assistance is the very gift of constancy which we have called the effect of predestination included in the word 'blessedness'." (^i-tioul. k'orw. Ocmo. Rexstitio. Disp. XVIII. p. 515. 518.)

(To be continued.)

(Submitted.)

Indulgence stuff in America.

In the "Cleveland Ledger", as well as in the "Chicago Tribune", two influential American newspapers, the following can be found:

The cross of St. Benedict. Benedictus.

"Father" Barnard, prior of New Melleray Abbey in Dubuque, Iowa, is again one of the number of those Roman priests who first recklessly plunge into debt and then, in order to pay it off, take refuge in fraud and beggary *en masse.* He has sent a circular to all parts of the United States announcing that, in order to pay off a heavy debt with which the new, as yet unfinished abbey is burdened, it has been decided to say two masses daily, one for the living, the other for the dead. These masses are to be said for fifty years for the salvation of those who give one hundred dollars for the abbey. If someone gives fifty dollars, he enjoys the blessing
of the two fairs for twenty-five years, and so on in proportion.

At the same time as his circular, Prior Barnard also sends a medal of no value, which he calls "the cross of St. Benedict", and a description of the blessings it brings. This report highlights

with the story that Bruno, the subsequent pope

It is said that St. Leo IX, in his youth, was bitten by a snake and, already close to death, saw St. Benedict descending from a ladder. The ladder stood on the bed of the sick boy and its top reached to the sky. In his hand the saint held a shining cross; with it he touched the boy and made him instantly well. The latter then naturally allowed himself to be accepted into the Benedictine Order and, probably with the ladder of the saint, climbed to the papal chair. In the circular it says: "So that this coin of remembrance be a healing means in all sorrows and distresses of soul, but especially a protection against the attacks of the evil spirit, so the church has ordered special exorcisms (invocations of devils) and prayers for its consecration.

"Countless facts prove that through the pious use of this cross and through the invocation of St. Benedict, the faithful receive extraordinary graces from God: spiritual blessings, sudden conversions, especially at the hour of death, protection of mothers during their pregnancy, instantaneous suicides, protection against thunder and lightning, storms, sickness, poison, epidemics, dangers and against all influences of the evil spirit. Also, the cross of St. Benedict is a very effective means of protection against the falling addiction; also a remedy that frees from it.

"This medal can be worn around the neck or on any part of the body. It can be placed on the doors or worn on the suffering part. In the case of animal diseases, the medal may be dipped into the drinking water of the animal. To obtain indulgence, one may kiss it. In all cases in which we wish to receive blessings from the said medal, we may pray five Gloria Patri in honor of the Passion of Jesus Christ, three Marys in honor of the Virgin Mary, and one Our Father in honor of St. Benedict. One does well to say these prayers every day, so that one may enjoy all the more abundantly the blessing of this holy devotion."

So, after describing the miraculous powers of this amulet in quackish fashion, some more details follow:

Pope Benedict XIV, by decree of Dec. 23, 1741, granted numerous indulgences to the wearers of this medal. If someone recites the Rosary once a week or any of various other antics, he obtains a "plenary indulgence" for Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, the main feasts of the Blessed Virgin and the feast of St. Benedict. A seven-year indulgence is granted to anyone who prays the rosary in honor of the Immaculate Conception of the Virgin Mary once a week; a twenty-year indulgence is granted to anyone who prays daily for the extermination of heretics; an indulgence is granted for a third of the punishments incurred by a person through his sins, for the conversion of a sinner, and so on. Finally, the interrogated followers of Rome are assured that "all the above-mentioned indulgences can also be granted to the souls in purgatory.

This attempt of the Roman Church to revive indulgences here in America is by no means isolated. The indulgence stuff once led to the Protestant Reformation and the Roman church would hardly dare to sell indulgences for money again in any country in Europe; for this means, translated into understandable speech, nothing else than: whoever pays money into the hands of a priest, now has in return the permission to sin on certain days and during certain times under a special privilege. With this, every divine commandment is thrown to the wind. God's word teaches us: "If a soul sins, it shall die"; but the Roman church teaches its followers: If you give money to the priests, wear an amulet and outwardly mutter a few meaningless prayers, you can sin with complete impunity and are free from moral responsibility. This blasphemous doctrine, this contemptible, rotten trade, once led to the Reformation, and the swindlers who are handling to bring it back to life on American soil are thus on the surest road to the complete destruction of the remnant of respect for the Roman church which still clings, for instance, in the breast of some among the people who are not among its blind and stupid adherents.

To the ecclesiastical chronicle.

I. America.

Rome and Missouri. As we see from the "Zeitschrift" of March 6, a Reformed paper, the "*Christian World*" *of* Dayton, Ohio, has recently claimed that "the Missouri Lutherans are *closely allied* with Rome, i.e., there is little difference between them and the Roman papacy. The "Magazine" then gives the following to the "Christian World" about the *close alliance* between Missouri and Rome: "One need only read the 'Lutheran', the organ of our Missouri brethren, and one will be instructed otherwise. We do not believe that any ecclesiastical paper in this country fights the Roman Antichrist and his lying church more decisively than the 'Lutheran'. The 'World' is just a Unionist newspaper and one cannot expect it to have an understanding of confessional Lutheranism. Therefore it is not for it to pass judgment." F. P. [Pieper]

Also a simile. The Methodists in Sweden compare their work to potatoes. The Methodist Bishop Wiley said at a meeting in Stockholm: "When potatoes were first introduced into London, only a small sum would have been given for them. Now the value of all potatoes in Europe far exceeds all the wealth of London. So may the Lord grant even the small sowing (of the Methodists) an abundant harvest." The "Magazine" which reports the above adds: "If only the potatoes did not rot so easily!" F. P. [Pieper]

gusher conversion. The "Gemeindeblatt" of March 1 relates the following incident from the life of Wesley, one of the founders of the Methodist sect: "As Wesley once rode overland, a drunk lying in the ditch to the side of the road called after him: 'Father Wesley! Father Wesley!' And when the called man would not listen, he called even louder: 'Father Wesley! don't you know me?' Wesley fugued: "No! 'Well,' replied the drunkard, 'you converted me only a few days ago.' 'Certainly,' Wesley replied, 'I must have converted you, for if the good Lord had converted you, you would not be drunk now.'" Such Methodist conversion as that drunken man experienced-

We Lutherans reject the conversion that had taken place in the first place and that had perhaps been carried out according to all the rules of the penitentiary. Nevertheless, the enthusiasts do not spare themselves from lying to the world, we Lutherans reject conversion in general, while we teach according to God's Word that no unconverted person will be saved. But conversion, which makes one a member of the Christian church and an heir to eternal life, is worked by God through the ordered means of grace, through Word and Sacrament. Jer. 31, 18: "If you convert me, I will be converted." Tit. 3, 5.: "According to his mercy he made us blessed by the bath of regeneration and renewing of the Holy Spirit." St. Peter, 1 Pet. 1, 23., describes Christians as those who are born again "of the living Word of God, which abideth forever." F. P. [Pieper]

A doctor of theology who also harnesses the horses behind the cart. The "Zeitschrift" reports that Dr. Ort said in the opening sermon at the last meeting of the General Synod that "a strict orthodoxy has an inhibiting effect on the promotion of works of mercy. A faith, on the other hand, which is more unionistic in nature, drives far greater activity out of this area." Strict orthodoxy consists, as is well known, in the fact that a Christian confesses before the world the saving doctrine recognized from God's clear Word, rejects the false counter-doctrine and does not want to have fellowship with false teachers. A Christian who believes by God's grace knows that the doctrine is not his, but God's, and that it is therefore not within his power to refrain from it. A "more unionistic faith", on the other hand, is the delusion that one does not need to be so exact with all pieces of revealed doctrine, but can arrange a kind of flower reading from the word of God. What one considers to be articles of faith according to one's own discretion and what the opponent, with whom one would like to have "peace" and "fellowship", is so kind as to put up with from God's word, on this the "more unionistic faith" wants to stand. And this "faith" now, according to Dr. Ort, is supposed to drive more to works of mercy than the right faith professing the whole Word of God. Expressed a little differently and a little more clearly, this means as much: one must put the teaching of God's word somewhat out of sight, not be so exact with it: then one can be diligent in good works. Luther had a different view on this. He wrote: "It is true that where doctrine is not right, it is impossible that life should be right and good, which must be established by doctrine and follow it. (E. A. Vol. 43, 162.) F. P. [Pieper]

II. foreign countries.

Pastor Harms reports in his missionary bulletin of January that the Hermannsburg Mission has lost many human friends, but not God's blessing, by leaving the Hanoverian Church. He writes: "It is certainly painful for the Fletsch when the Lord withdraws one support after another from under us, on which we have relied, consciously or unconsciously; but it is extremely healthy and wholesome. The Consistory withdrew the collection from us, which hurt us a little, but was very beneficial to us; and the faithful missionary friends have replaced by their gifts what we lost through that prohibition. So we are on our own feet, and I hope we can stand and walk even without the consistory. From now on, we will not ask the Consistory for the examination and ordination of our students, but will take care of it ourselves, and that goes just as well. The missionary associations of our Hanoverian fatherland have almost all left us. This has hurt us quite a bit, but it has also been quite healthy and beneficial for us. The thundering words of Scripture: Cursed
is who relies on men and holds flesh for his arm*, we should have learned and experienced and have also learned it in something. Admittedly, our trust in most of the missionary associations in Hanoverland has never been very great, but the fact that we have lost our trust in them is salutary for us. The Lord will abundantly replace the consistory and the associations, if we keep to Him alone. The faithful laymen have joined together in many cases to form "missionary associations" and help us in faithful love, mostly without their pastors, especially the faithful Osnabrückers, who have proven once again that Westphalia and Eastphalia belong together, and as they once stood together in the 30-year struggle against King Charlemagne, so they are standing together again in the struggle and missionary work. We are grateful to the 31 pastors who have taken up the outlawed Hermannsburg Mission, which has been treated with disgrace and contempt, even though they seem to think that they can successfully counteract the separation by promoting the Hermannsburg Mission. If they remain firm and consistent, they will perhaps have a hard time against the consistory and the associations, but the Lord will repay them for the drink of water which they have offered to us "Hermannsburgers" who are despised and ridiculed. We reach out to them gratefully, but we rely on the Lord. Our enemies are numerous and powerful, but we are not afraid of them, because we fight for the right and freedom of the church and for the honor of our Lord Jesus Christ, whose banner of the cross we outcasts and banished hold high, and we do not doubt: the Lord is with us. It is impossible for us not to mention that all the congregations of our free Lutheran Church in Hanover work and pray for the Hermannsburg Mission as their own with great zeal and

willingness to sacrifice. May the dear Lord bless them and all faithful friends and co-workers abundantly according to His great grace and mercy. No less do we owe great thanks to the faithful people of Schleswig who alone maintain our Indian station Tripaty. May the dear Lord be a rich rewarder to all dear "mission friends"!" - This is indeed very gratifying to read. If only dear Harms would let himself be freed from all reliance on human teachings, as well as from all reliance on human doctrines, and return without reservation to the teachings of our Lutheran confession, Hermannsburg would be the right center around which all faithful confessors who have left the Babel of the German national church could gather. W. [Walther]

Saxony. The "Pilgrim from Saxony" of February 22 reports: "His Majesty King Albert has commuted the singing penalty imposed on Pastor Stöckhardt because of various articles in the 'Free Church' to a small fine, and the ministry has refrained from publishing the verdict to the satisfaction of the offended. Accordingly, we believe we should refrain from judging the matter." - So much for the "Pilgrim from Saxony". That the imposed prison sentence was changed into a fine was probably done according to Nuremberg city laws, for it has been known since time immemorial that the Nurembergers do not hang anyone, they have him. However, the fact that the payment of the fine was imposed on the poor printer is shameful enough. That the ministry refrained from publishing the verdict to the satisfaction of the offended, namely the attacked blasphemers of Christ and their disciples, is something the ministry did very wisely, for the sooner its anti-Christian verdict is forgotten, the better for the ministry. That the "pilgrim from Saxony" finally says that he believes he should refrain from judging the matter under these circumstances is very clever; for in this way he has found a good excuse when he is reproached with
that he did not bear witness to truth and justice. W. [Walther]

Turkish. The Turkish mufti, i.e. the Turkish pope, has sent a circular letter to the heads of the Turkish universities, asking them to see to it that the Softas, i.e. the Muhammadan students, do not occupy themselves with the Bible and the writings of the Christian theologians and do not have any contact with the Christian religious teachers. The "Luth. Friedensbote", which reports this, remarks: "So the Turk is afraid of the power of the evangelical truth just like the pope and wants to protect his people against it by a loose dam.

Fifty-day Easter celebration.

When once Johann Gerhard wanted to hold a public friendly disputation about Christ's resurrection after the celebration of Easter, he spoke in the introduction to it among other things the following:

"At this time, in the Christian Church, the resurrection of the Savior is spoken of, so why should it not be fitting that the same be spoken of in the theological lecture halls? In the ancient church, which followed the apostolic one, it was customary to consider all fifty days between Easter and Pentecost as feast days in honor of the resurrection of the Lord. The old church teacher Text ullian writes in his book of idolatry in l4. Chapter: "Bring out all the festivals of the nations and put them in order, and they will not reach our Pentecost", that is, the period of fifty days that lies between Easter and Pentecost. Ambrose also writes in his interpretation of the 17th chapter of the Gospel of St. Luke: "Our ancestors handed down to us that all fifty days until Pentecost were to be celebrated as Easter days. Why, then, should we not devote one day or another, even after the celebration of Easter, to the contemplation of the resurrection of the Lord? Gregory of Nazianzus, who was preferably called the theologian, presented the 'died and risen Christ' poetically, so why should we have any misgivings about presenting him in the theological chair? "*) Well, dear readers, let us prove ourselves to be true children of both the ancient and our Lutheran Church and continue with holy Easter contemplations until the joyful feast of Pentecost, the Lord willing, will open its gates to us! W. [Walther]

*) Disput, theol. ?.. III. p. 1396. sq.

Why did the risen Savior appear only to His own and not to all the people and not to all the enemies?

To this question J. Gerhard answers, among others, the following:

"If the kingdom of Christ were of the same nature as the kingdoms of this world, then Christ would have died secretly to avoid the disgrace and anger of the creed; but publicly he would have risen from the dead and shown himself alive to his enemies in glory and majesty. But he acts in the opposite way, because his kingdom does not come with outward gestures and outward pomp (Luk 17, 20.) and is not of this world (Joh 18, 36.)." (Disp. th. p. 1461.)

The false teachers have always shown more zeal and diligence in converting others than the orthodox ones in converting others. (Ph. J. Spener.)

The Eastern District

of the Synod of Missouri, Ohio, &c. St. meets, s. G. w., April 21-27, at the "First German Lutheran Congregation" at PittSburg, Pa. Subject; Wh- does our Book of Concord teach of the power to forgive sins on earth through men?

Each pastor should bring his or her parochial bruch with him or her. Those who cannot come, send the same.

N. Sörgel, Secretary.

* *
*

All who come to the Synod "erde" are asked to contact soon Llr. L.. Dasr, 77 Llagss 8t.r., whereupon their quarters shall be anvirsru to them by postcard.

I. P. Beyer.

For your consideration.

Since at the next synodal meeting we will also have to take preliminary action on the propositions of the synodal conference (see Proceedings of the 8th Assembly, p. 27 et seq.), pastors and congregations are hereby requested to discuss them beforehand in a congregational meeting and to instruct the deputies to make known the attitude of the congregations on these points before the synod. I. P. Beyer,

President of the Eastern District.

The Northwestern District

of the Lutheran Synod of Missouri, Ohio, &c. St. assembles, s. G. w., May 27, at St. Stephen's Church of Mr. k. Ch. H. Löber at Milwaukee, WiS.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers must therefore strive with their congregations as their goal? "(S. "Lutheraner", Jahrg. 32, No. 11.) - Another subject of the discussion will be the question: "How are our congregations - and especially our confirmed youth - to be maintained in the catechism?

A pastoral conference will be held on the morning of June 3. - Each pastor of the district must submit a complete parochial report. - The Secretaries of the District Conferences shall submit the minutes of these conferences to the Synod for review or discussion.

A. Rohrlack, Secretary.

* *
*

All those who intend to attend the Synod are requested to notify the undersigned no later than May 10, before which everyone will be directed to his quarters by a postcard sent to him in due time.

Ch. H. Löber,

376 8cotd 8tr, blilvaulces, 'VVis.

The Iowa Districts

of the Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., May 19-25, at the Lutheran JmmanuelChurch of Mr. 1?. Th. Brauer in Warfield Township, Bremer Lo., Iowa.

Subject: Absolution. I. Fackler, secretary.

* *
*

1. synod members and guests want to report to undersigned 3 weeks in advance.
2. one travels by the Illinois Central R. R. or by the Burlington, Cedar RapibS and Northern R. R. to Mater loo.
3. pickup will take place at Illinois Central Depot on May 18.

Afternoon 5 o'clock held.

4. no free carriage can be promised to late comers. Tbeod. Brewer,

Dsuvsr, Bremer 6o., lov".

* * *

Ill. C. R. R. and the Burl, C. R. & Northern R. R. charge only one third of the fare for the return trip from Waterloo, if it is proven by a certificate signed by me that the full fare was paid for the same route on the trip to Waterloo. J. Fackler.

Synod Assembly.

The Evangelical Lutheran Synod of Illinois a. St. will meet, s. G. w., May 20, at the congregation of the undersigned at La Grangr, Mo.

Timely registration is requested. G. Wolf, Secretary.

Conferenz displays.

The Southeastern Pastoral Conference of the Western District meets, g. e. G., May 20, at Frohna, Perry Lo., Mo. Items: doctrine of the state of Christ's humiliation; eregetic treatment of propositions on election of grace shared in the "Lutheran"; church discipline.

Registration requested. M. Hrin.

The 2nd District of the Minnesota Pastoral Conference will meet April 20-22 at the congregation of the undersigned at Claremont, Dodge Co, Minn.

G. P. A. Schaaf, Chairman.

The mixed Dubuque Conference meets, s. G. w., on 27. u. 28. April bet Hrn. k. Besel in Butten berg.

Early registration is requested. F. v. Strohe.

Correction

my conference advertisement in No. 6 of the "Luth:

Connection at j3 o'clock in Lake Crystal, pickup from Blue Earth City. J.v. Brandt.

Incoming to the -affe of the Western District:

For the synod treasury: From the congregation of ?. Holls in Columbia, JllS., HI4.00. From the Jmmanuels Distr. in St. Louis 19 65. From the Gemm. of ?. Häßler in MarySville, Nebr., 26.54. ?. Lenk-Gem. in St. Louis 10.00. Dreieinigk.-Distr. that. 9.30.

For innrreMissivn: k. GryerS Gem. in Serbin, TeraS, 2.05. From the treasury of the West Missouri & Kansas Distr. Conference by k. Meyer in Leavrnworth for Kansas 100.00. From a Lutheran in Wyoming Terr. by k. Bünger in St. Louis 3.00. k. Biedermann's Gem. in Friedensau, Nebr. 5.66. k. SandvoßS Gem. in Augusto, Mo., 2.75. k. Matuschka- Gem. in Neu-Melle, Mo., 6.00. Wittwe Wulfekötter das. I.M. Wittwe Rosine Schmidt in Altenburg, Mo., 5.00. N. Morgrnthaler by k. Bünger in St. Louis 5.00. H. Heimsoth in Benton Co, Mo. by same 50.00. By Dr. Waltber of Louis Frillmann 'in Oregon City, Oregon, 10.00. Karl Stüdrmann the. 5-.00. H. Bark the. 2.00.

For Negro mission: k. SpehrS Gem. in Lake Creek, Mo., 3.70.

For heathen mission: ?. Biedermann's comm. in Thayer Co, Nebr. 3rd W. From the collection bag of k. GruberS Gem. in Seward, Nebr., 1.00. Brrnh. Fehner by ?. Bayer in Osage Lo., Mo., 5.00. ?. PolackS Gem. in Paitzdorf, Mon., 5.00.

For the Emigrants - Mission in Nrw Iork: By k. Kaspar in Lee Co., Texas, 3.00. k. DöscherS Gem. in New Orleans 5.00.

For poor, sick pastors: Mrs. FranziSka Schmidt in St. Louis 1.00. Wittwe Rosine Schmidt in Altenburg, Mo., 5.00. Mrs. Kreißler sr. by ?. Nething in Lincoln, Mon., 2.00.

For Mrs. ?. Ruhland: Wittwe'Wulfekötter by k.Matuschka in Neu-Melle, Mo., .50. Wittwe Rosine Schmidt in Altenburg, Mo., 2.00.

For the deaf and dumb: k. LehmannS Gem. to Tandy Creek, Mo., 4.18. Whose Filialgrm. 4.57. k. DöscherS Gem. at New Orleans, 26.70. k. Biedermann's Gem. at Thayer Lo., Nebr., 7.81. h. Werner's das. 5.00. her". Eckhoff by k. Nething in Lincoln, Mo., 1.00. Louis Kreißler Sr. there 1.00.

For the comm. in Lincinnati: ?. GruberS Gem. to Middle Lrrek, Nebr., 9.05, by himself 1.00. Aug. Nolte das. 2.00.

For the community in Ford Lo, Kans.: From a widow in ?. Bünger's Gem. in St. Louis 10.00. Unnamed by dens. 1.00. Ehr. Kupke by ?. Latenhusen in Louisville, Nebr. 5.00. Wittwe Wulfrköttrr by k. Matuschka in Neu-Melle, Mo. 1.00. k. GrupeS Gem. in Eisleben, Mo., 7.00. Gem. 'in GlaSgov, Mo., 2.50. k. PolackS Gem. in Paitzdorf, Mon., 11.00. I. F. Wagner in ElltSville, Mon., 1.00.

For the comm. in Hodgeman Lo., Kans.: By?. KaSpar in Lee Co., Texas, 2.00.

St. Louis, March 20, 1880. E. Roschke, Cassirer.

SV" Due to lack of space, the receipts of Messrs. ? A. Brömer and Kassirer H. Bartling, as well as various others, had to be deferred for the next number.

New printed matter.

On the duty of Christians to affiliate with a local orthodox congregation. Proceedings of the first German Lutheran congregation of

U. A. C. in St. Louis, Mo. Conducted and submitted to print by C. F. W. Walther, pastor of said congregation, according to stenographic notes at the decision of the congregation.

In publishing this pamphlet, we know that we are bringing a cheerful message to many pastors, superintendents and serious church members. It has long been desired to have material for a question that probably moves many congregations: What should we do with those who come to the service and partake of the Lord's Supper, but do not want to join in the fellowship? The pamphlet will therefore undoubtedly find wide circulation. To give the readers an insight into the rich material, we share the 4 last theses. They read: "Thesis 5. Whoever does not want to join a local church of his confession, although he has the opportunity to do so, or separates from it, although he remains in the area of it, or who does not want to be a member of it, although he has actually become one through baptism or through the entry of his parents into the church during his immaturity - such a person acts unchristian, walks disorderly and is therefore, if he despises all exhortations to do so, not to be regarded as a brother, nor to be treated as such (1 Joh. 2, 19. 2 Thess. 3, 6.). Thesis 6: The signing of the church ordinance is only a good human order, by which the signers do not become members of the church, but are only included in the number of mature members of the church who belong to the church government (1 Cor. 14, 40. Col. 2, 5.). Thesis 7: Those who have received the blessings of the
Those who enjoy the preaching ministry established and to be maintained by the local church, but not only do not belong to the church, but also, although they are able to do so, do not want to contribute to the preservation of it and all that belongs to it, neither with counsel nor action, act against God's clear word (Luk. 10, 5-7. i Cor. 9, 13. 14. Gal. 6, 6. 2 Cor. 8, 13.); therefore, if they do not want to be instructed, the privileges of Christian church members are not to be granted to them. Thesis 8: Only Christians who do not belong to the local church should enjoy the privileges of the church as guests if they are on a journey or if they come from distant places where there is either no church or no church at all or where they have been unjustly banished. 20, 28 1 Pet. 4,15. - Rom. 12,13. 3 Joh. 5-10. Joh. 9, 34-39.)"

The 70-page pamphlet costs 25 cents postage. To be obtained from "Luth. Concordia - Verlag" in St. Louis, Mo. (M. C. Barthel, agent). G.

Our "Pioneer."

It is probably unknown to most readers of The Lutheran that our splendid English missionary paper, The Lutheran Pioneer, has so far found only 2,400 subscribers throughout the great Synodical Conference. Because of this strangely small number of subscribers, the continued existence of this "delicious" paper is almost in question. But it would be a great pity for the expansion of the Kingdom of Christ if our "*Pioneer*" had to cease to exist. There are certainly many reasons why every Christian householder, whether he can read English or not, should keep the *Pioneer*. I will mention only one reason. Look, our children, especially those in the cities, love to read an English paper. If we do not give them something good, such as our "Pioneer", they often end up with very bad, ungodly story books, or they read the Methodist, Baptist, 2c. Children's magazines, which are so liberally distributed in the Sunday schools. As a result, many a child is eternally lost to our church, and even to heaven. And whose fault is it to a large extent? - This is also an important part of the inner mission: the distribution of genuine Lutheran writings and publications. This is a wonderful opportunity for every Christian, especially for the teachers, to do good "mostly to the comrades of the faith". - Our "Pioneer" has just started its 2nd year. It costs 25 cts. per year and can be obtained from our "Oonooräiu Verlag", 8t. Doms, Llo. J. St.

Two speeches against the secret sworn societies or "lodges". By H. C. S. - The surplus is intended for the benefit of poor school children. - St. Louis, Mo. Printing house of the "Luth. Concordia-Verlag". 1880.

These are two speeches addressed to our congregation in Cleveland, O., the printing of which was urgently requested. The first one proves that even an intelligent, respectable man of the world, who knows the lodge system as it really is, cannot join it; the second one then shows that only a Christian, if he understands his Christianity in a different way, cannot possibly become or remain a member of these societies. After having read these speeches, we must say: On only 48 pages it has probably never been proven so strikingly and so grippingly, and at the same time in such popular language, that no Christian, indeed no respectable man of the world, can become or remain a lodge brother. Every Lutheran preacher, as well as every Lutheran, should not only read this masterfully written book, but also seriously make it his task to spread it as much as he can. It can be obtained through our general agent for the price of 15 cents postage free.

W. [Walther]

Proceedings of the Third Annual Meeting of the Synod of the Evangelical Lutheran Free Church of Saxony and other St. A. D. 1879.

Our readers already know from No. 22 of last year that our brothers in Saxony 2c. held their synodal assembly at the beginning of September. The report of the proceedings has now appeared in print. And it is indeed a valuable document. The interesting annual report given by the secretary, now president, Mr. Pastor Willkomm, is followed by thorough discussions on 1. the doctrine of church government and 2. the question: "What can we do to keep our children and young people in the church? From the latter, the great need in which our brethren find themselves with regard to the school system can be seen. Oh, if only many in our congregations could read these proceedings! How many would be motivated to give heartfelt thanks for the great benefit that God has bestowed upon us in our parish schools! How many who are beginning to become lax in this regard would be stirred to new zeal! May the report find many readers among us!

It contains 120 pages and can be obtained at the price of 50 cents from the "Luth. Concordia Publishing House" in St. Louis, Mo. (M. C. Barthel, Agent.) G.

Changed address":

ksv. Dodkmanv, 2l3 Hixlr 8tr., ^.lrron, 0.

8av. ?r. Dinäkmunn, Oor. llopo " Llarioo 8trs.,

?r. Strietoi-, 132 8dr. ^lrron, O.

8. ?. üoaltk!n, 5 8o<"tt 8lr., DiLLsdurgk, ks.

S. ?. ?skfrnuvn, 1305 Okssuut 8lr., MoorvinZion, III.

Volume 36. . St. Louis, Mon., April 15, 1880. No. 8.

Blessed death.

Isa. 49.15.16: Can a woman forget her children? 2c. Behold, in the hands I have drawn you.
Joh. 1v. 27.28.: "My" sheep hear my voice, and I know them, and they follow me. And I give them eternal life; and they shall never perish, neither shall any man pluck fle out of my hand.

Am I then also quite sure. That I will die blessed?
Is there no obstacle that threatens to destroy me? There are many of my enemies who always fight me, whose purpose and only goal is to defeat me.

Lures the old snake after all. Poses unsuspiciously;
Broods, how before the gate closes still mine she becomes mighty.
Satan leads on mountain and tower, tempts with money and honor;
Soon he'll need cunning, soon he'll run up a storm, so that he'll be mine.

Do I not live in a world full of deceit and treachery, which has set itself a task? How does it enchant me?
Does she offer sour and sweet, Sugar and spice, Good days, full of relish, That she may overthrow me.

And the worst enemy of all (original sin), who faithfully means it with snake and world, would like to recruit me as a servant. The lust of the flesh, the lust of the eyes, the lust of hope dwell in the heart, urge in the own breast, to forfeit my salvation.

Sin that overcame me, tortures in conscience, Pulls me to the edge of hell; Moses lets me know. That the law's curse proclaims God's wrath to me, And death rightly and justly finds me a prey.

If now I had been directed to my own counsel and self-help: O, then indeed I should pay in hell;
Because I gave my best part for porridge, And wasted my salvation in a songful way.
But another man enters the barrier for me";
He takes care of me victoriously, so that I can gladly give thanks: JEsuS has firmly marked me in his hand;
Has also completely appropriated me as a pledge of pain.

Jesus' work, word, sacrament, given to me in faith, will not rob me of my inheritance according to God's will. Satan is brought to haste;
World is overcome;
My old Adam's power dampens JEsu's wounds.

Sin and anguish of conscience, Like hell's terror, like Moses' curse, Like wrath and death no more arouse fear. I rest faithful, as his child, In the Savior's arms, Praise thankful his mercy gladly minded.

Because now no one will snatch me out of Jesus' hand. My joyful praise remains eternal, unwavering. So I remain a tempted man, a poor sinner, who nevertheless faithfully goes to heaven as an overcomer.

Yes, I am quite sure that I will die blessed and, despite enemies and obstacles, still inherit heaven.
Christ's blood, righteousness Cover me already on earth; Will become my splendid heavenly dress, As my bridal adornment!

Ph. A. W.

What we believe, teach and confess about the election of grace.

(Continued.)

Dear readers, once again we must present you with strong food. Therefore, have patience only once more! Wherever possible, this will also be the last time. However, since we have been forced to enter the
If we want to go a little deeper into the difficult doctrine of the election of grace in our "Lutheran", it must not be concealed from you that there are secrets here which no human being can investigate in this life, because God has not revealed anything to us about them in His Word, and which therefore no human being should attempt to investigate. That there are such mysteries, however, is clearly stated in the Holy Scriptures. A believing Bible Christian must therefore not deny this, but when he hears about it, he must do as Paul did, who, after writing about these mysteries, exclaimed in deepest humility and amazement: "O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments and his ways inscrutable! For who has known the mind of the Lord, or who has been his counselor? Or who has given him something in advance, which will be repaid to him? For from him and through him and to him are all things. To him be glory forever and ever! Amen." Rom. 11, 33-36. So then, dear readers, do the same! Avoid both deviations: first, do not ponder the mysteries of divine government, but worship them in deepest humility and wonder; second, for the sake of these inexplicable mysteries, do not doubt the teachings that God has clearly revealed, but hold fast to them, and be sure that there, in eternal life, all will be gloriously resolved, and the truth that God has not willed and sought the death of any man, but the salvation and happiness of all men, will shine brightly as the sun for all eternity.

12th set.

We believe, teach, and confess that God, in regard to the mystery of election, "still has many things concealed and hidden, and reserved to his wisdom and knowledge alone," which no man can nor should

inquire into, and therefore reject, if one also wants to puzzle out this unrevealed thing and, what seems to be contrary to our reason, to rhyme it together with his reason; may this now be done by cal

vinic or by pelagiamsch synergistic human teachings happen. *)

Thus our Concordia formula writes: "But a special distinction must be made between what is expressly revealed or not revealed in God's Word. For beyond what has been said so far, as revealed in Christ, God has still concealed and hidden much of this mystery, reserving it for His wisdom and knowledge alone, which we are not to investigate, nor to follow our thoughts in it, nor to conclude or ponder, but to keep to the revealed Word. Which reminder is most necessary. For our folly is always more concerned with this than with what God has revealed to us in his word, because we cannot make it up, nor are we commanded to do so. So there is no doubt that God has foreknown (praeviderit) before the time of the world in all certainty and still knows which of those who are called will believe or not believe. Item, which of the converts will remain steadfast, which will not remain steadfast; which will return after the fall, which will fall into hardening. So also the number, how many there will be on both sides, is known and known to God without any doubt. But because God has reserved this mystery to his wisdom and has not revealed anything to us in the Word, much less commanded us to investigate it through our thoughts, but has seriously forbidden us to do so (Rom. 11:33 ff.), we are not to reason or conclude with our thoughts, nor are we to ponder them, but are to keep to his revealed Word, in which he instructs us. God also knows without any doubt and has determined for each one the time and hour of his calling, conversion; †) but because this has not been revealed to us, we have decided that we always stop with the word, but command the time and hour to God.

On the one hand, the Calvinists try to put together everything in the doctrine of the election of grace that seems to contradict our reason, by teaching that God from eternity has predestined some to good and salvation, others to evil and damnation, according to his will, from which everything can be easily explained. But instead of giving all glory to God alone, as they pretend, they take all glory from God by denying God's universal love and grace, yes, they blaspheme God by even making him the cause of sin, death and damnation. The Pelagian synergists, on the other hand, want to make everything incomprehensible comprehensible by teaching that in man lies not only the cause of damnation (which is true), but also the cause of blessedness, namely, that some are better men than others; although they do not say this so bluntly as the open rationalists do. One must not be deceived by the fact that even the doctrinal sects speak so much of faith and even say with us Lutherans that faith alone makes one righteous and blessed. For it is clear from all their talk about faith that they regard faith as nothing more than a good work that man must do, as a condition that man must fulfill on his part, and not as a gift of grace, as Paul writes: "By grace you have been saved through faith, and that not from yourselves, it is the gift of God. Ephes. 2:8 Thousands are now preaching faith stiffly and firmly, and under this name they preach basically nothing but works, and thus cancel the gospel.

†) The Latin text reads: ^puä sv consMuit, qurmäo vittslicet unumczuvmquo voc "ro, Converters st Inpsum rurdus vrixsrv velit", that is, "He has determined the time and hour with Himself, when He will call, convert, and, if he has fallen, restore each one."

Act. 1. likewise, when we see that God gives his word in one place, and does not give it in another, takes it away from one place, and leaves it in another; item, one is hardened, blinded, given into a wrong mind, and another, **even in the same guilt**, is converted again 2c.: in these and similar questions Paul sets us a certain goal, how far we are to go, namely, that we are to recognize God's judgment in one part. For it is a well-deserved punishment of sins, when God punishes a country or a people for disregarding his word in such a way that it also comes upon the descendants, as can be seen in the case of the Jews; in this way God shows his severity to his own people and countries, which we all deserve, are worthy of, and are worthy of, because we behave badly against God's word and often grieve the Holy Spirit: That we may live in the fear of God, and know and praise God's goodness without and against our merit in and with us, to whom he giveth and leaveth his word, whom he hardeneth not, and rejecteth not... If we go so far in this article, we remain on the right track, as it is written in Hos. 13:9: 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be saved, that is purely my grace.' But what in this disputation wants to run too high and out of these barriers, there we should put our finger on the mouth with Paulo, remember and say: 'Who art thou, man, that wilt be right with God?* Rom. 9:20. *) For that we cannot, nor should we, in this article, search out and reason out everything, is testified to by the high apostle Paul, who, when he discourses much on this article from the revealed word of God, as soon as he comes to indicate what God has reserved of this secret of his hidden wisdom, he presses it down and cuts it off with the following words: O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments and inscrutable his ways! For who has known the mind of the Lord?' That is, apart from and above what he has revealed to us in his word." (Art. XI. Second Part. pp. 715-717.)

Johannes Brenz writes: "In order that the gospel may be preached to you, you are also commanded by God the Father to believe the gospel of His Son and not to doubt that you are one of God's elect.... But you will say that faith is God's gift, not a matter of human wisdom or zeal or righteousness...

*) Where are now the Lutherans who want to stay in these "barriers"? They are really thinly sown! If many so-called Lutherans would honestly say how they think about the mysteries stated above by the Concordia formula, they would have to confess that they "consider all this in their hearts to be fundamentally wrong, even a shameful doctrine". They would say that what the Concordia formula counts among the inscrutable mysteries of divine judgments are not mysteries at all, but things easily explained; but why? - Because in the last analysis everything depends on man's own free decision, not only his damnation, but also his blessedness. And this is the key that excludes everything and makes everything dark bright and clear. Yes, "behind himself!" speaks Luther. - Not all Lutherans think and pretend to be Lutherans. Most of them lack the right reason - the clear recognition of the doctrine of justification, which, of course, can only be taught by the Holy Spirit, but which alone opens it to sinners who are frightened by their sins, by death, judgment and hell, and who despair of themselves, not to the "safe" and self-righteous.

or diligence! Why, therefore, does God not give to Caiphas the faith that He gives to Petro or Paulo? Paul will soon answer this in the 9th chapter: "Yes, dear man, who are you that you want to be right with God? Does a work also say to its master: 'Why do you make me like this? (Rom. 9, 20.) And in the 11th chapter: O what a depth of riches, both of the wisdom and knowledge of God! How utterly incomprehensible are his judgments!' (Rom. 11,33.)" (Opp.

Dom. Vll, k. 650.)

Furthermore, the apology (or protective writing) of the Concordia formula of 1583, prepared by Chemnitz, Kirchner and Selneccer in defense against the Calvinists, states: "The Christian Book of Concord does not deny that there is a rejection in God or that God should not reject some; therefore, it does not contradict Luther's statement, as he writes in 'Servo arbitrio' against Erasmum, that this is the highest level of faith, believing that God is nevertheless the most benevolent, who makes so few blessed. But it does not ascribe to God the real cause of such rejection or condemnation, which is the doctrine of the contrary; and that, when it comes to this disputation, all men should put their finger on their mouths, and first of all say with the apostle Paul, Rom. 11: "They are broken because of their unbelief"; and Rom. 6: "The wages of sin is death. On the other hand, when it is asked why God the Lord does not convert all men **(that he might well do) *)** by his Holy Spirit and make them believers, etc., he should also say with the apostle: How incomprehensible are his judgments, and his ways unsearchable!' But by no means ascribe to God the Lord himself the willing and real cause of the rejection or condemnation of the impenitent. But if they press upon us and say: because you confess the election of the elect, you must also confess the other, namely, that in God Himself there is a cause of reprobation from eternity, even apart from sin, and so on.So we say that we are by no means willing to make God the cause of condemnation (which is actually not in God, but in sin) and to really ascribe to Him the cause of the condemnation of the wicked; but we want to stay with the saying of the prophet Hosea Cap. 13, where God says: "Israel, you are bringing disaster upon yourself; your salvation is with Me alone. As we have heard from Luther, we do not want to inquire about the dear God, if he is hidden and has not revealed himself. For it is too high for us and we cannot comprehend it; the more we get involved in this, the further we get from the dear God and the more we doubt His most gracious will toward us. Even the Book of Concord does not deny that God does not work in all men in the same way, for there are many at all times whom he has not called through the public ministry; but that we should therefore conclude with the opposite that he is the real cause of the rejection of such people, and that he decided for himself out of mere counsel that he would reject them and cast them out forever, even apart from sin, let them never again persuade us to do so. For it is enough that when we come to this depth of the mystery of God, we speak with the apostle Romans 11:

*) If God wanted to depart from his order of grace and use his absolute power.

"His judgments are unsearchable," and 1 Cor. 15: "We give thanks to God, who has given us the victory through our Lord Jesus Christ. What is above this, our Beatific Christ Himself will reveal to us in eternal life." (^poloZIa F. C. Heydelberg 1583. 5. 206. 8^.)

Chemnitz also writes in his Passion Sermons: "How is it then that Judas is not received, that he does not receive forgiveness of sin, since he repented of what he had done? And what is lacking in his repentance and contrition, that he cannot obtain mercy? He had no faith in Christ, does not believe that God is merciful and forgives sin, and this does him harm; for where there is no faith, there is no grace of God, nor forgiveness of sin. Now our catechism says in the third article of our Christian faith that man cannot believe in Jesus Christ or come to him by his own reason or strength, but that the Holy Spirit must bring him to such faith, for faith is a gift of God; how is it then that God does not give Judah such faith in his heart, so that he could have believed that he could be helped by Christ? Then we must return with our questions and say Romans 11: O, what depth of riches, both of wisdom and knowledge of God, how utterly incomprehensible are His judgments and inscrutable His ways! Neither can we, nor should we, inquire into these things and delve too far into such thoughts, but use them so that we do not deliberately go into sin and tempt God, lest God withdraw his hand from us and let us fall; for where this happens, we always fall from one sin into another, and gradually slip so deeply into sin that there is no return afterwards, and we cannot take hold of the state again. As it happened to Judah, he first began to deal unfaithfully with the alms that were given to Christ by good people and entrusted to him, and when he was not immediately punished by God for this, it made him bold and audacious, so that he continued in sin and dared to do it more and more; Since he now becomes too rude and Christ takes him in hand, admonishes him, warns and punishes him, and also kindly and fatherly wants to lead him away from his evil conduct, he finally also uses a proper seriousness and says: It would be better for a man if he had never been born*, stands against him again so kindly, washes his feet, feeds him with his body and blood, admonishes him with kind words to amend; yes, that is even more: when he comes to him with the crowd and servants of the high priests who wanted to seize him, and he comes to him under the appearance of friendship with a treacherous heart, he allows him to come to him and lets himself be kissed by him. And when Judas, after he had committed so many grave sins, continued to walk in safety, ignoring all this, the Lord finally withdrew his hand from him and let him fall into despair. From this we are to learn that we do not sin wilfully against our conscience and abuse the grace of God, for God's judgments are incomprehensible and inscrutable, Romans 11. Therefore let no one think, "What harm is it if I sin willingly and save repentance for a long time? God is gracious and merciful, he will not be so exact with me; when I have sinned, if I then once repent, he will soon accept me in mercy. So remember
and when God calls him to repentance, he thinks it is unavoidable, he still wants to come to terms with it; just as if we had it in our hands that we could turn to God when we only wanted to. But for this the epistle to the Hebrews warns us on the 3rd of the 95th Psalm and says: "Today, when you hear the voice of God, do not hide your hearts*, do not think that we still have time enough to amend, as your fathers did in the wilderness, to whom I gave time for 40 years to amend, but they reproached me, so that I also swore in my anger that they should not come to my rest. Therefore the epistle says to the Hebrews, "Take heed, little children, that ye be not of such an evil, unbelieving, and impenitent heart, but rather that ye take heed one to another, as long as it is called this day, that ye miss not the time of grace, lest ye also be rejected, as the fathers were in the wilderness. We should not presume to set a certain measure and goal for God's grace and mercy, how far and distant it extends and where it turns: But it behooves us to take diligent heed, as long as the Spirit of God works in us with punishment, warning and admonition, and so works in us against the flesh, it is a certain indication that God calls us to repentance and is graciously disposed toward us and would gladly convert us; But if thou heedest not this, but goest thither without repentance and correction, in all assurance, trampling under foot all the admonition of the law, and comfort of the gospel, know that God hath his secret, terrible judgments, and suffereth such wanton sinners to enter into a perverse mind." (Sermons on the Passion. IV, 17 - 19.)

Timothy Kirchner, co-author of the Apology of the Formula of Concord, further wrote in 1583: "How is it that few are chosen, as Christ Match. 20. says? Answer: Here we speak of the revealed word, which says Rom. 11: 'They are broken because of their unbelief*, since it is clearly indicated that unbelief is the fault. - Is God then the cause that some are condemned? Answer: Not at all, for he swears and says that he does not want the sinner to die, but to be converted and to live, Ezek 18. 18 Therefore we are not to say that the condemnation of the wicked is God's will or order, but rather to confess that sin is a cause of it, for "the wages of sin is death," Romans 6. Answer: There is no doubt about it, if he wanted to use his omnipotence; *) but that he does not do it, we do not have to discuss him about it. Paul writes in Romans 9 that he "shows his wrath, and makes known his power, and bears the vessels of wrath with great patience" 2c. In those whom he thus lets remain in their unbelief, he shows his justice and wrath against sin. He owes nothing to us, but whatever he gives and does, he does out of pure grace, for the sake of Jesus Christ; to him we owe and owe all things. - Since faith in Christ is a special gift of God, why does he not give it to all? Answer:

That God, if he wanted, could convert all men by the power of his omnipotence, all neo-believing theologians deny, because they think that only this is a true faith, which is man's own free act.

We should save this question for eternal life; but let it suffice us that God does not want us to search his secret judgments, Rom. 11: 'O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments!' But does it seem as if God were unjust that he does not give his knowledge and faith to all men, Turks, Gentiles and the impenitent? Answer: How can he be unjust, because he owes nothing to any man (Match. 20.) and could have let them all die in their sins! Therefore also the apostle Rom. 9. says: "Dear man, who are you that you want to be right with God? God also seems to be unjust in this, that here on earth he lets it go badly for the pious and well for the wicked; and reason is not at all suitable here (but the gospel shows the reason why God lays out various creeds for his own here and saves the glory there): So also here it seems to us that God is unjust in that he does not give all men his word and faith in Christ, and our reason cannot find its way out of this in this life. But when we get there and into that life, then we will see and understand that God is not unjust, whether he does not give the word and faith to all men. The light of glory will then resolve this question finely and easily; which resolution we cannot indeed see in the light of grace. God's punishments and judgments on sin must be recognized as well as His grace. The nature of all men is corrupted by sin; therefore God owes us nothing but damnation! Since he sometimes gives his word and grace, we reject them and make ourselves unworthy of eternal life, as Act. 13 of the Jews. Therefore no unrighteousness can be attributed to God the Lord in this case." (German Enchiridion, p. 142. f.) *)

Leonhard Hutter writes: "Pelagius thought he could only refute the error of the predestinators" (who taught absolute predestination) "if he ascribed to man a free will by which he would be drawn to choose and do good as well as evil. Yes, at last, in his impiety, he has gone so far as to blaspheme the whole doctrine of predestination as a useless, nay, harmful doctrine to the church." (H Oono. LxxUe. p. 1161.)

Johannes Musaeus finally writes: "It is difficult to explain to oneself from human reason how it is true that the decision of election and rejection is an unchangeable one and that man himself is nevertheless the cause of his damnation. (kraelect. in Lpitorn. IV 6. p. 347.) Hence, then, the Calvinists, in order to explain this

*) In the preface to this Enchiriodion or Handbook of Christian Doctrine, Kirchner says that one of the reasons he wrote this booklet was to publicly testify that he "intends, by God's grace, not to deviate at all from the confession of the beatific faith repeated in the Christian Book of Concord, but to persevere, as much as God helps him. So do not forget: what we have shared here about God's unsearchable judgments was not written by "crypto-Calvinists" but by our greatest and most faithful Lutheran theologians, who were partly the authors of our final confession and partly the "official" public defenders of it.

The reason for the damnation of so many people lies in the fact that God has hated them from eternity and has therefore not redeemed them and not chosen them, but has already determined their damnation from eternity.

(Conclusion follows.)

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

Johann Pistorius (Beck), while still attending the Collegium, came under suspicion because of the Lutheran doctrine, which was also spread to Holland around that time. He was therefore taken out of school by his father and had to help him in the sexton's service for a while. But even now he did not refrain from testifying about Christ to his fellow citizens. Later, his father had him study in Leuven and then ordained as a priest in Utrecht.

The priesthood did not appeal to him at all, and he made no secret of the fact that he had entered the clergy only to please his father; but he reassured himself to some extent by saying that in the clergy he could also publicly teach and practice the catechism, the main points of Christian doctrine.

As soon as this became known, however, he was cited to Utrecht and ordered to answer for himself. He did not appear and was therefore captured with his assistant and brought to Worden Castle; however, out of fear of the citizens and because his enemies did not have full control of the place, they released them, but forced them to leave the country. They went to Wittenberg, but returned home after three months. They were soon cited again to answer for heresy. The verdict was that they should go to Rome and remain out of the country for three years.

Pistorius did not turn back to the sentence, went through Holland and comforted the brothers and congregations that had gathered, but was careful not to enter the territory of Utrecht, since his enemies had decided to kill him if they found him in their dominion. He now no longer held sacrificial masses, had his plate sheared, and entered into holy matrimony. Nor was he ashamed, where necessary, of the work of his hands.

Around this time it happened that the pope had indulgences granted also in the small town of Worden. Pistorius testified with earnestness and decisiveness against this deception of the priests, held diligent confessions to draw the people away from the papal indulgences, and in absolution granted the right true indulgence of Christ, diligently instructed the people in the salutary doctrine, comforted the afflicted in Christ, and brought the comfort and peace of the gospel to the troubled consciences. It was no wonder that the citizens flocked to him and that the priest's profit was small. He then petitioned the authorities to ban Pistorius from the church. Then some brothers told Pistorius to have a plate shaved again and to say mass, so that the work that had been so magnificently begun would not come to nothing again. He believed he had to give in to love and necessity. However, this did not help him. At the behest of the priest's successor, he was again summoned to court. In response to the questions put to him concerning the papacy, feg

He replied to the question of fire and the statutes of men that one serves God in vain with the doctrines and statutes of men. He offered to justify his entrance into marriage if more and also more learned, more understanding people were present. He was captured (in July 1525 - 27 years old) and led to the Hague.

Now he had to pass many interrogations before the heretic judges. We report the most important part of it. The readers will undoubtedly be heartily refreshed by the strong, courageous, and confident answers of the dear martyr. The questions and speeches of the heretic judges, on the other hand, will once again make the abomination of the antichristian empire quite clear to them.

Montanus (president of the heretic court): Do you know this hand and this writing? It is your confession, which you recently delivered to the councilors of the imperial court.

Johann: It may well be. I have resolved, however, whether you would ask me many questions, not to give an answer to any article, for I have previously given you a general account of my faith. Therefore, please listen to the same from me now with good will.

Montanus: What do we ask for your protestation! Give answer to what we ask. Is this your confession?

John: Not a word will I answer, for you have heard my protest before.

Montanus: But we will not permit you to do so; but answer what we ask.

Johann: How? Do you want to force me then, that I must serve your sacrilegious will with my answer? What kind of inequity is this!

After now the assessors also intervened, drove

Montanus continues: What do you say now about your confession?

John: When I have given an account of my faith beforehand, then you will also hear my answer.

Duvennorth (Procurator): Well, then, state your protest.

John: I, John of Worden, protest and testify before you all - sHere the heretic masters laughed). You are indeed fine fellows. Why do you ridicule me? Should you also mock a poor captive man who wants to answer for his cause? O proud Pharisees!

Bucho: Mr. Johann, the gentlemen here do not mock you, but they are surprised that you think you have only made your protestation in a fine and mannerly way. But go on and continue.

Johann: I, Johann von Worden, protest and testify before you Vienna that I do not want to conclude anything -.

Enchusanus (Assessor): Yes, yes, yes, you beautiful closer, who will take you for a closer in God's things? you may well be a sacrilegious man to me.

Johann: If you will continue to mock me so shamefully, I will not speak another word.

Duvennorth: Continue as you began.

John: I, John of Worden, protest and testify here before you all that I do not desire to conclude or confirm and assert anything in earnest that is not expressly understood in holy divine Scripture.

Enchusanus: Dear, hold still a while and give me your Bible. So I ask: whether one should believe the Scriptures alone and not also the fathers.

Here the heretics pointed to the well-known sham proofs with which the papists want to prove their traditions, e.g. the prohibition to eat blood and choked food, Apost. 15. 2c. The holy witness of Christ did not owe the answer.

Bucho: Oh, there is no need for such a long and extensive disputation and responsibility. The masters of heresy only want to know whether you also believe something that is not expressed in holy divine scripture.

Johann: Truly, nothing, however small and small it may be.

Montanus: So I hear you think it is a sin to believe anything except the Scriptures.

Johann: I believe in no other than the Holy Scriptures, from which alone one can take necessary teaching for salvation and eternal life.

Bucho: Why then does Christ say, Matth. 10: He who hears you hears me - ?

John: This is right and well said by those who were sent out to the evangelical harvest. Truly, one should hear the preachers of the gospel as Christ the Lord Himself. - But since you have come here with imperial and papal letters and bulls, not to preserve but to destroy, we do not consider you messengers or servants of Jesus Christ, but of men, and therefore we will not hear you. For what was said to the apostles, He that heareth you heareth me, is none of your business.

Montanus: You have a wicked, stinging, frevele tongue.

Rosemundus: Do you now believe all the books of the holy, divine Scriptures?

John: Yes, I believe all those who are accepted as canonical by inspiration of the Holy Spirit.

Montanus: How do you know which books are accepted and which are rejected, if you do not want to believe the church's common knowledge in this?

John: The Church is not above the Scriptures. So the scripture does not take its reputation from the church. But since it is finely harmonized in all places, and the spirit of faith requires us to be satisfied with it, it is only right that we should bear true witness to it and not wait for the church's knowledge and judgment. Therefore also the holy apostle Paul says 2 Cor. 4: Because we have the same spirit of faith (after it is written: I believe, therefore I speak), we also believe, therefore we also speak, and know 2c. Now from this faith and the spirit that beareth witness in us, we are to conclude and know the truth of the holy divine Scriptures more than from the judgment of the church. For the church has no power to impose anything as an article of faith that is not founded in holy divine Scripture, as recorded by the Holy Spirit.

Enchusanus: But what are your reasons for not believing the holy old teachers of the church?

John: In the writings of the fathers I can be deceived, but in holy scripture such is impossible. So also the church of Christ has only one

The only teacher of truth is the Holy Spirit, the author of the Scriptures, which, according to the testimony of Peter (2 Pet. 1), is not done by his own interpretation. So no one should be surprised that the Lord Christ directs us to such Scripture, as he says John 5: "Search the Scriptures, for it is they that testify of me. Moreover, the Son of God, Jesus Christ, is presented to us so that we may hear him; for this is the voice from heaven to all men: This is my beloved Son, in whom I am well pleased; him shall ye hear.

To the objection of the papists that the apostles had not described many things and that this had been commanded to the subsequent teachers and fathers, he replied:

Now this is a very fine cause; but how piecemeal you take the Scriptures, may well be seen here, that you are very subtly silent concerning what John adds; for he says John 20: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name. Is it not clear enough from these words that all things which are certainly necessary for our salvation have been described, and that there is no need for other people's writings and decrees? The Lord Christ points us to the only Comforter, the Master of Truth, so that we may be led by Him into all truth.

Enchusanus: You are indeed a bold man, because you boast that you know for certain what books the Holy Spirit has written.

Rosemundus: Oh God, how frevele they are, who think they have the Holy Spirit!

Johann: Dear, how grouchy you are against me and how enviously you laugh at me!

Enchusanus: Do you have the Holy Spirit, you great clumsy man?

John: Rom. 8. states: He who has the spirit of Christ

has not, he is also not his.

Duvennorth: With your permission, gentlemen, I will also ask him something: Mr. John, dear, how do you know that you are a priest; and how do you believe that he is your father whom you call a father; who has assured you in such matters?

Johann: Dear, aren't you ashamed of such a foolish and inconsistent question? If children would do it, they would be worthy of ruths. There is a great difference, dear Lord, whether you believe something that is written in holy divine Scripture, which all pious people believe without doubt, or whether you believe something in other things that are outside Scripture. Faith in God and his word is necessary and wholesome in all ways; but the belief or opinion of other things is neither necessary nor wholesome, but is left to every man according to his pleasure, without any injury to godliness.

Montanus: How, do you also believe that you are a priest?

Johann: Why shouldn't I believe it?

Montanus: Who assured you of this? Who made you a priest?

Johann: The Suffragan Bishop.

Montanus: Do you also believe that he has power and authority to do this?

Johann: Yes.

Montanus: Now this is not written anywhere in holy divine scripture; so you now believe something that is
is held without foundation of Scripture, namely, that the bishop has power to ordain priests.

John: What does this opinion give the beatific faith? Moreover, I do not see what good I have received from such a bishop, except that I am called a priest or a priest.

Enchusanus: Well then, how is one to elect a bishop or ordain priests according to your gospel?

John: We are not born priests by election, but by water and the Spirit, and we are commanded to offer spiritual sacrifices to the Lord. Otherwise the church, the bride of Christ, knows of no other priests. In addition, the ministers of the Word or the pastors are either chosen by common election of the church or called by the Lord Himself.

Enchusanus: Oh God, what can Unge-.
richer be said than this, that all Christians should be priests?

Rosemundus: Are women allowed to say mass, preach God's word to the people and baptize?

Montanus: The law of Moses has no other priests, because those were born of the tribe of Levi.

Enchusanus: If all Christians were priests, all of Christendom would be restless, nor would order be maintained in the Church; which is contrary to the Apostle Paul, who says that all things should be done gracefully and with order.

Johann: Dear, why do you scream all at once and with each other against me? Someone should speak on behalf of all of you, so that I may know to whom I should answer.

Montanus: You want to maintain by force that all Christians are priests.

John: Yes, they are too. Peter says: You are the chosen generation, the royal priesthood, the holy people, the people of ownership 2c. Though this be so, yet would I not that every man should subject himself to the ministry of

preaching. For no one is sent to do this, unless, like Aaron, he is called by the Lord. So now we are all priests who have been made partakers of the priesthood of Christ, provided that we also offer up with Christ a pleasing sacrifice, our sensible worship, to our God, and out of a duty of love also pray heartily for the needs of our fellow brethren.

Enchusanus: Ah, how this man errs so violently!

Rosemundus: I am surprised that you are not ashamed of such speeches.

Montanus: You are, indeed, not with yourself, because you say that all Christians are priests.

When the dear martyr tried to make this clear by a simile, namely that all are equal by birth, but one is called emperor by choice, they again fell upon him screaming.

Enchusanus: Now it is seen that you do not think rightly of the sacrament of consecration, which you so shamefully despise with your master, Luther.

Rosemundus: So it is.

Montanus: What should we do next?

Enchusanus: Command him to continue in the protestation he has begun.

Johann: I don't know what to say because you all stun me so much without stopping.

Montanus: Tell us that we all want to remain silent until you have finished speaking.

John: Very well, I will do it. I, John of Worden, hereby protest and testify publicly before you all that I am fully resolved not to conclude or to defend anything that is not founded in holy divine Scripture, which is to be understood as the Holy Spirit, who inspired it, himself would have it understood. For its interpretation, however, it is not necessary that we use foreign words or words other than those with which it is written. In other things I believe what the holy general Christian church believes. Therefore, I also curse and condemn all human teachings and heresies that are contrary to the revealed word of God. So you have my protestation.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

The receipts on the last and penultimate page of the "Lutheraner" take up too much space, according to the opinion of some readers; but, properly considered, we should thank God from the bottom of our hearts that they take up so much space. The "Freie Stimmen" (Free Voices), a non-Lutheran paper, speaks about it thus: "If one looks over the amount of receipts for numerous charitable purposes, as they are often published in the "Lutheraner", one gains the conviction that these Lutherans are interested in all kinds of ecclesiastical purposes and thus life. These many receipts are a hopeful sign for the future of the Lutheran Church in North America. " G.

Election **of Grace**. From the newspaper of our Norwegian brethren we learn the following: "The controversy concerning the election of grace, which has broken out in the Synodal Conference, is of course reported by several of the local papers, also by the Norwegian ones. But it looks strange when even church papers, organs of ecclesiastical communities, which should be guides for their parishioners in ecclesiastical matters, report about the dispute in such a way that they readily present it as an established and given fact that the Missouri Synod teaches falsely. We wish to know how many of these hasty judges have themselves read only the most important of what has been written in the Missouri Synod about this doctrine. From the way they speak, one cannot tell that they have read anything special about it; indeed, some of them seem to think in all seriousness that when they have read about attack and accusation, that is enough, so they can immediately pass judgment. Nor do they all reveal a particularly great acquaintance with the Lutheran confession, which one should be able to rightly demand from those who want to be ecclesiastical guides for the Lutheran Christians.

Community schools. The need for parochial schools is also increasingly recognized in the sects. The "Freie Stimmen" report the following statement by a bishop of the Episcopal Church: "No one disputes the right of the state to ensure that its citizens, who are to make and administer the laws, acquire the necessary intelligence. Education is better than ignorance. But is it right for the church to stand idle and leave the education of its children to another power? One objects that the Sunday school must see to it that the children are brought up in discipline and admonition to the Lord. But who is not convinced* that the Sunday school, no matter how laudably directed and arranged, is not at all equal to this task? The hour on Sunday, which is often wasted with a bible lesson, and which is sometimes well spent, is not a good time.

is nothing compared to the solid work and training in the school hours during the working day. Home education should, of course, make up for what is lacking, but in all too many of our families religion is just as unimportant as in the state schools. Therefore, I maintain, it is the duty of the church to see to it that even the smallest of the smallest do not perish spiritually through their indifference and disloyalty in caring for their souls. The best means to this end, in my opinion, would be to return to the old institution of the parochial school, where the children of rich and poor were instructed daily in catechism as well as in reading and writing and grammar, and where God's Word was not regarded as an intruder. This would, however, require increased expenditure by the congregations and increased work by the preachers, but I am becoming more and more convinced that the money and the effort would not be wasted. If the church reaps the little ones in this generation, it reaps the men and women in the next. The most important question of the present and future does not concern, as some think, the arbitrary use of the liturgy, but is whether we will be able to preserve our ecclesiastical influence on the youth of the people or whether they will hopelessly fall prey to unbelief. This is the question we are now dealing with, and if we are wise, we will not close our eyes to it, but will honestly and seriously set about solving it.

The **Methodists make** fun of their own prayer meetings. The "Christian Messenger" tells - as a good joke, of course - that when a talkative woman once prayed for an unusually long time in a prayer meeting and "the torrent of words would not stop," "a good brother interrupted the boring devotion" by "beginning to sing a song, namely: "At last, at last, there must be an end to the misery.'" How can the "Ambassador" in the next column speak of "lack of religious seriousness" when he himself proceeds so lightly? Lutherans, who walk exactly according to God's word, but upon whom the Methodists look down with contempt, would first of all, according to God's word, not permit a woman to speak publicly in the congregation; secondly, they would be afraid of the sin of mocking the saint and taking God's name in vain. G.

What the so-called revivals do for fruit. An American congregation in Boston recently appointed a committee to report on the fruits of the revivals that had recently occurred in that city. The result of the investigation was that most of the persons not only relapsed, but even sank to a much more miserable state. Nothing else is to be expected, for whom God does not convert, he will not be converted, Jer. 31:18. G.

The **state of the singing choirs** in American churches is shown by the following note taken from the "Christian Messenger": "Recently a Jewess who applied for a position in the singing choir of a church in Brooklyn was turned down with the remark that it was improper for Jews to sing their songs for Christians. Not long after, all "gentiles" were removed from the choir of the Clinton St. Synagogue." Thus it became apparent that so-called Christians were stooping to join in blaspheming Christ in the Jewish schools. G.

The **latest distortion of** Christianity is the so-called Salvation Army, a society that has recently come from England. It consists of one man and 7 women. The leader, George Railton, calls himself High Commissioner, the women have military titles: Captain, Lieutenant and so on. They wear blue skirts with red and yellow lapels and a kind of derby hat. On the hatband
stands: Salvation Army. The leader also wears a blue uniform. They carry two blue flags with a large red star in the center. They want, as they say, to conquer the world for the Lord and have initially chosen New York as their headquarters. The street varades, however, were not allowed to them. The origin of this whimsical society falls in the year 1865, at which time the Methodist preacher William Booth in London declared that the means hitherto used for conversion were not sufficiently fey and that the cause must be attacked in a different way. He surrounded himself with a number of like-minded people and, dressed in blue uniforms, with flags in their hands, they paraded through the streets of London holding prayer meetings. Railton claims fle already have an army consisting of 125 corps among 200 officers. As this practice is entirely Methodist, so they openly profess the well-known Methodist doctrines.

Oh God, it's going really bad. On this earth there is no peace, Many sects and many raptures come together in a heap. G.

II. foreign countries.

Good remedy for strictness. In London there are two large merchant houses, each of which has employed a house preacher and religion teacher with an annual salary of 400 pounds sterling, whose duty it is to pray every morning with the assembled employees and to give Christian lectures to the young men and girls on suitable evenings. - In any case, such trading houses will also give their workers the wages of which they are worth. Therefore, with such behavior of large trading houses, they will certainly not have to worry about the strictness of their people.

W. [Walther]

(Submitted.)

The Lutheran Hospital, Asylum and Orphanage in and near St. Louis, Mo.

Since the above-mentioned charitable institutions exist within the Lutheran Church and are Lutheran, Lutherans and Lutheran congregations will certainly welcome and read an annual report about them in the "Lutheran". Not only is our hospital in St. Louis called "the Lutheran hospital and asylum" and our orphanage near St. Louis "the Lutheran orphanage for the little child JEsu", but also in these institutions only Lutheran teaching is conducted and everything is regulated according to God's Word. We would have liked to have made further progress. An institution for the mentally ill would be very necessary, since even in Lutheran families and congregations there are more and more such unfortunate people who have to be housed in state institutions or in Roman insane asylums. Also, the asylum should have a separate building and its own administration for our aged, lonely fellow believers. But so far this has remained only wishing. The Lord will help us in His time. We owe Him, the merciful, compassionate and powerful God, who rules the hearts and hands of men, great thanks for the fact that He has so far allowed us to continue the charitable institutions we have begun. Something great has always happened. For example, 170 sick, old, poor people and orphaned children were cared for in the past year. The costs in general amounted to 5307 dollars. This is a nice sum. If you think about it beforehand and have nothing in your hands, you might be afraid. But the Lord our God provides and we let Him provide. We also want to give Him all the glory. With our God we have not become and will not become ashamed. Some time ago the united, the protestant and the free-minded Germans split in St. Louis. They had all previously supported the so-called "Protestant" orphanage, which belonged to the Protestant-Unionist Synod. Three orphan societies and three orphanages were established. The first, the "Protestant", orphanage was rebuilt after it burned down. The second orphanage
The first house, which was also built, was called the "general Protestant orphanage". The intention was to take more account of the rationalist communities in the city. The third orphanage, which was established, was only called "the German orphanage". Not even the rationalist doctrine was to find a place in it, in short, it was not to be connected with any church at all. When the last orphanage was opened, the president announced in the newspapers: "Other orphan societies rely on the dear God and want to obtain everything they need through prayers and acts of worship. We don't want to do that, we want to dance everything together, eat and drink and get what we need by lotteries and other amusements." Of course, they thought that in this way they would get further than the Chrtsten people. And they danced, ate and drank, as was often mentioned in the newspapers. But how did it go? The "German orphanage" died after a short existence. It was announced that the German orphanage had been "officially" abolished and that the orphans had been handed over partly to their relatives and partly to the "general Protestant orphanage". Thus, the "German orphanage", which should exist better than the church orphanages, no longer exists. This we do for the glory of God, in whom we trust. In the past year, we were able to pay off 1331 dollars of our debt to the orphanage. In St. Louis, as the account shows, a great deal is raised by the collectors asking the brothers and sisters in Christ for a small gift of love each month.

We have one more request to bring to the dear friends of our orphanage. We need more teachers. Our orphan father is a teacher, but at the same time he is also a house father and as such has many responsibilities in the school. Father Siegert still takes care of the second class, but he is already about 80 years old. We need a teacher who has good knowledge, especially in the English language, and who does not have many needs and wants to be poor out of love for the poor orphans. Whoever can point us to such a teacher is asked to do so. Teaching is the main thing for the children. And with orphans who go to school regularly, something proper can be done. Well, the Lord will take care of this too. But it should be presented to the public according to the decision of the orphanage community.

Finally, a few more details from the institutions in question will be given.

I. From the hospital. As far as the cases of illnesses and "cures" are concerned, we refer to the following report by our physician, Dr. Schloßstein. Sick people came not only from St. Louis and the neighborhood, but also from far away, e.g. from Nebraska, from Minnesota, who sought help here and partly found it. Of the deceased, who had been in the hospital for a longer period of time, we can have hope, with about one exception, that they will find blessed sleep in the Lord Christ. One died on the same day that he was brought to the hospital, another on the second day. 16 persons received Holy Communion. A 67 year old man, who had emigrated with dek Saxons, came blindly to the house with the desire to die here. He refreshed himself at the word of God which was recited and read to him, and often uttered with great joy the hope of soon coming to his Savior and

seeing Him. And this wish and his hope has been fulfilled. Such a dying person is, of course, a lovely and powerful stimulus for the other sick people to worry about a blessed end. Usually, before the funeral of someone who has died in the Lord, a funeral service is held in the hospital's reception room, in which the patients who are able to walk participate. 24 persons have been cared for free of charge. Others have paid a portion of the food allowance, others the entire food allowance, now 4 dollars weekly.

II. Details from the orphanage. According to the annual report of February 1879, 28 boys and 25 girls remained in the orphanage, a total of 53. 19 boys and 6 girls were newly admitted, a total of 25 children. Thus there were 47 boys and 31 girls present during the year, a total of 78. 17 children were discharged from the orphanage, 11 were returned to their relatives at their request, 2 were sent to a lender.

loose Christian husbands and wives. 2 have gone to the school teachers' seminary in Addison in order to prepare themselves for the school office there, and 2 girls have entered the service after being confirmed and having served the orphanage for a while free of charge. Accordingly, 61 children now remain, namely 38 boys and 23 girls. Of these, 22 are from St. Louis, 21 from Missouri, 5 from southern Illinois, 4 from the state of Mississippi, 3 from Tennessee, 2 from Kansas and 1 each from the states of Virginia, Kentucky, Texas and Nebraska. Except for 3 Dutch and 2 Irish, the rest are all German. There are 16 orphans, the rest are half-orphans and 8 children of unfortunate parents. The school is attended by 43 children. This year 7 children were confirmed, 5 boys, 2 girls. In total, since the foundation of the orphanage in 1968, 261 children have been admitted and have been cared for and taught there for a shorter or longer period of time. Some of those who have left remember the orphanage with love, visit it from time to time, or write letters and report how they are doing. Others seem to have forgotten the benefits they received here. However, they will not completely forget that they have been in the Lutheran orphanage. Their state of health was particularly good during the past year. Apart from minor ailments, no serious case of illness or death occurred.

III Something from the Asvl. During the past year there have been 14 persons in the Asylum, which is connected with the Orphan Asylum. A couple of old, childless married people, who were well-to-do, left the asylum after a few weeks, not being satisfied with paying 16 dollars a month for their board and lodging. 2 others were discharged. At present there are 6 men and 4 women persons in the 2 houses, the men with the orphan boys in the old house, the women persons with the girls in the new house. In the hospital there were 4 persons in the asylum, 2 men and 2 women. Of these, 2 persons, 1 man, who was completely paralyzed by gout for 7 years, and an old mother, we hope, have entered the heavenly asylum. So now there are 12 people in total in our asylum. In the near future, however, the number will increase again, since there are urgent requests for admission.

May the gracious and merciful Lord continue to fix His eyes on these charitable institutions, open His merciful hands in them, and satisfy them all with good pleasure, distributing His heavenly and eternal goods through the Word and the holy sacraments. May he also be a rich rewarder of those who, with willing hearts, in faith and love, have offered and will continue to offer their gifts to the poor, the elderly, the sick, and the orphaned children. Amen!

On behalf of the Board of Directors

J. F. Bünger.

Sick report for the Lutheran Hospital at St. Louis, Mo., uo" year 1879.

On January 1, 17 patients remained from 1878, 55 were newly admitted, a total of 72. 43 of these were cured, 5 were improved, 3 were discharged unrelieved, 9 died; 12 remained in treatment at the end of the year. S were treated for eye diseases, 5 for bronchial catarrh, 2 for pneumonia, 1 for bronchitis, 2 for pleurisy, 1 for pulmonary tuberculosis, 1 for asthma, 2 for gastritis, 1 for intestinal inflammation, 3 for dysentery, 3 for rheumatism, 3 for paralysis, Marasmus 1, neuralgia 2, epilepsy 3, hypochondria 1, mania 1, dropsy 1, intern.rttirendes Sie- ber 7, remittirendes Fieber 4, bilious fever 2, typhoid 2, typhöses Malariafieder 2. Joint inflammation 2, bone erosion 1, bone fracture 3, contusion 1, lymph gland inflammation 1, absceß 1, inflammation of the prostate gland 1, vorhautentzünduna 1, chronic ulcers 3, wounds 2, sarcoma of the neck gland lExstir- pation) 1. - Died of paralysis 2, marasmus 1, pneumonia 1, pleurisy 1, bronchircrasia 1, of asthma 1, typhoid 1, typhoid malarial fever 1. Regarding age died of 20-30 years 2, of 30-40 1, of 40-50 1, of 50-60 3, of 60-70 2. Dr. A. Schloßstein.

Jahresrechnnng des ev.-Inth. Hospitals za St. Louis, Mo., from 18 Kebr. 187S to 16 Fetr. 1880.

Intake.

Paid by inmates-1046 .75
Repaid by the orphanage 1M.00
By extra contributions received 51.60
Through regular monthly contributions 255.95
namely from the cross D'strict in St. Louis -49.15
from the Trinity S difffr. there 89.70
from Immanuel--Distr54 .10
from Zions Distr47 .30
From k. Brandt's community in Lowell 15.70

Total revenue -1454.30

Issue.

Remaining debt at last invoice- 200.25
Spent on utensils- 1.75
For memorials 51. "5
For the budget 846.63
For operation 502.45

1402.78
Summa dcr output -1663.03

Remains debt -148.73 F. W. Schuricht, Kassirer.

Annual account of the edang.-lath. Orphan's HanseS znm Kindlein JEsn zu DeS PereS bei St. Louis, Mo., vom 15. Febr. 1879 bis 5. Febr. 1880.

Intake.

1) Bequest of the same Frdr. Holschen from the Jmm.-Diftr. in St. Louis of -50.00. Further: Charitable donations through voluntary contributions, wedding and child baptism donations, thanksgiving offerings, collections in Lutheran young men's and young women's associations, schools 2c., according to receipts in the "Lutheran" from: Arkansas -37.95, Canada 10.00, Colorado 2.00, Illinois 236.53, Zndiana 257.00, Iowa 41.76, Kansas 34.25, Kentucky 5.00, Louisiana 5.00, Michigan 16.53, Missouri (from St. LouiS 1416.57, from elsewhere 443.69, add. 1860.26; Collecte at yearSfrst, less expenses, 4l8.17) 2278.43, Nebraska 68.10, Ohio 36.33, Tennessee 21.50, Texas 93.15, Wisconsin 25.90, Wyoming Terr. 4.90. By k. Beyer of Kindcrblatt 150.00. By Kassirer I. Birkner 13.50. Summa-3337. 83.

2) For board and repaid debts 1501.81
3) For sold things 196.40

Total revenue -5036.04

Issue.

For living expenses -2063.26, clothing and wardrobe 434.82, school equipment, freight, doctor's bill, medicine, Christmas gifts for children and adults, travel expenses ,r, 212.97, house and kitchen utensils & 1 new cooking stove 144.35, "painter" of roof, boards 2c. 92.84, farm equipmenthr, blacksmith's bill and 1 new wagon 152.25, salary of orphan parents and for other help 563.00. For college pupil Ernst Holm more spent than taken in, 41.46. Summa of expenditure 43704.95.

The revenue amounts to -5036.04
The expenditure 3704.95
Reduction of debt by-1331 .09
According to the last calculation, the total debt amounted to 8655 .50
Decrease in debt this year-1331 .09

Remains debt -7324.41

Of the "gifts received" -81.25 were expressly designated by the donors "for the repayment of the debt", which were of course also used for this purpose, and about -1250.00 in addition. In the past year, we again received abundant gifts of clothing, linen, bedding, etc., which significantly reduced the maintenance costs of our large family. We also received a great deal of help in the form of donated food, especially flour, and fuel (3 carloads of hard coal from Hm. Böge in Staun- ton, III).

St. LouiS, Mon., Feb. 5, 1880. I. M. Estel, Cassirer.

Inaugurations.

On Sunday Judica, Pastor G. W. Polack was introduced to his new congregation in Paitzdorf, Mo., by the undersigned in the presence of President F. I. Biltz, assisted by Messrs. kk. Janzow and Holtermann.

F. W. Pennekamp.

Address: R "v. v. ?nl "clc,

Ilniontovn, ksrr^ 6o., Llo.

Rev. I. P. Beyer, presently president of the Eastern District, was installed by the undersigned, assisted by Mr. k. Körner, in his "new" congregation at WilliamSdurgh, N. F., on Sunday Judica (March 14). F r. King.

Dresse: "sv. 3. k. Ls^er,

156 kovsr 8tr, ^Villiamsdurxli, R. 1.

Church consecration.

On March 8, our log church on Fremont Road, WiSc., which has been in use for some time but was only expanded this winter, was dedicated. Preachers: Daib and Walker.

E. G. C. Markworth.

Please.

The undersigned hereby asks all readers of the "Lutheran", but especially the dear brothers in the office, to give him the addresses of all fellow believers known to them,

Kansas City, Mo., to be notified immediately. M. Meyer.

311 7tk 8t., I-euvovvortd, Laus.

Correction.

In the Synodal Report of the Jowa DistrictS, G. 5, eS should read r M. Stephan, pastor in Warrm Township, Bremer Co,- instead of "in Waverly". M. Stephan.

The Northwestern District

the rvang.-luth. synod of Missouri, Ohio u. a. St. assembles, s. G. on the 27. time in the St. Stephanskirche of the Mr. k. Lh. H. Löber at Milwaukee, Wis.

- —" '-----

The main subject of the WWAYMssNvwill be the continuation of the answer to the question: "What are the characteristics of a well-grounded truly Lutheran congregation, after which therefore Lutheran preachers with their congregations are to strive as their goal? " -The proceedings will begin with Thesis 9. (S. "Lutherans," Vol. 32, Ro. 11.) -Another subject of the proceedings will be the question: "How are our congregations-and especially our confirmed youth-to be kept at catechism?"

A pastoral conference will be held on the morning of June 3. - Each pastor of the district must submit a complete parochial report. - The secretaries of the district conferences must submit the minutes of these conferences to the Synod for review or discussion.

A. Rohrlack, Secretary.

* *
*

All those who intend to attend the Synod are requested to notify the undersigned by May 10 at the latest, whereupon everyone will be given his quarters by a postcard sent to him in good time.

Ch. H. Löber,
376 8eott 8tr., milwaukse, IVio.

Solicitation.

The congregations of our Northwestern District are hereby requested to deliberate on the propositions of the Synodal Conference of last year in a preliminary meeting, so that their Synodal Deputies will be in a position to speak in their own sense on this matter before the Synodal Assembly.

E. Strafe," Districtspräses.

The Iowa District

of the Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., May 19-25, at the Lutheran Jmmanuelsgemeinde de- Herr k. Th. Bräurr in Warfield Township, Bremer Eo., Iowa.

Subject: Absolution. I. Fackler, Secretary. * *
*

1. synod members and guests want to report to undersigned 3 week" before.
2. travel by the Illinois Centra! R. R. or the Burlington, Cedar RapidS and Northern R. R. to Waterloo.
3rd pickup will take place at the Illinois Central Depot on the 18th at 5 in the afternoon.
4. late arrivals can be promised kri" free carriage. Tbeod. Brewer,

Veovvr, öremsr Oo., lovu.

* « *

So far, the following railroads have promised us price reductions;
dir Illinois Central RR.,
the Burlington, E. R. & N. RR., the Central Iowa RR...,
and each at 1t de full price for the outward and return journey. The certificates for the Burl., E. R. u. N. and Tentral Iowa R. R. are only necessary on the return journey and will be handed over at the place of the Synod; on the other hand, those who intend to use the III. C. R. R. may "inform" me of this as soon as possible, so that I can send them a certificate for obtaining a "Lxeuroion ll'iekst". Only those who can show such a certificate at the boarding station of the III C. R. R. will receive the said reduction.

81 Each brivge^etnen Parochi-lbericht with!
- I. Fackler, Serretary.

The Illinois - District

The German Lutheran Synod of Missouri, Ohio, &c. St. will assemble fich, s. G. w., from Thursday, May 20, to Wednesday, May 26, at Quincy, III. The sessions "erde" in the church de- Hrn. k. W. Hgüdrberg, corner of Washington and 8th streets, "erde be held. - Subject of doctrinal discussions r "Theses on Sanctification."

Those who intend to attend the Synod should contact Mr. K. W. Hallerberg by April 30 at the latest so that lodging can be arranged. W. Hallerberg no later than April 30, so that lodging can be arranged. - Arriving in Quincy, he said, they should inquire about his lodging at the school of St. Johanuis parish, No. Ill south 7th street (where the synod was held in 1876)." "B. Burfeind, Secr.

*

All who wish to "travel" from Chicago "ach Quincy, and from the "southern" part of the State- by the Illinois Central to Decatur, and thence to Quincy, to the Synod, for the "half" price (tmlf kurv), are requested to apply as soon.as possible to Weldsn hfj

T. C. Servant.
670 Vqioy 8t,, OdiooKO.

Conferenz displays.

The Southeastern Pastoral Conference of the Western District meets, g. e. G., May 20, at Frohna, Perry Co., Mo. Items: doctrine of the state of Christ's humiliation; ere- tical treatment of the propositions on the election of grace communicated in the "Lutheran"; church discipline.

Registration requested. M. Hein.

The St. Louis One Day - Pastoral Conference will meet, s. G. w., again on the Wednesday before Rogate.

The Minnesota Pastoral Conference I. Districts will meet April 20-22 in Carver. F. SieverS.

In exchange for his congregation, the undersigned, with heartfelt thanks to God and the dear givers, certifies the receipt of the following gifts for the payment of the debt burden resting on our church r

From the branch parish of ?. Horst in Hilliard, O>, O13.25. Gem. of ?. Böich in Lancastrr, O., 12.0t). ?. G. F. Walther 5.00. ?. P. Brand 2.00. Mr. Aug. Köhler 10.00. ?. I. M. JobanneS 5l)O. I». I. G. Kunz 5.00. ?. Seemeyers Grm. 13.00. Fr. Südmeier 3.00. Louise Scharfschrer 1.00. ?. I. A. Schulze 5.00. H. Sondermann 1.00. ?. E. I. Meißnrrs Gem. 11.40. ?. Pissel-Gem. 2.00. R. E. there 3.00. ?. Mrrtner L0. By dens. of W. Schelp .50, C. Luken 5.00, H. Herren 1.00. By ?. Sugar by Joach. Müller 1.00, Phil. Weber k-50, Martin Btebach 5.00. By ? Ledebur by Fr. Duwe, A. Bukgein jr 1.00, G. Krell .50. ?. C. Wittes Grm. 15.66. ?. SchallrrS Gem. 10.M. By ?. El. Stürkrn 3.00. ?. Aulichs Grm. 2.0». ?. Borns Gem. 5.50. By ?. H. F. Grupr of David Roth 5.00. By ?.H. Böttcher of Georg Wellrr, Wilh. Südmeier, Fr. Riebmann .50 each, Jak. Baumann 1.00. ?. Kanold's Gem. in Ashford, N. A., 5.00. ?. Sihlers Gem. 67.5t" (by himself 10.00, Wittwe Brück, Ehr. Küster, Ehr. Schaper, F. W. Buschmann, Heinr. Flicke, L. Griebe!, W. Mol- lrnng, K. Pape 5.00 each, W. Bade, I. Burkuhl, Dir. Zucker each 2.0", W. Luchmann 1.50, Mrs. Schwab, H. Müller, Ehr. Bohn, C. KaU, H. Niemeier, P. Frobmuth, M. Rodenbeck 1.00 each, Paul R'rdel, P. Schmidt, D. Winte, F. Dau .50 each, Kath. Riedel, Wittwe Mryrrding .25 each, Wittwe Wefrl .50). ?. ZagrlS Gem. 15 00. ?. Kranz- Gem. 5.50. ?-. Roschke's community 10.00. ?. Schieferdeckers Gem. in Nru-Gehlenbeck 12.00. By ?. A. H. Brauer by H. Schermer 2.00. Grm. members of the ?. Werfrl- mann 27.00. ?. Uffrnbecks Grm. tn Lrmont, III, 14.50. By ?. Janzow by M. Weinhold 10.00. By ?. W. S. Stubnatzy 16.75 (H. Lange, A. Kampr 5.00 each, Ehr. Walda 2.00, G. Kampr, F. Waldemoth, H. Prange each 1.0t", M. Bock, F. Klein each .50, H. Berlin .75). By ?. Bro. King 2.W. By ?. W. SchwartzS Grm. 2.00. ?. GrothS Grm. 6.00. ?. PragrrS Gem. 5.00. ?. PopprnS Gem. 5.00 (by himself, Chr. Schwarz sen., W. Artrr each 1.0t>, W. Tebbe, K. Haar, H. Branksieker, I. Ewers each .50). ?. G. E. AhnerS Gem. 5.t)0. ? BodeS Grm. 4.50. ?. DowidatS Grm. 2.00. By ?. Dulitz by I. Meier 1.00. Zwe" Gem.-Glirder drS ?. Werfrlmann 6.00. By ?. F. C. Becker from Wittwe W. Klingrnschmidt 5.00. Community member of ?. F. Könrg 5.t>0. By ?. C. Lrmbke of Joh. Weidner & Mrs. Müller each 1.00. ?. O. KolbeS Grm. 15.00. ?. G. BrrnthalS Gem. 4.25. ?. P. WambSganßS Grm. 15.00. By ?. Brakhage by I. Pottrbaum 10.00. By ?. Sugar by I. Roth 5.00. ?. Jors Grm. 70.00. ?. W. S. Stubnatzy- Gem. (2te Srndg.) 39.75 (Eh. Wöbking, G. Spirgel, Fr. Vahlsing jun. 5.00 each, H. Dammeyrr 3.00, Ehr. Rippe, H. Meyer jr 2.t>0" Frä'ul. S. Schuster, Krllameyer, Chr. Krömer, Brauer sr. and jr. Rüst, Wammhof, G. Hitzrmann, H. Böker, Mrs. RceS, Thurmann, Waldemoth, F. Hitzemann, Happert, Lmdenberg 1.00 each, by G. Spiegel 1.50, Firlkrr.50, Bushmann, Branning, Menzing 25 each).

May the Lord our God shower all the givers with many blessings according to His promise.

Tincmnati, O., March 10, 1880, A. Brömer, Rev.

Received for d "S Orphanage in Addison, III:

Bon communities 2c. in Illinois: From Chicago: By ?. Wagner from Wittwe Kloth K .50; by ?. Lochner by Mrs. Jensen, Car. & Clara Kohöl, Sophie Stöckmann, Joh. Paub, F. Holtz each 1.0t), Mrs. Wurst, Wmine Müller, Anna Fischer each .50, R. N. .25; by ?. Surcop by E. Krüger Jr. 1.00, K. Brandenburg .25, Joh. Krüger .20, R. Gahl 2.00, by Auguste Schröder .10, Auguste Lenz 1.00; by ?. Reinke by Gust. Klotz and Aug. Pomcranz each ^.00, W. Bohl 2.00, Bertha Henning u. Barbara Krönke each .50; by ?. Engelbrecht by Bertha Koopmann .45; by ?. Bartling by I. Bohnhoff, Ehr. Grawe, L. Krmnitz each .00; by ?. Hölter by Mrs. El. Thiele 2.0", by Gemeinde 26.00, by Frauenverein 14.00, Gustav Jaffke 3.0("; by ?. Wunder from Unnamed 5.00; by ?. Lehman" by Lbr. Teufel 5.00. AuS Addison: by John Harmening by k. Brohm Sr. 2.00, ?. B. 1.00; by L. Stünkel from Konr. Schaper 1.00; by W. Firne 5.50. By ?. Große tn Harlem: by d. Gemeinde 7.60, from d. Armenbüchse by R. N. 1.50. By ?. A. Sieving from the municipality in Egvpt 4.50, from d. Gem. on SandPrairie 4.02. By ?. Steege in Dundee by H. W. 1.00. ?. GiesekeS Grm. in Secor 6.30 & by H. Dirrking dasrlbst 5.00. AuS Aurora: Weihn-Coll. of the Gem. 16.75 & by ?. Krebs there, surplus of an Ertra-Car after Fikenscher's wedding, 9.50. By ?. L. Wagner of the community in Whraton 1.50. By ?. Burfeind in Rick from the Jüngl. Verein 2.4t", F. Wegner 4.00, H. Dettmering .50. By ? Müller's congreg. in Kankakee 10.00. By ?. H. Wrisbrodt (Jll.-Svn.) of ZionS congreg. in Mt. Olive 20.<>0. By ?. E. Rirdel in Blo omtngton by Mrs. Ehrlich & Mrs. R. 5.00 each. by ?. RauschertS Grm. in Dalton 10.00. by ?. Oetting in ElltottStown from H. Schmidt 5.00. Wrihn.-Coll. from ?. BrügmannS Gem. in Union Hill 6.50. Joh. Preim in Grnoa .70. by ?. Uffrnbeck in Lemont by K. Schrödrr 1.00, P. Frrnaurr .50, Mrs. Drögrmüller in Lockport 1.00. By ?. Otto tn SadoruS, Dank-

sacrifice for happy delivery, by Mrs. R. N. 5.00, Fr. Schröder .50. by ?. Döderlrin in Homewood,, weddingS-Col- lrcten at Stöckmann 10.00, Steiler 16.50, Horstmann 10.75, and from Waisrnveretn 12.00. by ?.Schmidt in Schaumburg by Mrs. L. W. 2.00. by ?. Kühn in Bellevtlle from Mrs. Hesse & E. S. each .25. by ?. Strikter in Proviso from the Waisrnbüchse 4.00. By ?. HartmannS Gem. in Wood- worth 12.03. Mrs. ?. Horn costs in Blos m .50. By ?. Braurr in Brecher from Mrs. N. N. 5.00. By ?. Norden of d. Gem. tn Ltndenwood 4.80. NrujahrS coll. of?. Müllers Gcm. inRandolph 6.25. (Summa P303.85.)

From Gemrinden 2c. outside Illinois: By Kassirer: I. Simon 10.00, E. Eißfeldt 60.58, I. Birkner 8.00 & 8.00, I. P. Radrmacher 9.35, E. Grahl 11.45, E. Roschke 2.50. Wm. Pigtail in Detroit, Mich, .50, by ?. I. Horn, New Year's coll. sr. Gem. in Adatr, Iowa, 7.75. By ?. Schumann in Freistadt, WiS., Kindtauf- Coll. at Aug Barthel 1.20, by himself .80. By ?. W. Hagedorn (WiSc. Synod) in Dotyville, WiS., Theil d. Thanksgiving Coll. sr. Grm., 5.W. By ?. Studt of ?. Händschke & Grm. in Sumnrr, Iowa, 2.25. By ?. Wunderlich in Tollrston, Jnd, weddingS Coll. at C. Schrinemann, 4.75. N. N. in ?. Hügli- Gem. at Detroit, Mich, 1.00. By ?. B. P Nommrnsen (WiSc.-Syn.) in Buffalo City, WiS., by H. Klrin .50, Gottl. u. Gottftied Klein, Louise Walter, Mrs. Hoffman" each .25. (P134 63.)

At cost: From I. I. M. Miller 10.00, Eh. Börst 2.00, Bro. Burr 12.M, Karl Winter, Mrs. Bertha Hanley 5.00 each. G. Seife: t in MrquonRivrr, WiS, for Al. & Auguste Wegner 10.00. R. F. Rrisert for F. Reifer" 8.M. I. N. Raithel in Chicago for Georg, Christine u. Johann Groh 72.00. (Summa P124.M.)

From children: By teacher C. E. Marr of s. ftüherrn pupils inBloomingtou 4.00. By teacher Kammann in Dundee of s. pupils 10.00 and by Franz Lange .50. - In the children's sheet acknowledged Z3O2.17. (Summa P3I6.67.)

Addison, III, March 14, 1880. H. Bartling, Kassirer.

For the Preachers' and Teachers' Widows' and Wise Men's Fund (of the Illinois District).

find received:

1. contributions r

Don ?. F. Lehman" Ot.OO. Bonden teachersPh. Muller 4.00, E. A. Zu- 3.00.

2. gifts:

From C. F. BehrendS through ?. Lußk" 2.00^ From an unnamed person through ?. Frederking 5.0l). From L. Haitmann through ?. Nuoffer 2.00. From the community of ?. G. I. Müller 6.75. From "unknown hand from the bell bag" of the Gem. in Ehester 2.50. From H. Hrddrr by ?. Surcop 2.00.

By Kassirer H. Bartling were delivered 28.92.

Ehicago, III, March 13, 1880. H. Wunder, Cassirer.

For the erection of a monument on the grave of the blessed Director I. E. W. Lindemann the following gifts have been received by the undersigned:

By Dr. Mießler O19.00, namely by drn teachers C. E. Marr, Erck, AlderS, Kliündrr jr 1.00, Backhaus 5.00, Brase and Brackmann each 2.00; by drn Hrrren Welcher 3.00, Schreiber 1.00, Wrllstädt 2.00. By H. Kreft at Arlington HrightS 8.00, namely, by I. Kolberg, A. Heinrich, C. Täge, O. NorhuS, E. Tdürnau, O. Noltr, F. Brockmann, H. Hinrichs, W. Hinrichs, W. Kirchhoff, H. Kirchhoff each .5<", I. B. and E. Grünberg each .25., H. Krrft 2.00.

Ehicago, III, March 13, 1880. H. Miracle.

KSr the Preachers' and Teachers' Widows' and Orphans' Knaps (Western Districts).

have been received:

1st contributions:

From ?. Häßler in MarySville, Nebr., H4.00. Lehrrr H. H. Meyer in St. LouiS 4.00. ?. Matthias at Paola, Canf., 3.00. ?. Maisch in Ler Eo., Ter., 2.00.

2. gifts:

By ?. Sweet, s. on C. Bretting's wedding, 2.35. By ?. Mödingrr from N. N. 4.00. By ?. Maisch, Kindtauf-Collecte, 4.25. By ?. Häßler from s. both parishes 20.53. By ?. A. W. Frrsr, ges. on H. Brockmann's wedding at Euming Creek, Nebr. 8.50.

St. Louis, March 9, 1880. E. M. Große, Cassirer.

Received by the undersigned:

For dir Nothlridrndrn in d. Gem. in Ford Co., Kans.: From Dreirinigk.-Distr. in St. Louis 90.00. From Jungfrauenverein 30.00.
For Stud. Kaiser: By ?. F. Kleist from the Women's Association of sr. Gem. in Washington, Mon., 7.00.
For inner mission in the West: By Karl Schmidt in Maynard, Mass., P .75. By I. Umbach of Val. Hriby and Eh. Hatter jr 1.l)0.
On the church building in Planitz, Sachsrn: Von d. Jmman.Gem. in St. LouiS 42.20.
For the needy in the German Free Church: Bon ?.. F. W. RichmannS Gem. tn Pittsburgh, Pa., A).00.
By Mr. A. Paar, Treasurer of the Minnesota Synod, 27.13 for the Negro Mission and 5.70 for the Deaf and Dumb Institution in NorriS.
Through Mr. Ed. Neldner, Treasurer of the Synod of Lutheran Free Churches in Saxony and other states: 41.14 for the Negro Mission, 7.10 for missions without a specific purpose, 10.80 for the students Potzger and Gläß here, .96 for the Deaf and Dumb Institute in NorriS.

I. T. Schuricht,
Treasurer of the General Synod.

For the English mission

received through Mr. ?. Janzow in Frohna D7.25, namely from N. N. 1.50, Karl LükerS u. A. Schrötrr each 2.00, A. Heisr, Jul. Bergt each .50, I. Militzer, W. Pfannkuchen, A. Chr. Bergt each .2S.

M. Günther.

For the preacher's ""d teacher's widow" ". Wise" Fund (Middle Districts)

have been received:

Gifts:

By ?. C. F. Lösch, Collecte sr. Parish in Lancastrr, O-, W 75. by ?. A. Brömrr of Mr. E. GooS in Eincinnati IO.llO. By ?. F. W. Brüggemann, Coll. sr. St. Prtri-Grm. (branch), 4.00. By ?. H. Schöneberg of the Women's Club in La Fayette, Jnd, 12.25.

Indianapolis, March 13 M. M. Conzelmann, Cassirer.

For poor students received with heartfelt thanks by Mr. P. WeiSbrodt in Mount Olive, III, collected at the wedding of Mr. Heinrich de Fries and Mrs. GeSke Janssen, and of Mr. Hermann Brockmann and Louise Döring, P17.00. By Mr. ?. Rösener tn Rose Hill, Ter., by Mr. Jakob Krug as a thank offering at their silver wedding 5.06.

Note: If I receive money for other purposes, I allow myself to hand it over to our District Treasurer, who will take over receipt and accounting in such cases.

C. F. W. Walther.

Received:

For Stud. Kuntz from Mr. ?. Gräbner- parish in St. Charles, Mo-, P7.75. Günther.

New printed matter.

The mighty and gracious help which we find in Christ the Savior alone. Sermon on the 14th Sunday after Trinity 1879 held in the separated Lutheran Church of the Holy Cross at Crimmitschau by J. P. Beyer, pastor in Pittsbürg, North America. Zwickau in Saxony. Printed by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden. 1880.

This sermon, which appeared in print in Germany and was also sent to America in quite a number of copies, was preached by our dear President Beyer when he

stayed in Germany for a while last year because of his eye disease, at the importation of Father W. L. Meyer in Crimmitschau and was handed over for printing at the unanimous request of the Saxon Pastoral Conference and the Crimmitschau congregation. Any net proceeds from the sale of this sermon will go m du Kuchen baucasse Irztgrnannter Grmrinde. As much as it is to be hoped that the poor congregation will receive a small amount of support through the sale of the sermon, this is by no means the actual reason why the writer of this advertisement would like to encourage the readers to purchase this sermon. Quite apart from that secondary purpose, we are urged to do this. The apostle Paul writes: "Who comforteth us in all our afflictions, that we also may comfort them which are in all our afflictions with consolation, that we may be comforted of God". (2 Cor. 1 4) An example of this is this sermon. It shows how differently preachers can comfort those who have been through great tribulations and have experienced God's comfort and ultimate help in them.

May then quite a lot of creuz bearers touch this sermon of consolation .' They will not read it without rich refreshment But whoever is not afflicted by any creed at present, let him get hold of the sermon, in order to have a good remedy already in stock when the bitter hour of creed comes later.

"The sermon is preached by Mr. ?. P. Beyer, 156 ?over 8t., vVuunmsdur^k, L.

A picture of Luther.

Just now, teacher Geo. Steuber in Milwaukee has had the famous picture of Luther by Gustav König copied in steel engraving, which has been out of print for several years and is therefore no longer available. If you want to decorate your room with a really excellent portrait of Luther, we can recommend this one as one that can hardly be surpassed. The price of the picture in larger scale is $1.50., in smaller 75 cents. It can be obtained at the address: No. Geo. Steuber, 317 8th 8tr. Milwaukee, Wis.

W. [Walther]

Preliminary Display.

Leaders of singing choirs to the news that in the next few days, s. G. w., a edang. - Lutheran- "Audiobook, containing 103 choruses, hymns and motets, will be published by the undersigned and will be ready for dispatch.

Chicago. W. Burhenn. H- Ilse.

Due to lack of space, several receipts had to be left behind.

Changed addresses:

ksv. Ooo. linder, Leuorsvillo, 0s "A6 Oo., Llo.

?sv. ?. vusver, Dotsrsburxk, Nonroo Oo., Nick.

. ?ulton 8t. L ^Vaskinxton ^.vs., Oolumdus, Odio.

?. Oose, XonäuUvill", Aodls Oo., Inck.

?r. Iloerr, 104 Orosnvooä 8tr., OlevsUinä, Odio.

Volume 36, St. Louis, Monday, May 1, 1880, No. 9.

Certain salvation.

Yes, I am and "earth blessed! - JEsu, to You be praise and glory, that I know this from Your word so certainly and surely. That I fervently swear by it. Whether I lose body and soul.

Though when I look at myself. I find nothing but sinful misery, For I break God's holy commandment daily, hourly, And I fear the judge's severity Because of my multitude of sins.

My heart condemns me and calls me an unfaithful servant;
Da- law sues me, threatens me. Because I am evil and unjust;
And it makes me afraid and anxious Da- hiss of the old snake.

Alas! - and if by God's grace I can also believe it. That He nevertheless accepts me as a child for Jesus' sake: How? will I also remain with Him? Will I also persevere in believing?

For how easily it is done For the salvation of Christians, And how hard it is to stay trm In the last evil time!
Heroes of God succumb - And I weakest should win?

Pure, impossible I can know. That I nevertheless succeed, That God nevertheless brings me to heaven in spite of all enemies! No, all my life I shall hover between fear and hope. - —

Away, you dark thoughts! - Nevertheless, I firmly believe that Jesus, my Beneficent, will not forsake me until death.
And so I boast with joy that nothing can separate me from God.

In spite of the world, in spite of the flesh and the grave! Therefore I will remain courageous: Because if I firmly grasp JEsu innocence, death and blood, I know worm, I dust and earth, That I will surely be saved.
Not in my weak hands
Rest yes my bliss:
No, in Christ the Father has chosen Me before all time and - O incomprehensible beloved! - He has written me in His hand.

And the Bavarian's love-rope draws me "to" his son, so that I "happily believe in him". I am His happy lamb. And now - He has promised - nothing shall tear me out of His hand.

Yes, I am preserved to eternal life by God's power through faith, - and His spirit has brought me to this myself: What He started in me. Must now also reach the goal.

If only I fear Him childlike. I'll show His mercy, And hear His word and keep it. Bring forth fruit also in patience: Eh, then - I may believe it - Not- will rob me of my crown!

And so I say once again To the praise and glory of grace: Yes,tchbtnand become blessed! For I am the property of Him who has chosen me and numbered me among His own.

E. W. Kähler.

What we believe, teach and confess about the election of grace.

(Conclusion.)

13th set.

We believe, teach and confess that it is not only not useless or even dangerous, but necessary and salutary, to present the mysterious doctrine of the election of grace, as far as it is clearly revealed in God's Word, also publicly to the Christian people, and therefore we do not agree with those who think that this doctrine should either be completely concealed or only discussed among scholars.

Concordia formula: "The teaching of this article, if it is guided by and according to the model of the divine word, cannot nor should be considered useless or unnecessary, much less annoying or harmful, because the Holy Scripture does not consider the article approximately in one place alone, but thoroughly acts and practices it in many places. Thus, even for the sake of abuse or misunderstanding, the teaching of the divine word must not be omitted or rejected, but for this very reason, to avert all abuse and misunderstanding, the right understanding should and must be declared on the basis of Scripture." (Article XI. Part 2. p. 704.)

It says: "And inasmuch as the mystery of providence is revealed to us in God's Word, and if we abide by it and keep to it, it is a useful, wholesome, comforting doctrine; for it powerfully confirms the article that we are justified and saved without our works and merit, purely by grace, for Christ's sake alone. For before the time of the world, before we were, even before the foundation of the world was laid, since we could do no good, we are saved by grace in Christ according to God's purpose, Rom. 9. 2Tim. 1. All *opiniones* and erroneous teachings about the powers of our natural will are put down, because God in his counsel before the time of the world considered and decreed that he himself would create and work in us everything that belongs to our conversion by the power of his Holy Spirit through the Word. This doctrine also gives us the beautiful, glorious comfort that God has so highly esteemed the conversion, righteousness and salvation of every Christian, and has so faithfully meant it that, before the foundation of the world was laid, he took counsel about it and decreed in his purpose how he would bring me to it and keep me in it. Item that he so well and certainly wanted to preserve my salvation, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or torn and taken away from us through the cunning and violence of the devil and the world, that he decreed the same in his eternal purpose, which cannot be lacking or overturned, and placed it in the almighty hand of our Savior JEsu Christ, from which no one can take it away.

John 10, therefore Paul also says Romans 8: "Because we have been called according to the purpose of God, who then will separate us from the love of God in Christ? This doctrine also gives glorious comfort in crosses and trials, namely, that God in his counsel before the time of the world had considered and determined that he would stand by us in all our troubles, give us patience, comfort us, work hope, and provide such an outcome that we might be blessed. Item, as Paul treats this very comfortingly Rom. 8, that God in his purpose before the time of the world had decreed by what cross and suffering he wanted to make each of his elect like the image of his Son, and that each one's cross should and must serve him for the best, because they are called according to the purpose, from this Paul concludes for certain and without doubt that neither tribulation nor fear, neither death nor life 2c. can separate us from the love of God in Christ JESUS. This article also gives a glorious testimony that the church of God will be and remain against all the gates of hell, and also teaches which is the true church of God, so that we will not be offended by the great reputation of the false churches, Rom. 9. Mighty admonitions and warnings are also taken from this article, as Luk 7: They despised God's counsel against themselves. Luk 14: I tell you that none of these men will taste my supper. Item: They are called, but few are chosen. Item: He that hath ears to hear, let him hear; and, See how ye hear. Thus the teaching of this article can be used usefully, comfortingly, and blessedly." (Ibid. p. 713. ff.)

Chemnitz: "Should a preacher also teach something about this article? or may a Christian also know something about it? Answer: Because the holy divine Scriptures do not in one place alone approximately remember this article, that God has provided, chosen, and ordained the elect to salvation in Christ before the time of the world, but in many places thoroughly acts and practices it, the same teaching cannot and should not be considered useless, unnecessary, or annoying and harmful, if it is taught from and according to the model of the divine Word, as much as is revealed in it. And the most noble sayings of this article are to be known to the pastoribus; as Match. 20 and 22. Luk. 10. Joh. 13 and 15. Act. 13. Rom. 8. 9. 10. and 11. 1 Cor. 1. Eph. 1. 2 Tim. 1. and 2. Gal. 1. 2 Thess. 2. Apoc. 20. But this article is often spoken of in an immodest way, so that some people take dangerous ideas from it, which either strengthen impenitence or drive faith into despair. Answer: For the sake of abuse and misunderstanding, the teaching of the divine word must not be refrained from or rejected, but all misunderstanding should be diligently separated and rejected, and also faithfully warned against all abuse. Whoever then wants to abuse the pure doctrine, his condemnation is just, Rom. 3. 8." '(Handbook of the noblest main pieces of Christian doctrine. 1574. p. 1. f.)

Johann Gerhard: "There are letters from Prosper and Hilarius to Augustine, which testify that at that time in Gaul some highly respected men held that a description of predestination was contrary to the usefulness of preaching, but what the Holy Spirit revealed in the Scriptures inspired by God, of which Christ and
The things that the apostles spoke of in their sermons, the things that suppress all puffed-up spiritual hope in us, the things that inspire us to love God and to give thanks to Him, and the things that inspire us to be diligent in our piety: these things are by no means to be passed over in silence. Therefore, in the schools of Christians, this mystery is to be dealt with, but in a due manner." (I^oo. äs elsotioue §§ 19. 20. 21.)

The same: "A sober and scriptural treatment of this mystery (the election of grace) shows us the abyss of divine mercy, to which alone our election to eternal life is wholly due; it defeats all boasting of our merits and all confidence in ourselves; it fortifies our certainty of our blessedness, resting in the almighty and all-good hand of God; it incites us to sincere love of God, who loved us before the foundation of the world; it gives nourishment to the general and brotherly love towards those whom we hope will also be our comrades by pure grace in eternal life; it awakens us to a burning zeal in the activity of the divine Word and to a diligent use of the sacraments, by which means the Holy Spirit wants to kindle, maintain and increase faith in us; it inflames us to prayer and to earnest zeal in godliness, for we are "chosen to be holy and blameless" (Eph. 1, 4.); finally, it equips us to bear all adversity with equanimity, for "whom God hath before ordained to be conformed to the likeness of his Son; but we know that all things work together for good to them that love God, who are appointed according to the purpose.'" (Ibid., § 216.)

Balthasar Meisner: "The Calvinist Theodor Beza expressed the following at the Mömpelgart Colloquium: "It is not advisable to discuss this article before everyone, lest perhaps more be annoyed than instructed who cannot grasp it.... Therefore this disputation should rather be done in the high schools between the practiced theologians, than in the public assembly of all'. - We, on the other hand, hold that this fearful concealment of the truth is pernicious and highly suspect, and that this doctrine should be treated and interpreted not only in the high schools by the learned

before the learned, but also in the churches by the pastors before the unlearned.... One objects: If it be preached that the elect shall not be damned, the reprobate shall not be saved, then the fallen shall be restrained from endeavoring to rise again, and the standing shall be made rigid and indolent to progress in sanctification. But we answer: 1. Those who are thus vexed are either weak or stiff-necked. If they are weak, they must be taught; if they are stiff-necked, they must be let go. (2) Because of the abuse and mockery of the wicked, the elect must not be deprived of this teaching.... 3. this objection is also directed against the Holy Spirit himself. For if those aversions accompany the doctrine of election itself, why was it included in Scripture and commended to us? (4) These things are made to be contrary to one another, and subordinate to one another. For election by grace does not abolish diligence in good works and constancy in the faith, but rather promotes both.
since they are related to each other as ends and means, which are subordinate to each other. For those who are chosen from eternity repent in time, believe in Christ and persevere in piety; if the opposite happens, one falsely assumes to be a chosen one. This is a godless conclusion: "If I am an elect, I will attain life even without piety"; for the argument is rather to be reversed: "If I am an elect, I must renounce worldly pleasures. For God hath chosen us, that we should be holy and blameless.' Eph. 1, 4... One further objects: "The mystery of election is too high to be grasped by the people. For who has known the mind of the Lord? Rom. 11, 33. Therefore this mystery is rather to be kept silent than to be spoken. We answer: 1. even if it cannot be fully known, it can be known to some extent (in *tantum*); therefore Christ also preached (iocu!oavit) the same thing before the people with all seriousness. (2) Election is considered either in terms of causes or in terms of particular cases. These can be recognized, although one cannot account for all of them. This doctrine is dark to the dull and lost (2 Cor. 4:3), but not to the devout and humble inquirer, to whom the light shines out of the darkness (v. 6). Finally, the preachers of the Word must be diligent to treat this article soberly as well as wisely. Soberly, so that they explain it from God's word alone, not from the judgment of reason. Wisely, that they also use sound words for the presentation of sound doctrine and turn the matter in such a way that both the Pharisaic conceit and the Jewish despair are cut off and that the pious are kept in humility, but the godless are frightened out of their security. If this is done, this doctrine will be duly presented, heard with profit, and well understood. " visp.
XII, 2. syH.)

Finally, the Danish theologian Caspar Brochmand writes: "If one asks whether it is safe (tutum) to publicly present and teach the doctrine of predestination to the people in the Church of God, we have no hesitation in saying yes. For although we acknowledge that, with all modesty and spiritual prudence, care must be diligently taken that, when predestination is discussed, neither useless questions that do not serve edification are put before the people, nor is anything beyond what is written carelessly asserted, we nevertheless consider it advisable, indeed necessary, that the people also be taught about predestination in a godly manner. For since the whole of Scripture has been left for us to consider both publicly and privately, Rom. 15:4, 2 Tim. 3:16, 17, the doctrine of predestination or eternal election is a distinct part of Scripture, Mark. 13:20, 27. 13, 20. 27. Rom. 8, 30. Ephes. 1, 3. 4. ff., then everyone can easily see how hardly he would err who wanted to hide this doctrine of eternal election from the uneducated people. And in order to shut the mouths of those even more who, out of misplaced care and unacceptable caution, deny that
eS.

If it is not dangerous to present the doctrine of eternal election even to the uneducated people, consider how much advantage they are depriving people of by this imprudent care:

First, the doctrine of eternal predestination or election to eternal life is most useful in confirming the certainty of our blessedness. For since election to eternal life is not firmly founded in human wisdom, or in the works of men, as will be shown later, but in the mere mercy and good pleasure of God; who, hearing this, must not from it take a certain confidence concerning his blessedness, and that with an undoubted and absolutely immovable certainty? And here the following sayings of the holy scripture belong: Luk 10,20. 12,25. Joh. 6,37. 10,28. 17,14.15.

Secondly, there is nothing that can kindle in us the love of God and neighbor more fiercely than a serious and devout contemplation of predestination. For you cannot but love the God who chose you, who are dead in sins and condemned to eternal death for your sins, to eternal life for nothing, Eph. 1:3, 4 ff. and it would be shameful for you to hasten the brother who is partaker of the same grace with you. Listen to John about this" 1 John 3:16.

Thirdly, the rightly presented doctrine of predestination is the most effective means and antidote for the expulsion of pride, namely, that we do not presume anything or ascribe anything to our powers and our righteousness. Joh. 15, 16. Rom. 5, 8. 11, 5. 6. 31. ff. 1 Cor. 1,28. f. 4,7.

Finally, the doctrine of predestination is a spur by which we are also awakened to diligence in good works, Eph. 1, 4. 2, 8-10.

Since, then, the doctrine of predestination bears these and similar fruits, it is not at all necessary to say how much he sins against the welfare of his hearers who conceals the true doctrine of predestination from his hearers." (Lastern. iinivsrs. tk. k. I. k'. 248. sy.)

W.

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

Montanus: Now you see that you do not believe the teachers of the church, likewise the holy fathers.

John: I said earlier, if you will remember correctly, that I believe and agree with all the writings that agree with holy divine scripture.

Enchusanus: So you think that one should also follow the holy fathers?

Johann: I can see that you are trying to deceive me. Tell me this in good German words that I can understand.

Bucho: Mr. Johann, the gentlemen here ask only this, whether you also think that the church statutes, as there are: Holidays, feast days, monastic vows and other such decrees of the Holy Fathers.

John: What is commanded outside the holy divine Scriptures cannot bind my conscience.

Enchusanus: Now the Holy Scriptures praise the feast days, the confession, the Sabbath, the night meal and the vows, all of which we consider to be God's commandment, because it has thus pleased the Church and the Fathers.

Johann: There's a big difference among the pieces you've told now, which you've put together in one pile.

Enchusanus: How, is not fasting commanded, that we may be the more skillful to perform the divine offices, according to the example of Moses, Ex. 34, when he was to receive from the Lord the moth of the covenant?

John: Although Moses fasted, what is your fasting about, which you command us under the penalty of a mortal sin on certain days and food? Fasting in the Scriptures is nothing else than moderation and sobriety, which man should practice at all times, according to the words of Christ, when he says, Luc. 21: Beware lest your hearts be weighed down with gluttony and drunkenness and the cares of this world. (The holy martyr speaks here of the commanded fasting and distinguishes it from the voluntary one, which every Christian can impose on himself according to need).

Montanus: So I hear you say that one should not fast at all.

John: I do not say this, but I do request that you prove and present your fasting to me from holy divine Scripture; for otherwise Paul punishes the Galatians for keeping the days, months and seasons, Gal. 4, and Rom. 14 says that the kingdom of God does not stand in eating and drinking.

Enchusanus: But you should also know that the superior and most distinguished heads of the church are permitted to make changes in such matters; what they now recognize should and must be recognized as a law and commandment.

Rosemundus: Let us return to the statutes of the Church.

MontanuS: How, do you also believe everything that the general Christian church believes?

Johann: Yes, I think eS.

Montanus: That is right. If you talk like that, we don't want to argue against you.

Enchusanus: But what do you think of the roman church?

Johann: Just the same.

Montanus: That one should keep what she commands?

John: The Roman Church*) is not a tyrant, nor does it burden us with any laws, but is subject to the Gospel and teaches us that we should be obedient to it alone.

Enchusanus: You cannot deny that the church ceremonies are very wisely instituted, so that the people in the service do not become cold and negligent. Where such should perish, what would become of the general Christian church in the end?

John: Oh God, how you speak such great things! Have you not read 2 Cor. 9 that God loves a cheerful giver? Why do you want to force lazy, negligent people to do such work by commandments and punishments, which is of no use? The servant does not stay in the house forever. Moreover, the works that we do for our own sake are

*) He means the Roman church, as it is to be seen according to the Scriptures, t.. B. according to the letter to the Romans.

The works that you yourself have invented and imposed on other people cannot be compared to those that are prescribed for us in the law of God. And since Abraham, who is otherwise called a father of all believers, had no glory before God where he should or ought to be justified by the works of the law, your works saints, indeed, will have much less to boast about before God because of their murmured prayers, fasting and other cold ceremonies.

Montanus: If there were no laws and certain orders, to which people would be urged, what would become of this world in the end!

Bucho: If there were no gallows or sword, I could not walk safely in the alley; for everyone would murder, rob and steal.

John: I admit what you say; but it is the emperor's office, to whom the power of the sword is given by God, that he should protect the innocent from violence, but punish the guilty and the wrongdoers according to the body. Everyone knows that the civil statutes are necessary for the preservation of the cities, country and people in all ways. But we are dealing here with the church ceremonies and statutes; so I say that he who keeps them has no glory before God.

After they had talked further about these statutes and also reproached him because of his marriage, the noon time had approached.

Duvennorth: It is time for us to depart from each other; for it is sheer lunchtime.

Montanus: But what should the prisoner do in the meantime?

Duvennorth: Take him back to prison.

Enchusanus: Methinks it not advisable to lead him there; for there is also Gnapheus; *) they might wish to become one in the matter.

Montanus: Put him on a chain in this room until we come back after dinner.

Johann: Even if you didn't put me on, I still didn't want to escape.

MontanuS: Keep in mind until we come back. Duvennorth: Shall we not go?

Enchusanus: Will you not assign the prisoner several servants to guard him?

Duvennorth: Yes, of course. Take good care of him now.

(To be continued.)

Theses on Sanctification, submitted for discussion at this year's meetings of the Illinois District of our Synod by H. S.

I.

The word "sanctification" is taken both in the Holy Scriptures and in the confessional writings of our Church, as well as in the private writings of our orthodox theologians, in a twofold meaning, firstly in a broader one, in which sanctification comprehends in itself all the divine effects in and on man, by which man is led to blessedness, hence in this

He was a fellow prisoner of the dear martyr, who had written down the stories of the martyrs and later published them.

further meaning includes vocation, rebirth, enlightenment, conversion, justification and renewal.

Eph. 5, 26. Acts 26,18. Ebr. 10,14.

II.

Sanctification in the narrower sense, of which we speak here, is the epitome of those divine effects of grace (u) in a man who has been born again (b) and justified by faith (o), by virtue of which from day to day he increasingly puts off the old man in mind and will (6) and puts on the new man (e), therefore denying the ungodly nature and worldly lusts and living chastely, righteously, and godly in this world (s), solely according to the precepts of the Word of God (§).

u) Phil. 2,13. Gal. 5, 22. 2 Cor 3, 5.

b) Joh. 3,6. Eph. 2,10. Matth. 7,16.17.18.

o) Rom. 14, 23. Joh. 15, 5.

Eph. 4, 22. Col. 3, 9. Eph. 4, 14. Ebr. 5,12.

e) Col. 3, 10. Eph. 4, 23. 24. 2 Petr. 3,18. - 2 Cor. 4,16.

5) Tit. 2,12. Col. 3, 5-8. Rom. 12,1. 2.

8) Deut. 15, 39. Ps. 119, 9. 105. Isa. 8, 19.20. Matth. 15,9. Col. 2, 20-23.

III.

The nature of sanctification includes.

1. it is necessary,

u) God's command, Ebr. 12,14. 1 Thess. 4, 3. b) Goal of salvation, Luc. 1, 74.75. 2 Cor. 5,15. I Petr. 2, 24.

o) Nature of faith, Gal. 5, 6. Jac. 2, 17. 20. 2 Cor. 5, 17.

2. it has its stages,

Eph. 4,15. I Cor. 15,10. Jac. 5,11.

3. It remains imperfect in the world,

Phil. 3, 12. Rom. 7,14. 17. 18. 23. Gal. 5, 17,24. 1 Joh. 1,8. ICor. 13,12.

IV.

Of course, sanctification is a work of God, especially of the Holy Spirit, but the born-again man cooperates, because his will is made free.

2 Cor. 6,1. 2 Cor. 7,1. Joh. 8, 36.

V.

The means by which sanctification occurs is the diligent and right use of the means of grace.

The means by which we work on our sanctification is faith.

Tools that God uses: Tribulation and Anfencing.

(Word.) Joh. 17, 17. 1 Petr. 2, 2. 2 Tim. 3,16.17.

(Baptism.) Rom. 6, 4. Tit. 3, 5.

(Communion.) 1 Cor. 10:17.

(Faith.) Acts 26, 18. 2 Petr. 1, 5-8. Jac. 1, 3.

(Aids.) Ebr. 12, 10. 11. 2 Cor. 12, 7.

VI.

Although we cannot earn anything through sanctification (Rom. 3, 28. Eph. 2, 8. 9.), it does have a great benefit.

1. it promotes God's glory, Matth. 5,16. 1 Cor. 10,31. Phil. 1,11.

2. It is a comfort to the Christian, Joh. 13,35. 2 Petr. 1,10.

3. It has glorious promises,") temporal b) eternal. 1 Tim. 4, 8.

Festive gift for the jubilee year 1880.

Our readers know that a double celebration of joy is coming next month.

The magnificent final confession of our church, the Concordia Formula, whose jubilee we celebrated three years

ago, was not printed immediately after it was completed, but was distributed in manuscript form by the noble men who were committed to the work of Concordia.

June 25, 1580, was the blessed day on which printed and bound copies of it were first sent to the promoters of Concordia. However, it was not issued separately, but together with the other confessions, which all true Lutherans had accepted until then. The name Concordienbuch, as the Concordia Formula was called, was applied to the entire collection of our confessions.

This June 25, 1580, on which the Concordia Form was issued with the other confessions, was the day on which 50 years earlier the main confession of the Lutheran Church, the Augsburg Confession, had been publicly delivered.

Thus the coming jubilee is a double one: that of the delivery of the Augsburg Confession and that of the publication of the Concordia Formula with the other confessions, the publication of the Concordia Book.

What commemorative gift would be more suitable than a beautiful, correct edition of this Concordia book of ours! The readers will be pleased to hear that such an edition has been produced. Before us lies:

Concordia Book,

that is,

the symbolic" books of the Lutheran Church.

New

Revised edition according to the original text of 1580.

Festive gift for the jubilee year 1880.

Here, then, after the preface to the Christian Concordia Book, the readers will find

1. The three main symbols,
2. the Augsburg Confession,
3. The Apology of the Confession,
4. the Schmalkaldic Articles,
5. and 6. Luther's catechisms,
7. Concordia formula.

The text is unchanged after the first edition
reproduced.

The actual confessions are accompanied by a beginning, namely

a. Verzeichniß der Zeugnisse heiliger Schrift und der alten reinen Kirchenlehrer 2c., zusammengestellt von Dr. M. Chemnitz and Dr. Jac. Andreä to prove that nothing new is taught in the 8th article of the Concordia formula;

b. the visitation articles,

c. a passage from one of Luther's sermons on Art. 9. of the Concordia Formula on the Ascent into Hell of Christ.

Finally, this edition contains a. an explanation of the Latin and otherwise unknown words and phrases (5-1/2 pages),

b. a register of sayings, indicating the sayings that are listed and partly explained in the Concordia Book (5 pages), and

c. a detailed subject and name index (50-1/2 pages). The page numbers of the widely used German-Latin edition by Müller are given in the margin.

Our edition is, apart from the correct text, also beautiful and excellent in terms of fine printing, fine paper and good binding.

May the gracious and merciful Lord bless the coming jubilee year so that many who did not know the glory of this jewel of the Lutheran Church will now recognize it. May the glorious confessions of our church be found and diligently read in all Lutheran homes after the jubilee celebration.

Every Lutheran should be so out of conviction, not merely because he was born and educated in the bosom of the Lutheran Church. But what can convince him more of the scriptural conformity of the Lutheran doctrine than the study of the Lutheran confessional writings? Every Lutheran should be able and willing to give an account of his faith. What enables him to do this more than the study of the Book of Concord? Every member of our Lutheran congregations should see to it that only truly Lutheran preachers and teachers are appointed, should be able to check whether teaching is in accordance with the confession. What else makes him capable of this than the study of the confessional writings?

Oh what blessed benefits the diligent reading of them would bring to our congregations: Encouragement in wholesome knowledge, edification, strengthening for resistance against every swarm spirit.

The price of the new edition in handsome half-fringed binding is $1.25.

Those desiring to have a finely bound copy (leather - gilt edged) for the coming Jubilee year may obtain one at the price of $2.50. G.

To the ecclesiastical chronicle.

Abroad.

Lic. Stöckhardt. There is a correction to be made to what we reported in this April 1 issue of the "Pilgrim from Saxony. The "Pilgrim from Saxony" of March 21 notes the following: "On higher authority, it is to be corrected that the prison sentence imposed on Lic. Stöckhardt in the aforementioned investigation was not mercifully changed into a fine, nor did he apply for a pardon. The "pilgrim" complains that he had taken his incorrect report from Luthard's church newspaper. W. [Walther]

The alleged "Jew-baiting", which according to the newspapers is now in full swing in Germany, seems to be haunting only the minds of the newspaper writers. At least, according to the latest news, the Jews in Germany are not doing it differently now, as if not the Christians, but they, the Jews, were the masters in the country. Dr. Münkel writes in his "Neues Zeitblatt" of March 10, as follows: "Jewish Shrovetide Scandal. The association 'Eulenspiegel' in Berlin held its foundation party during the fast, to which a brilliant society, consisting mainly of Jews, had gathered. Among other performances, the "Black Venus" and especially the "Capuchin Sermon" by the court preacher Stöcker were performed with applause. A gentleman in Stöcker's mask appeared with gown and baffle, gave a speech in the pulpit tone, then took a liquor bottle out of the gown four or five times and drank from it, whereupon he declaimed the A B C in the sermon tone. According to

In the "Germania" Jesus Christ was mocked in his own words, so that even some Jews would have been indignant about it. - The Jews have cried out about a Jew-baiting because of the many voices that have become loud against them. How far away we still are from this is shown by the cheeky and high-spirited mood of their Feast of Fools, which would certainly have passed them by under a Jew-baiting. On the contrary, they insist on high protection and encouragement, and instead of the Jew-baiting we experience a continuation of their usual agitation against Christian faith, Christian customs, Christian worship and the preaching ministry; for this, and not only the person of Stoecker, is exposed to ridicule in the midst of the fast, as if the suffering of Christ should also find its repetition on the part of the Jews. It makes one blush with shame,' writes the 'Reichapost,' 'that such a thing is possible in our country, that Jews can dare to make such sacrilegious fun of the person of one of his court preachers in the capital of Protestant Christianity, under the eyes of our pious emperor, and in the middle of the Passion season!

Hanover. The "Hannoversche Post" reports: "The teacher M. in D. had left the Hanoverian state church for the Hermannsburg separation. The Hanoverian Consistory ordered his removal from office because he was employed at a Lutheran elementary school of the state church with the obligation to teach the confession of the same, but was now in such opposition to the state church that he believed he had to dissolve the church fellowship with it. The Ministry of State overturned this decision because the teacher's separation should not be interpreted as "indebtedness. No law stood in the way of the teacher's leaving the state church, and he was therefore deprived neither of civil rights nor of the ability to hold public office. Furthermore, the accused declares that he has remained a Lutheran and will teach according to the Lutheran catechism. - That a separated person wants to remain a teacher in a state church school is in any case questionable, and that the state wants to force a separated person on the state church school is tyranny. All such events remind us of the blessing of religious freedom that we enjoy here in America. Would that all Lutherans and Lutheran congregations here would also take advantage of this freedom! W. [Walther]

In Greece, the Minister of Education has issued a circular to school superintendents requiring them to introduce the New Testament as a reading book in elementary schools. Until now, the Bible has not been used in schools of the Greek confession. That now even the Greek church introduces the Holy Scriptures into its schools as a reading book is indeed a highly gratifying phenomenon. W. [Walther]

Gotha. As the Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung" of March 19 reports, the formation of an evangelical Lutheran free church is now imminent also in Gotha, where rationalism has long since taken hold in church and school. The "Kirchenzeitung" reports as follows: "In Gotha, a family whose head is particularly serious about church questions, has for some months now come to the conviction that the right doctrine about church government, spiritual office, etc. is found among the Missourians, and as a result has severed its connection with the Breslau Synod and since then has been served spiritually by Pastor Meyer from Krimmitschau in Saxony. The same has now already officiated there several times in certain intervals. The family has actually left the state church. The court is said to have explained to them that in Gotha there is complete religious freedom, and a declaration of resignation from the regional church is not necessary. The other (Lutheran-minded) families still attend Pastor Meyer's services, but have no inclination to separate from the state church." - Whether, what the

It will soon become clear whether the "Kirchenzeitung" is correct. To be Lutheran-minded and yet have no inclination to separate from a regional church such as that of Saxony-Gotha is difficult to comprehend. Incidentally, this process in Gotha is also a""" proof that our dear fellow believers in Germany, despite all the hard pressure under which they are working, are moving forward step by step. W. [Walther]

"How I became **'Missourian'**." This is the title of an essay, the first part of which appears in the April 1 issue of "Die Ev.-Luth. Freikirche". In that essay, the former high school teacher in Mecklenburg, Mr. Candidat C. Hempfing states that he was a member of the Reformed Church of Hesse by origin and had been a zealous follower of the Romanizing theology of the blessed Vilmar since his years of study, and that he had finally become "missourian," that is, had come to the realization of the scriptural conformity of the Lutheran doctrine, and had finally also convinced himself that the so-called "missourian" doctrine, which was so much maligned, was no other than the old scriptural Lutheran doctrine. W. [Walther]

Change of church hymns. A draft of a new hymnal has recently appeared for the regional church of the Duchy of Saxony. In it, the words of Paul Gerhardt: "Wie dir's und andern oft ergehe, ist ihm (nemlich Gott) wahrlich nicht verborgen," are changed as follows: "Wie dir's und andern oft ergehe, ist ihm wahrscheinlich (!) nicht verborgen.

Our current doctrinal dispute. About the same Mr. Past. Willkomm, the current president of the "Synod of the Evangelical Lutheran Free Church of Saxony and Other States", notes the following in the same newspaper: "A doctrinal dispute over the doctrine of election by grace has broken out within the Evangelical Lutheran Synodal Conference in North America. . . This outbreak of a doctrinal dispute within the Synodal Conference, which has so far been united in doctrine and confession, naturally gives the enemies of the Synodal Conference cause to rejoice in a way that does not exactly betray a Christian sense; for they think that now proof has been furnished that there can be no unity in doctrine on earth at all. But unity in pure doctrine is not destroyed by the fact that individuals fall away from it, but only by the fact that true and false doctrine are regarded as having equal rights and are thus tolerated in a church. The latter does not happen here at all, but rather in the journals of the Missouri Synod it is thoroughly demonstrated that the doctrine of election by grace, which is treated and known by the Western District, is not a Calvinistic false doctrine, but nothing other than the correct Lutheran, i.e. biblical, doctrine. And for the sake of these thorough explanations, especially those given by Dr. Walther in "Lutheraner", which strengthen the conscience in this glorious doctrine, we can even rejoice that this controversy has broken out, although we would otherwise wish for its speedy termination by the conviction of the opposite side of its error for reasons of the heart. However, "strong food" is offered here, and we would like to ask our readers, before they read these articles of controversy, to read carefully the relevant passages of Scripture, as well as the 11th article of the Formula of Concord, in which this doctrine of the election of grace is presented in the clearest and most comforting way, on

the basis of our Dietrich's Catechism, in which this doctrine of the election of grace is treated in its main features at the end of the 3rd article. And furthermore, we would like to warn anyone who does not agree with the Lutheran confession in all other doctrines to allow himself even one judgment about this doctrinal dispute; for anyone who, for example, teaches, as the modern Lutheran theologians do, that man is **not** purely passive in his conversion, cannot understand the questions at issue in this dispute. All synergy
gists (i.e., those who teach that the natural man can cooperate in his conversion) seek there-
This mystery consists in the fact that God wants all people to be saved and is also the sole cause of their salvation, and yet not all people will be saved. But God's word itself has left this mystery unsolved for us, in that it only says, on the one hand, that the ruin of the "unbelievers" is their fault, not God's, and, on the other hand, that God and not man, nor anything in man, is the cause of the salvation of the elect. Therefore, let no one here on earth desire a solution to this mystery that completely satisfies the intellect, otherwise he will go astray. - But God the Lord strengthen, comfort and refresh the defenders of the pure doctrine under these new temptations and also let this struggle imposed on them go out to the glory of His name and the salvation of His church.

A faithful witness of our Lutheran faith, who has arisen and faithfully confessed Christ and not denied Him.

In the city of Paderborn, a large part of the citizenry had already become Catholic at the time of the Reformation. Around 1585, the mayor of the city was Liborius Wichart, a faithful man, whose steadfastness long prevented all attempts by the bishop to deprive the city of its religious freedom and civil rights. Finally, the bishop seized the city besieged by him and took bloody revenge on his adversaries. He condemned all those who had been at the head of the Lutherans to death, the others who did not want to become Catholics he expelled from the city; Wichart, however, was to be made a special example for the horror of others, namely he was to be quartered.

It is reported that Wichart stood in the pillory with the chain around his body from early morning all day, all night and even for part of the following day. Then his enemies and those he had punished earlier came with the Spanish soldiers and mocked him and spat in his face. The priests, however, were the worst. The sun was shining very hot that day, but the soldiers tore off his hat and put it high on a spike over the pillory, so that Wichart had to stand bareheaded. He received neither food nor drink. If he wanted to collapse, they disturbed him again. Only on the second day was he released from the pillory, but only to be immediately subjected to torture. Then they made incisions in his chest and poured red-hot oil into it; they hung him up by his feet and poured so much brandy into his nostrils that he lay there as if dead for two hours. After the torture he was led to the common prison, where the Jesuits tested their conversion skills on him. But he endured everything steadfastly. When he was led to death, and even then he was urged to become a Catholic, he said: "I have a faith and an assurance, and a part of it I told you shall not be taken from me for eternity. You know that I do not hold with you and the Roman faith; that I must now suffer is for the sake of the Protestant faith and the freedom of the city. May God have mercy on the city and the convent." When he saw Bishop Dietrich standing in a garden near the place of execution, eagerly awaiting the bloody spectacle, he called out to him: "Now come, Bishop Dietrich, and drink your fill of my blood, for which you have long thirsted!" Thereupon he disrobed himself, had himself bound on the table, and when the light of the executioner's knife met his eye, cried out in a loud voice, "HErr JEsu, take up my spirit." Then the executioner drew a bloody cross over his belly with the knife and committed unspeakable atrocities against him. Wichart suffered and died without even sighing. The Protestant church in Paderborn died with him, and the leaders were executed like him.

The "Others" were driven out, those who stayed were forced to go to the confessional and mass, and yet the people of Paderborn continued to go to Schlangen and Lippstadt, the nearest Protestant towns, deep into the time of the Thirty Years' War, to fortify themselves with Protestant sermons. What about our faithfulness and steadfastness? Would you be willing to confess Christ?

(Concordia of k. MeeSke.)

The handwriting.

A faithful servant of Christ, in whose congregation the worldlings had become obvious in their nefariousness, punished them with all seriousness, but without much success. One day, when he had again admonished his listeners with great emphasis, he added: "Well, I have done what is my duty, I am innocent of your blood, you will not be able to accuse me before God one day, as if I had not warned you.

Such words remain hooked in the conscience of the listener. But instead of going into himself and repenting, he only hardens himself all the more. How does he begin to get rid of the re-hook?

He goes home, he has now figured out how he wants to finish it. He sits down and writes the following letter to his pastor:

Dear Father!

I see that the priest is so worried about the account that you will one day have to give for my soul before God. I want to reassure you at least for my person through this. I want to have acknowledged to you with this handwriting of mine that you are by no means to give an account for my soul on that day. But if God would claim my soul from you, then I wanted to send you this handwriting for this very reason, so that you can present it for your justification in God's judgment.

Your N. N.

With horror, the preacher read the letter sent to him.

The mocker, however, remains merry and in good spirits for a long time. But what does God do? He carries him for a long time with great long-suffering and patience, then finally lays him on a painful, protracted bed of sickness and turns his natural cheerfulness into restlessness and sadness.

And plead, at last the wretch flch remembers his outrage-, and now he cries day and night, "O my handwriting, O my handwriting!"

The faithful pastor hears the- and now hurries to his bedside with the fortunately well-kept manuscript and tears it before his eyes. The sick man confesses his great sin and wickedness and asks for consolation from the Gospel with the deepest melancholy and shattering. The clergyman is delighted that he can proclaim absolution to him, and now the penitent comes to rest and the wicked and mocker becomes a new man. (Evangelical Lutheran Messenger of Peace.)

A good answer.

Moody asked one who had come to talk to him along with others, "Are you a Christian?" "Oh yes, sir," was the answer. But to the further question, "Do you believe in the Bible?" came the answer, "Oh no, sir, I don't believe in that kind of stuff." Moody asked, "Do you believe in Webster'S jenglischeS) dictionary?" Answer: "Yes, sir, I believe what the dictionary says."-"Well," replied Moody, "Webster's dictionary says: a man who does not believe in the Bible is an IvLäsl (unbeliever); you would do well to call flch by your right name."

Death notice.

It has pleased the Lord over life and death to call away from this temporality into eternity because. Mr. Heinrich Bremer, former pastor of the KreuzGemeinde U. A. C. here.

The immortalized had had to resign from his office here years ago due to illness and worked, as far as his weak strength allowed, with the help of his relatives on a small farm.

He died on April 6 and was buried on April 8 with great participation of the whole community. He leaves a widow and two orphans. His memory remains among us in blessing. "The teachers will shine like the brightness of heaven, and those who guide many to righteousness like the stars forever and ever. Dan. 12, 3.

Lake Creek, Benton Co, Mo. O. Spehr.

Inaugurations.

Pastor Wilhelm Vomhof, appointed by the Lutheran congregations of St. John's and Grace in Town.Goodhue, Goodhue Lo-, Minn. was installed in the congregation of St. John's on the 2nd Sunday after Easter by the undersigned with the assistance of Mr. k. Maurer and in the Gnaden-Gemrinde on the 3rd Sunday after Easter by Mr. k.'Lange. I. Horst.

Address: Usv. Vovadok,

Orssk, Sooädus 6o., Nillv.

On Sunday, Quasimodogeniti, Pastor Th. Mäße, who had accepted a call to Wrntzville, Mo., with retention of his congregation at Warrrnton, was installed in the place of our Reverend Biltz.

W. Matuschka.

Address: Rsv. M. Nassss.

Loi 22- ^sntLvills, 8t. Odsrlss 6o., No.

The Northern District

of the Lutheran Synod of Missouri, Ohio ". a. St. assembles, s. G. w., on Wednesday, June 9, at St. John's parish of Mr. k. I. Trautmann at Adrian, Mich.

The subject of the doctrinal discussions is: Further discussion of the theses of k. Moll's: Bon den Sacramenten im Allgemeinen und der heil. Baptism in particular.

Since the propositions of the Synodal Conference (see report of 1.1879, p. 27 ff.) are to be discussed for the time being, at the request of the "Hoch". General Praeses, the pastors and congregations of our northern district are hereby requested "to consult about this beforehand in a congregational meeting.

Each pastor of the District shall submit a complete parochial report.

On the day following the close of the Synod, a general pastoral and teachers' conference will be held. - By decision of the Western District Conference it is to be noted" that it will insist on the holding of the conference.

Synod members and guests should contact the local pastor at least 2 weeks in advance. W. Burmester.

The Illinois - District

of the German "ev.-Intherische" Synod of Missouri, Ohio, &c. St. will meet, s. G. w., from Thursday, 2V. May, to Wednesday, May 26, at Quincy, III. The meetings will be held in the church of Messrs. k. W. Hallerberg, corner of Washington and 8th streets, be held. - Subject of doctrinal hearings, "Theses on Sanctification."

Those who intend to "visit" the Synod should register with Hm. k. W. Hallerberg by April 30 at the latest. W. Hallerberg, so that lodging can be arranged. - When they arrive in Quincy, they should "inquire" for lodging at the school of St. John's Parish, No. Ill south 7th Street (where the synod was held in 1876).

B. B " rfeind, Secr.

*

All who wish to travel from Chicago to Quincy, and from the "southern" part of the State by the Illinois Central to Decatur, and thence to Quincy, to the Synod, for half price (lime kurv), are requested to flch as soon as possible to report vei

T. C. Servant.

670 Union 8t., Otnoago.

*

The Keokuk L St. LouiS railroad has reduced the round trip fare to H4.85 for those wishing to travel to Quincy via St. Louis for the Synod. On May 18, the undersigned will be present at the railroad's office, 404 Pine St., to procure tickets. Anyone who cannot get his ticket on the above date is requested to contact me now soon about obtaining a certificate.

The boat ride costs O5.50.

Benedy, Ill. I. L. Backhaus.

Illinois Lutheran Synod n. a. Gt.

Assembles, s. G. w., May 20, at the parish of the undersigned at La Grange, Mo.
Registrations requested. G. Wolf, Secretary.

Announcement.

The following railroad companies have promised the usual redaction of the fare (1j for round trip), namely:
Chicago, Milwaukee " St. Paul,
Chicago " Northwestern,
Wisconsin Central, and
Lake Shorea Western.
Synod guests will receive a textiflcat for the trip home, which they must present at the local train station (for Northwestern also 1" Madison or Watertown).
Milwaukee, WiS. I way " he.

For your consideration.

IT IS HEREBY REMEMBERED that at our upcoming
It is also to be deliberated at the first synodal meeting on the proposals of the honorable synodal conference "published" at the time in the "Lutheraner" (see Jhrg. 35, No. 15). It would therefore be "desirable" that these proposals be discussed by the congregations beforehand, so that the deputies at the synod can express the opinions of their congregations in these matters.

I. L. Crämer,
d. Z. President of the Jowa DistrictS.

* *
*

Since the Eastern District has already made the doctrine of absolution the subject of its negotiations this year, thesm will be presented to the Jowa District on the difference deGesetzeS and Gospel. Fackler.

For your consideration.

All monies further to be sent in response to request irr No. 4 of Feb. 15, 1880, send to No. k'r. Mw. 8ckrlckkosekt, 8ps "rviU", Forcl 6o., Lansas. I. B. Heavy "ley.

"DO PLEASE.

The undersigned, "appointed by the Synod of Missouri, Ohio, etc., as traveling preacher for Kansas," hereby requests all readers of the "Lutheran" to notify him of the residence of all fellow believers in this state known to them, who have not yet been served by "our" preachers," by giving their exact addresses. G. TörrjeS,
LUmvoocl, Lartcm Oo., Lansas.

Please.

Since the conference book collection of the local Pastoral-Coufereuz will be "cancelled" within a "short time" due to my departure from here, I ask for ample orders to reduce the "stock".
Portage, WiS., April 19, 1880. b. i. tooth,

Agent of the Tonserenzbuchhandluag.

Tonfereuz - Auzeigeu.

The Pastoral and Teachers' Conference of Chicago and Vicinity met on the afternoon of Ascension Day, May 6, in the Assembly Room of Jmararmel Parish.
F. Kringel.

La Porte Specialconference on May 19 and 20 in Bremen at k. Huge-G Rosenvinkel.

The Nebraska DistrictS-Conftrenz assemblesflch, s. G- w., on May 26, at the parish of Hrn. k. T. W. Baumhöfen er. The Norwegian Brethren are also invited to attend. Visitors to the conference want flch register beforehand with the kaator looi. Those who use the U. P. R. R. should note this in their registration and leave at North Bend, from where they will be picked up by wagon on May 25. E. I. Frese.

The South Jndiana Concordia Conference meets, s. G. w-, May 25-27 at k. Fisher in Holland, DuboiS Co, Jnd.
Work": exegesis on Phil. 2, 6 - 8. by k. Brüggemann; paper on 1 Cor. 15, 51. 52. by k. GerkenSmeyer r "What can preachers and teachers do to counteract the "worldliness" of their congregations?" Paper by k. Fischer; Scriptural catechesis on the 8th commandment by k. Bachmaun.

Mahlberg.

Southeastern Missouri Pastoral Conference.

All those traveling via St. Louis to the conference in Frohna would like to arrange it so that they could arrive on Tuesday, 18 Mas, with the ship "Elliott" departing at 4 o'clock k. N. from the foot of Pine Street to Wittenberg. N. from the foot of Pine Street to Wittenberg. Pick up from Wittenberg on Wednesday morning. 3.

Incoming in the saffe of the western" district-:

For the synod treasury: From Past. Brandt's congregation In Rorth St. Louis §20.00. Past. RoschkeS Ge", at Pierce City, Mo., 6.30. Past.JanzowS Gem. in Frohna, Mo., 20.25. Toll, from Past. GrupeS Gem. at Eisleben, Mo., 3.50. Past. MäackS Gem. at St. Charles, Mo., 10.25. Past. Jbrns Gem. at Far- mington, Mon, 5.50. Past. LohrS Gem. at Jackson, Mo., 4.20. Past. SandvoßS Gem. in August," Mon, 4.50. Past. VoigtS congreg. in Diffen, Mo., 10.00. Past. PolackS congreg. in Paitzdorf, Mon., 5.55. Past. HüschenS Gem. in Drake, Mo., 5.00. Three- eintgk.-Distr. in St. Louis 16.20. Past. KleistS Gem. in Washington, Mo., 3.35. Past. SüßS Gem. in HighHill, Texas, 6.80. Collecte of Past. Johanning- Gem. in Benton Lo., Mv., 6.00. Collecte of Past. BergtS St. JohS, comm. in Logan, Nebr., 4.75. Jmm. distr. in St. Louis 17.15". Past. Fackler- Gem. in Columbia Bottom, Mo., 4.78. Collecte of Past. HafnerS Gem. in Prairie City, Mon., 4.00.

For inner mission: Past. SieverS'Gem. in Cap" Gir- -ardeau, Mon., 10.00. Loll. from Past. HilgendorfS'Gem. at Belle Creek, Nebr., 8.00. J. H. Kaiser at Washington, Mon., 10.00. Past. Häschens Filialgem. at Red Oak, Mo., 1.40. By dens. of N. N. 2.00. For the NrbraSka Mission: Collecte of Past. BergtS Gem. in Washington Co, Nebr, 9.00 and HochzritS Coll. at Liljr 4.40. Mrs. N. N. by Mr. Umbach in St. Louis 5.00. Past. Niemann by Past. Biltz in Concordia, Mo., 2.63. Past. SenneS Gem. in Alma, Kansas, for the Kansas - Mission 5.00. Thank offering by Mrs. Past. Klindworth in Washington Co, TeraS, 2.00. Mrs. Wiesepape the. 2.00. By Past. HofiuS in Tolon, Nebr. that, 2.00. S. Keuper by Past. Nething in Lincoln, Mo., 1.00.

For Negro mission: Past. Bürgers Gem. in Sterling, Nebr., 7.03. Past. RoschkeS Gem. at Pierre City, Mon., 3.70. N. N. through Past. Pennekamp at New Wells, Mo., 1.00. H. Keuper by Past. Nething at Lincoln, Mo., 1.00.

For heathen mission: Past. Bürger- Gem. in Sterlixg, Nebr., 7.00. Wittwe Lerche through Past. Jben in Farmington, Mon., 1.00. S. Keuper through Past. Nething in Lincoln, Mon., 1.00.

On the emigrant mission: Past. PennekampS Gem. in New Wells, Mon. 6.00. Toll, by Past. Vetter- Gem. in Cole Co, Mo, 4.40, by himself.25. Past. KleistS Gem. in Wash- inaton, Mo., for New Fork 3.70.

For poor sick pastors: H. Keuper through Past. Ne- thtng tu Lincoln, Mo., 1.00. E. Schmidt through M. Große allhier 1.00.

For Mrs. Past. Ruhland: Past. Klindworth in Washington Co, TeraS, 1.00.

For the deaf and dumb: Past. LehmannS Gem. to Tandy Creek, Mo., 4.18. Whose branch gem. 4.57. Paft. Michels's Dem. at Franklin Lo. on Mo., 5.00. Past. JanzowS Gem. in Frohna, Mo., 19.15. Loll. of Past. Marten- Gem. in Port Hudson, Mon., 3.15. members au- Past. LohrS Gem. in Jackson, Mon., 3.25. Past. Nützet- Gem. in West Ely, Mon., 7.00. Past. Ho- fiuS in TaunderS Lo., Nebr., 1.00. Fr. Reimer- das. 1.00. H. Keuper by Past. Nething in Lincoln, Mo., 2.00. Past. Mirß- lerS Gem. in St. LoutS Lo., Mon., 3.00.

For the needy in Hodgeman Lo., Kansas: Through Past. Janzo" in Frohna, Mo., 2 p.m. F. Nothdurft through Past. Lohr in Jackson, Mo., 5.00.

For the congreg. in Ford Lo., Kansas: F. Walkenhorst through Past. Michels in Franklin Lo. on Mon. at 1 p.m. Through Paft. Better by sr. Gem. in Lole Lo., Mo., 5.10. Mrs. B. Beck 2.00. I. Sommerer 1.00. Lhr. Angere- .25. Past. Grimm's Gem. in Wellsville, Mo., 1.50. Past. Nützel's Gem. in West Ely, Mo., 4.00. Singing Choir of St. Peter's Gar. in Serbin, TeraS, 13.70. Teacher Braun's the. .30. H. Beukmann by Past. Matthias in Paola, Kans., 5.00.

For the congregation in Lincinnati: by Past. Michels in Franklin Lo., Mo.: by G. Kanke and Past. Michels 2.00 each, I. Scheer, F. Kappelmann, W. Kloppe 1.00 each, W. Hasse, H. Tim- mermeister, H. Kämper .50 each, K. Popmüller u. H. Uphoff .25 each.

For the congreg. in Houston, Ter.: Past. Michels Gem. in Franklin Lo., Mo., 2.25. H. Jungkuntz in St. Louis 1.00. Mrs. B. Beck by Past. Vetter in Lole Co, Mon, 2.00. Past. LohrS Gem. in Jackson, Mo., 1.85. By Rev. Sandvoß in Augusta, Mo., 4.50. By H. through Past. Kleist in Washington, Mo., 1.00. Past. LehmannS Filialgem. in Jefferson Lo., Mo., 2.40. Past. DöscherS Gem. in New Orleans, 23.00.

For the Gem. in LoutSvtlle, Ky.r Past. Michels' congreg. in Franklin Lo., Mo., 2.00. W. S. and H. W. each .50. by Past. Sandvoß in Augusta, Mo., 1.00. Past. LehmannS Gem. at Sandy Creek, Mon., 2.20. Past. DoescherS Gem. at New Orleans, 11.50.

St. Louis, Mo., April 21, 1880. E. Roschke, Cassirer.

Eiagekomme" in the saffe of the Illinois'District-:

For the synodal treasury: By k. Hansen in Worden from the estate of the widow Marie Nagel §50.00. From Chicago: from k. Lochner's congregation 3.78 and Collecte on Easter 22.04; ?. Wunders Gem. 30.15; k. BartlingS Gem. 33.00; k. Engel- brechtS Gem. 35.00; k. HölterS Ge". 37.00; k. SuccopS Gem. 25.50; ?. Wagner's parish 52.00 and Mrs. Beduhn's 1.00 (for the Kingdom of God). Collections on Palm Sunday: by Ph. Fetzer from k. Lochner's congregation in Springfield 21.15, k. Strieter's congregation in Proviso 15.00, k. Baumgärtner's congregation in Huntley 5.31, k. Steege's congregation in Dundee 12.07. Last Supper Collections: by k. Schröder- Gem. in S. Litchfield 4.20 u. 2 Toll. of k. Hieher- Gem. at Matteson 9.52. Collecten am Osterfeste: von k. Schmidt- Gem. in Schaumburg 20.43, k. Brauer- Gem. in Brecher 11.31, k. Traub- Gem. iuPeoria 17.25, ?. Krebs' Gem. in Aurora 26.50, by I. W. Dtersen of ?. Brewer- Gem. in Trete 14.00, by H. Kodoldt of Gem. in Effingham 8.75 & of John Krohn there .50, k. Schieferdecker- Gem. in Ha- mel 7.30, k. Müller- Gem. in Randolph 7.75, k. T. I. Grosses Gem. in Addison 68.W. k. Nightingale- Cross Gem. in Waterloo 3.20. k. RiedrlS Gem. in Bloomingron 10.00. k. DörmannS Grm. in Uorkville 11.00. ?. RauschrrtS parishes bet Dalton 17.00. ?. DörtngS Gem. in EvavSton 8.00. k. Nordens Gem.
in Squaw Grove 3.75. k. FrederkkngS Gem. in Dwight 5.50, k. M. Great- Gem. in Hartem 12.70, k. DöderletnS Gem. in Homewood 10.00. k. NuofferS Gem. in Tagte Lake 12.75. k. Eissfeldt's Gem. in South Chicago 7.25. k. Grupr'S Gem. in Rodender" 8.70. k. GttieterS Gem. in Proviso 13.00. k. BeckS Gem. in Jacksonville 10.00. k. KniefS Gem. in Krokuk Junctton 18.09. By Jen- Johnson of ?. KatthainS Gem. in Hoyleton 3.70. k.BurfeindS Gem. in Mich 9.00. (Summa §703.13.)

For the building fund: Communion - Collecten von k. Döder- leinS Gem. in Homewood 7.00 u. 9.59. (S. §16.59.)

For inner discord: Au- Chicago: by ?. Bartling by Joh. Becker 1.00 and by k. Wunder from the Jünglingsverein 5.00. By k. Schuricht in St. Paul from Father Stork 5.00. k. PohlS Gem. in Palatine 2.90. (S. §13.90.)

For inner mission in the West: k. Lochner- Gem. in Chicago 76.26 and by ?. Griffin in Lhandlerville, Palm Sunday- Collecte for k. Stirmke u. Gem. in Houston, TeraS, 12.00. (S. §88.26.)

For the Negro School in Little Rock, "rk.: By k. E. Schroeder in S. Litchfield from Mrs. H., Bro. B. & C- S. each 1.00. By H. Oehlerking in Addison 2.00. By k. Knief in Keokuk Junc- tion from an unnamed 5.00. By k. Lochner in Chicago from Ernst & Nic. Tburn 2.00. (p. §12.00.)

For heathen mission: k. Heyer- Gem. in Lolehour 2.35.

For Negro mission: By k. BehrenS in Frreport from I. Marx .50. By k. Lochner in Chicago from H. Peterson 1.00. By ?. Hansen in Worden by A. 1.00, by N. N. 2.50. (p. §5.00.)

For the emigrant mission: k. HieberS Gem. in Matteson 4.77. k. Strieter's parish in Proviso 10.00. (p. §l4.77.) On the emigrant mission in New York: k. HölterS Gem. in Chicago W.00. By k. Trautmann in Gower from sr. Gem. 8.00, by himself 1.00. Communion tollecte by k. SteegeS Gem. in Dundee 7.00. MartenS' Gem. in Danville 12.85. By k. Hansen in Worden by N.N. 2.50. (Summa §51.35.)

On the emigrant mission in Baltimore: k.HölterS Gem. in Chicago 14.25. Abend". - Eoll. from k. SteegeS Gem. in Dundee 5.00. (p. §19.25.)

To the college - budget in St. LouiS: k. Schröder- Gcm. in S. Litchfleld 10.00.

For poor students in St. LouiS: By k. Achenbach in Venrdy from B. Hrdrmann 5.00. By W. MartenS from k. Wangerin- Gem. in Bethlehem 4.85. By k. Sucrop in Chicago for F. Ott" from Frauenverein 8.00. from Jungfrauenverein 4.50, for W. Lewerenz from Frauenverein 8.00, from Jungfrauen verein 4.50. By W. Martm for Aug. Rebwaldt from k. Wangerin- Gem. in Bethlehem 5.00. By ?. Wunder in Lhicago for L. Schwartz of the Jungfr.-Verein 15.00, of the Jüng- lingsS-Verein 5.00. (S. §59.85.)

For poor students in Spriugfleld: By k. Hieber bei Matteson von sr. Filialgem. 3.35. By W.Marten from k. Wangerin" Gem. in Bethlehem 5.00. k. Lochner- Gem. in Chicago fiir Ha'hnel 10.00. Through k. Miracles there from the Young People's Society for I. Hoyer 5.00. (p. §23.35.)

For poor students in Fort Wayne: Au-Chicago: by k. Wagner by G. Koller for L. Koller 20.00; by k. HölterS Gem. for A. Bünger 15.00; by k.Hölter for W. Drögemüller, Kindtauf-Collecte at G. Pudewa, 4.50; and for W. Köpchen from Mrs. Marie Mäcker 1.00. (S. §40.50.)

To the seminar - budget in Addison: By Kassirer I. T. Schuricht in St. LouiS 22.33. By k. H. Schmidt in Schaumburg by H. Becker 10.00. (S. §32.33.)

sS "l "i sola:.)

Addison, III, April 7, 1880. h. Bartltng, Cassirer.

Entered into the "äffe de- Northern District":

For the synod treasury: From the congregation in Ludkngton §3.00. congregation in Wyandotte 4.75. congregation in Grand Rapid- 14.00. congregation in Saginaw City 15.00. congregation in Port Hope 7.52. congregation in Fowler 2.74. congregation in Frankenmuth 35.00. parish of St. Paul in Caledonia 3.75. parish in LiSbon 10.00. Christmas--Loll. in Frankenlust 19.01. parish in Adrian 18.05. parish in Amelith 5.00. parish at Reed Lity 2.67. parish in Big Rapid- 4.10.

For the Negro mission: Bon teacher Selle, surplus from the mission pigeon, 1.00. From the mission box of Tant. Himmler- Schule 11.00. Gem. in Monroe 13.68. Epkph.-Loll. of Gem. in Frankentrost 6.13. From the missionary treasury of Gem. in Adrian 12.00. From Lehrer Meyers Schule 1.95. MissionSfest- Loll. in Lehrer Simons Schule 2.54. Gem. Frankenlust 10.00. Gem. in Sebewaing 8.41. Andr. Eichinger 1.00. k. Müller .53. at the dismissal ceremony in teacher Simon's school 4.94.

For the Emigrant Mission: From the Sunday School Coffee in Montague 2.00. From the Women's Fund of the Ge", in Adrian 10.00. Gem. in Sebewaing 5.74. H. Steltzriede sr. 5.00, for Baltimore 4.00.

For heathen mission: Cath. Finzel .25. epiph. loll. of congreg. in Frankenmuth 30.00. By k. Henkel by L. ReebS 5.00. Ge", in Frankenlust 5.00.

For inner mission: congreg. in Big Rapid-3.54. congreg. in Montague 3.10. congreg. in Saginaw City 13.00. congreg. in Richville 6.02. congreg. in Fowler 1.87. congreg. in Jda 3.00. congreg. in Wyandotte 6.15. congreg. in Amelith 4.61.

For sick pastors and teachers: Ge," in Grand Rapid- 11.67.

To widow's fund: comm. at Manistee 5.54. comm. at Reed City 2.20. k. Wuggazrr 2.00. women's club at Montague 3.00. k. Torney 4.00. surplus of a bell loll. in Millers 5.00. k. Arendt 4.00. k. Markworth 2.00. 1>. Koch 5.00. teacher Pfeiffer 2.00. Christmas--Toll. of the Gem. in Frankentrost 12.28. teacher Maurer 2.00. Gem. in Richville 6.04. Gem. in Belknap 2.00. wedding--Toll. at I. P. Beyerlein in Krankenmuth 5.00. I. Matty. Hubinger that. 10.00. Jmm. comm. in Town Sherman 5.00. k. Rohe- Gem. in Detroit 6.00. New- yearS-Toll. d. Gem. in Frankenlust 16.54. Mrs. A. in Srbewa- ing 5.00. H. Stelpriede sr. 5.00.

For the deaf and dumb: Congreg. in Manistee 10.00. Congreg. in Montague 3.90. Mother Krrßbach in Monroe 1.00.
By k. Schmidt of R. N. 1.00. comm. in Osage Tity 6.00. part of Thristbaum coll. of comm. in Fort Smity 7.00. A. Hardter the. 2.00. comm. in Fowler 3.66. comm. in St. John- 6.02. Conr. Sol. in Frankenmuth 1.00. by Kassirer Bartling 23.01 and 30.51. Ge", in Jda, belatedly, 1.50. virgins' club in Monroe 10.00. Ge", in Sebewaing 14.73. by k. B. SieverS, weddingS coll. at O. Habuebriuk, 4.00. from wl. Adolf's & Hedwig's piggy bank 1.00. By ?. Schieferdecker, Kindtauf-Loll. at H. Schulz u. H. Brunworth, 6.00. Gem. in Saginaw City 15.00. Ge", de- k. Pennrkamp in To- peka 13.00.

For the orphanage in Addison: From the Sunday S- school coffee of the comm. in Montague 1.00. comm. in Benona 1.85. comm. de- ?. Hügli in Detroit 8.38. Contributions au- Frankenlust 2.75. School children of the k. Witte in Fowler 1.50.

For poor students in Spriugfleld: Ueberschuß einer Glocken-Lollecte in Fräser (for Eifert) 5.00.

For poor students at Fort Wayner H. Steltzriede for Clöter 4.00.

For inner discord in the Western District: Ge". 1" Jda 3.12. G. M. Beißer in Frankenlust 1.00. Communion-Tollecte of the congreg. at Fräser 10.00.

For the community in Ford County, Kansas: by H. Steltzriede 5.00.

For the Houston community, TeraS: H. Steltzriede 3.00.

Monroe, March 30, 1880. I. S. Simon, Cassirer.

Incoming to the coffee de- Eastern" District:

For synod treasury: Receipt of congregation at EllicottSville §3.00. From Miss. treasury of Jmmanuel congregation at Baltimore 1.25. Trinity congregation at Buffalo 13.00. Congregation at EllicottSville 3.52. F. Schäfer 1.00.

For widow's fund: I. U. by I". Frey 2.00. Fran El. garbage .50. L. K. in Baltimore 1.00. N. N. by k. Gross 1.00.

For heathen mission: Gem. in Rondout 2.01. Gem. in Olean 4.09. Gem. in Allrgany 2.87. N. N. by k. Lindemann 1.00, Wittwe B. by k. Lindemann 1.00.

For Inner Mission: Ge," in Olean 4.29.

For Negro Mission: Ge", in MartinSville 4.05. OutS of Miss.-box of congreg. in Uork 10.00. OutS of Miss.-box of Jmmanuels congreg. in Baltimore 7.33. By k. Lindemann, Chtistenlrhr-Lollectkn, 4.97. k. King's children 1.00. Burmann and family 1.00.

To the orphanage near Boston: R. S. in Rondout 2.00. Mrs. El. Hunter 1.00. L. K. in Baltimore 2.00. Collecte at Father Jahr's funeral in MartinSville 1.17. From an unnamed person by ?. Slürken 2.00. Wittwe Toy in Buffalo 3.00. Gem. in Bergholz 1.25. By k. Braun in Grerubush 2.54. Gem. in Wellsville 4.72. k. FrinckeS Confirmands 9.00. k. KöntgS Confirmands 2.50.

To the Deaf and Dumb Institution in NorriS: Gem.inBayonne 18.00. Krau El. garbage 1.00. St. PaulS Grm. in Baltimore 16.00. N. N. in "shford 10.00. C. K. in Baltimore 2.00. k. Andres' school children 1.00. Jmm. comm. in Baltimore 30.10. Fran R. N. by k. Lindemann 5.00. Wittwe L. by dens. 1.00.

For poor students in Fort Wayne: Mrs. El. trash .50. Toll, at W. BrönigS funeral for Kastenhuber 1.30. Trinity congreg. in Buffalo for dens. 9.00.

For poor students in Addison: L. K. in Baltimore 1.00.

For aged pastors: FrtNo El. trash in Philadelphia 1.00.

For the congreg. in Ford Co, Kansas: Mrs. E. Müll5.00. G. Friedrich 1.00. Miss Emilie ". Barb. Friedrich 1.00. Mrs. D. Spoth 1.00. comm. in York 20.00. comm. in New Kork 10.00. comm. in Port Richmond 22.75.

For the comm. in Houston, Ter.: N. N. in Ashford 5.00. comm. in Meriden 5.72. Ge", in EllicottSville 3.02.

For the comm. in Waverly, Iowa: comm. in Mrrtde" 5.72.

For the comm. in LouiSvtlle: comm. in Clarence Lentre 3.40.

For the community in Tinrinnatt: G. Friedrich 1.00. I. Landov" 1.00. Mrs. Zubet .25. Gem. in Meriden 5.37.

For the comm. in Rockford, Minn.: Jak. Müll .50. G. A. Weisel .25. L. Müll .50. A. Schiendel.25. T. Muhly .50.

For Inner Mission in the West: Mrs. El. Müll 2.00. Mr. Ziegler 1.00.

To the Lollege maintenanceS fund: Ge", in New Zfork 10.50.

New Zork, April 1, 1880. i. Birk "er, Kasprer,

Incoming i" the saffe of the Iowa "District-:

For the synodal treasury: By k. Besel ia Guttenberg §1.00. By k. Brammer in Lowdrn, ChristmasS coll. of his congregation 8.03. k. GrafelmannS Gem. in SherrillS Mount 5.50. k. Reinhardt's Gem. in Vinton 6.50. k. BräuerS Gem. in Marfleld 5.00. By k. Grafelmann of sr. Gem. in Sher- rill" Mount 8.10, by sr. Ge", in Kreuch Settlemeut 2.20. (Summa §36.33.)

For innerMisston: Theil of the EplphaniaS-Coll. of the Ge", k. Dornseifs in Dubuque 4.00. G. Vogel in Dubuque 1.00. By k. Wirgner from a Ge". - Gliede in St. Ansgar 1.00, in Clear Lake 1.00. k v. Strohe and A. Töle in Monticello each .50. Gem. of k. Reiflnaer in Wilton 10.35. women's club of Gem. k. Günthers in Boone 5.00. Mrs. Zimbelmann das. 1.50. k. ScheipS in Fenton and some Gem. members 5.00. By k. Brammer in Lovden, Reformation feast - Loll. sr. Dreieinigk.- Ge"., 5.35, by St. PaulS-Gem. at Waverly 5.45. By k. Günther of members of sr. Gem. in Boone 7.00. k. ReisingerS Gem. in Wilton 7.00. k. BrammerS Gem. in Lowden, Easter Feast Coll. 7.30. k. BretscherS Ge", in Buena Vifta 10.00. By k. Besel in Guttenberg from N. N. 5.00, from Ar. the. .50. By k. Mattfeldt from I. Lübke 1.00. (S. §80.25.)

ForNeaermission: k. HändschkeS Gem. in Sumner 4.05.
By k. Mattftldt of A. Rogosch.75. (p. §4.80.)

For heathen mission: k. Heinicke- Gem. at Dillon, Epi- phan lasse st Erll., 6.13. Whose Gem. at Harwin 3.10. By k. Brandt at Clartnda by Mrs. Lark 1.00. sS. -10.23.)
For sick pastors and teachers: k. Besel in Gutten- berg 1.00.
For the deaf and dumb: W. Hüsrmann sr. in Page City 1.00. By k. Eisenbeiß in Siour Eich of Mrs. I. Miller .25, Mrs. A. Hoffman" .50, Wittwe Wrinhardt and I. Houses each 1.00. k. Bretscher in Buena Bist" 1.00. by k. Reinhardt 1" Binton, Baptism Roll, 3.20. F. R. tn Robin, Brnton Co. 5.00. k. Maaß in Spirit Lake and some members sr. Gem 2.00. D. Mattfeldt in Talhoun Eo., 2.00. k. GülkerS Dreieinigk comm. at Daytou 3.75. (p. -20.70.)
For da- Orphanage in Addison: By?. Guenther in Boone from Grandmother Goeppinger and Mrs. Heger each 2.00. Mrs. S "wab.50. (S. -4.50.)
For the orphanage at St. LouiS: ?. Riede!-Gem. in Eharlotte 6.16. By k Riedel of N. R. 5.00. By k. Heinicke in Dills" by Mrs. Gläser 1.00. Lilly Fastenau tn Fort Dodge.50. (p. -12.66.)
For the Baltimore Migrant Mission: k. Brandt in Etarinda 3.00.
For the emigrant misslon 1" New York: D. Fackler in LyonS, City" and Countryside Comm., 4.34. k. StrobelS Gem. in Caloma, Easter Coll. 5.00. (S. -9.54.)
For poorStudents: k. Eisenbeiß- Gem. in Siour Eich 1.40. Mrs. H. F. tn Fort Dodge .50. (S. -I.W.)
Zur Wittwen-Kassr: k. Stephen's Gem. bet Waverly 9.00. k. F. v. Strohe's Gem. in Monticello 16.55, from bell bag 2 00, from tbm itself 2.50. On N. N.'S wedding in Lolfar ges. 4.09. (G. -34.14.)
For the community in Waterloo, Iowa: By Cassirer I. Birkner in Nerv York 1.00. By Cassirer H. Bartling in Ad- dis-"8 85. (p.-9.85.1
For the community in Spirit Lake: By Kassirer H. Bartlina in Addison 10.50.
For the comm. in Louisville, Ky.: By^Fackler of his city and county comm. 4.33.
For the comm. in Houston, Trr.r By D. Fackler tn LyonS of sr. city aud country comm. 4.33. k. I. L. ErämerS Gem. in Fort Dodge 9.75. k. HändschkeS Gem. in Bremer Eo., 4.10. (G.-18.18.)
For the needy brethren in Kansas: k. Stephen's congregation at Waverly 6.90. k. I. L. Erämer's congregation at Fort Dodge 9.75. (p. -16.65.) I. P. Rademacher, Kassirer.

Received for the "Emigrant" Mission in New York:
Durcki Kassirer Bartling -30.54. don Mrs. E. Swesen 1.00. by k. F. G. Reitz 5.55. E. Stolzrnburg .50. community in Rondout 6.00. D. I. E. Albrecht .65. k. KrafftS Gem. 7.80. Gem. tu Asbford 5.13. by k. Sreger 3.00. by Kassirer Schuricht 4.63. k. F. GrotheS Gem. 5.47. E. Schmidt I.W. k. WisckmeyerS Gem. 5 30. ?. Butz'S Gem. 4.59. k. Wendt I.W. Just Hermann .50th Gem. in Port Richmond 6.00. Mr. Her.Sling 1.15. F. L. Weiß 2.00. k. Monmann from d. Hanno- various. Gotteskasten 17.52. Kassirer Simon 3.90. Gem. tn New York 5.00. Gem. in Willtamsburg 18.18. by Kassirer Bart- Itng 17.20 and 3.75. by Kassirer Grabl 11.35 and 32.00. Gem. in Richmond 8.57. Gem. in North East 3.00. Gem. in Neu-Bergholz 3.40. Gem. in Eden 3.00. S. Hefele 1.00. k. E. F. Braun 1.00. comm. in Bayonne Eity 15.00. k. I. von Brandt 5.00. n. A. LiefeldS Gem. 4.00. mrs. k. Weisel Sr. 2.00. comm. in Port Richmond 15.00. p. Wagner .50. nico- line Böhschen .50. hkdr Brandt .50. d. Sieker 5.00. w. Schröfel 1.00. h. Oedse" I.W. Ehr. Reimers .50. comm. in WellSville 4.71. comm. in BaSSwood Hill 2.38. by Kassirer Schuricht 10.00 and 11.00. H. Robert 5.33. pharmacist Schuricht 3.15. k. KöblerS Gem. 7.00. i. E. Harms 1.00. by k. W. E. Schilling 1.39. By I>. Vogelfang 5.06. A. H. Abraham .50. Mr. Sömker 1.00. T. Schmidt 2.47. By k. Bucholz of Mrs. N. N. 2.00. P. Braun in Greeubush 2.46.
No" York, April 1, 1880. I. Birkner, Kassirer.

Receipt, thanks and request.

Since October 12, the following gifts of love have been received by me for poor students from Wisconsin:
AuS k. Ed. H. Löber's Gemeinde -5.W. From the worthy women's club of my parish 10.00 for F. Kaiser. Fräulein K. tn Sheboygan 3.00. B. E. Haatvedt from Thicago 1.00. Gem. I". Grotbr'S 4.00. k Aäselitz's Gem. 3.00. By k. Barth: from sr. St. Petri Gem. 3.00; auS Town Hermann 3.00; from W. Wolf 1.00; from W. Braun .50; k. Barth himself.50. By k. El. Seurl at the wedding of H. Leuk in Hochheim 13.64. By k. E. Penalties tn W.r from Hrn. G. Markworth in W. 2.00; from some young men and maidens sr. Gem. 19.00 (where 7.W for A. Ude; keSgl. for the same at the wedding of Mr. H. Neitzel at W. 5.10). D. Feustel and his Gem. 5.00. teacher F. Bodemer 1.00. Gem. of Aulich 2.25, by himself 2.00. k- W. C. Schilling 1.00. Reisrgeldüberschuss der deutsch-ncnveg. Fonferenz 2.20. k E. Markworth'- ZionSgem. 2.25 and 2.29. By the same for W. Kleinschmit, on F. Bar- telt'S infant baptism ges., 2.60. D. E. Markworth himself (Weihnacht-- gäbe) 2.40. By rens. also for W. Kl., on K. Lüdke'S wedding ges., 3.50; on L. Quandt'S wedding 2.3U8 and for Ernst Bevor 1.00. Thanksgiving-Eoll. of the Gem. k. Keller- at Racine 5.45.
Best thanks and a hearty "Vrrgelt'S Gott'" to the dear donors. However, since "urgent requests" for support have again been received from very needy children, we hope that charitable hearts and hands will now be found to remedy this emergency as soon as possible. "God loves a cheerful giver!
Oshkosh, Wi-c., April 21, 1880. i. L. Daib, d. Z. Kaff.

With heartfelt thanks received for support de- G. Fleisch mann in Addison: from the women's association of the community in Arndallville -3.00 and 5.00, from the women's association of the same parish 13.00, from the Jüngling-verein 5.00, from the parish of D. Zschoche 50.00. E. F. Steinbach.
Received for poor students: Collected on Hrn. Fr. PröchelS wedding -9.00 for Grabarkewitz. Through Hrn. k. Schalter from the Frauenverein sr. Gem. 4 sheets, 6 pillow cases, 6 towels, 5 bust shirts. By Mr. D. I. H. Müller from sr. Gem. 5.60 and sr. Branch Lake Erykal 1.40 for treasure. By Hrn. k. E. I. Frese from Mrs. Henr. Burlage 5.50 and from himself 4.50. From the Gem. in Neu-Gehlenbeck 8.50 and from the Jünglingsverein there 5.50 for R. and M. Grüber. By Mr. k. Sander from sr. Gem. 5.00. By Mr. k. Lohr from Mr. F. Nothdurft 5.00 for F. Meyer. By Hrn. k. H. Meyer (Jllinoissynode) from sr. Gem. 12.00 for A. Hintze. By Hrn. k. T. E. E. Brandt from the support fund 10.00 for Sond- hauS. By Mr. ?. Hallerberg from the missionary fund 5.00 for Kellcrmann. By Mrs. E. Plötz from the Women's Association of Mr. D. Daib: 6 shirts, 6 stockings, 6 sheets, 6 pillowcases, 6 towels, 12 handkerchiefs. By Hrn. k. I. Horst from F. Cordes, H. Helmeke, F. Meyer 1.00 each, I. Struß, Mrs. R. N., G. Beul 50 TtS. each, F. Dicke 1.50, from himself 5.00 for F. A. Müller. By Hrn. k. Studt ges. on A. Tadge's wedding 2.6l for F. EhlerS. By Mr. Teacher Meyer from the Women's Association de- ZienS-District- in St. LouiS 20 underpants and 7 Pr. stockings. By Mr. D. Daib from the support fund 11.00 for F. Kaiser. By Mr. k. Huge from sr. Gem. 11.73 for Koch. By Mr. k. C. F. W. Brandt 5.00. By Mr. k. Hallerberg from sr. Gem. 15.00 for Schulte, I. Müller and Aellermann. By Hrn. k. Herrmann from sr. Gem. 5.65, by sr. Filiale 3.17, from himself 1.18. Bon Hrn. k. Mertner 5.00 for G. Schröder.
For the seminary house: By Hr" k. Kleppisch from sr. Gem. 7.60. By Mr. k. Drögemüller from his community 5.00. A. Erämer.
For the needy i" Sans"" received from: k. I. Drögemüller in Arenzville, Ill. -7.00. A. Rohrlack in Reedsburgh, WiS., 2.W. AuS OtiS, Jnd., 1.00. W. Hanken at Monticrllo, Iowa, 5.00. H. Tiarks das. 2.00. F. v. Strobe das. 1.00. F. Fricke at Washington, Mo., 1.00. G. A. Schieferdecker at Hamel, Ill., 15.15. F. v. Strohe at Monti- cello, Iowa, 1.00. Ehr. Scheer das. 5.00. L. E. Knies tn Keokuk Junction, Ill. 15.72. A. Seefeld at Vinton, Iowa, 5.30. I. Nickel das. 1.00. F. P. Merbitz at BeardStown, Ill, 6.00. H. Flachsbart at Dorsey, Ill, 10.00. G. H. Karl Klie at Lowell. St. LouiS, 27.25. Henry Pritzlaff at Watertown, WiS., 25.00. I. Strikter i" Proviso, Ill., 17.00. I. L. Hahn at Sebewaing, Mich., 16.00. Friebr. Pape at ReedSvtlle, WiS., 10.00. I. A. Boh" at Belknap and RogerS City, WiS., 9.00. R. H. Biedermann at FriedenSau, Nebr. 7.00. I. Rupprecht in North Dover, O., 7.24. H. Bauer in Eden Valley, N. I., 2.00. F. and L. Bauer and L. Häfele das. each I.W. H. Kollmorgrn in NaShville, Ill., 12.21. H. Wei-brodt i" Mount Olive, Ill., 101.00. G. Spiegel in Decatur, Jnd., 14.W.. A. Heimer, Cassirer.

With heartfelt thanks against God and wish of blessing a" the kind donors undersigned received for the church building of his parish in LouiSvillr, Ay., from L. OsterhuS'Gem. I.W. D. E. Kretzmann- Gem. 8.W. D. F. Dudpernrll I.W. By the- same of: k. I. Frosch I.W. I. G. Müller I.W. I. Busch .50. By ?. I. H. Jor fvon sr. Gem. 19.00. By k. H. Flachs- bart on the wedding of Mr. H. Obrrmüller 3.W. k. E. T. E. Brandt's Gem. in murder St. LouiS 5.W. k. A. 'BäplerS Gem. 10.75. k. C. H. LükrrS Ge". 2.0'>. k. H. JüngelS Gem. at JoneSvtlle, Jnd., 25.W. k. I. G. NützrlS Gem. at Columbus, Jnd., 15.00. By same from Unnamed 5.W. k. SieckS Gem. to Taylor- Creek, O>. I.W. V. I. G. K. at Julirtta, Jnd., 5.W. Andr. Menge- at Greevtlle, Jnd., 5.00. By k. Th. Wichmana of sr. Gem. 16.W. By D. H. Kühn of sr. Gem. tn Minden, Jnd., 6.30. k. F. WendtS Gem. 5.30. k. G. RunkrlS Gem. 5.00. k. P. SeuelS Gem. in Indianapolis 41.W. k. E. E. Schmidt's Gem. that. 91.35. k. E. G. Hiller "Gem. 6 25. k. O. SpehrS Ge". 3.20. ?. F. W. ReichmaunS Gem. 4.W. k. W. Lothmanns Ge", in Akron, O., 12.W. D. H. Schlesselmann- Gem. tu Reynolds, Jnd., 11.00. Summa -318.65.
Louisville, Ky. April 13, 1880. f. w. p^ohlmann, Rev.

Sr the preacher" and teacher "Wittwe"' ". Orphan "S "ffe ("tttleren Districts) have entered" r

1. contributions:
From the Dk.: G. Runkel -5.00, R. F. Tramm, G. Kunz, and G. Sauer each -4.00. Don the teachers: H. Engrlbrecht, I. H. Nolting, M. Conzelmann each 4.W, H. T. Bollmann 2.W.

2. gifts:
By D. R. F. Tramm from the women's association of fine congregation in VinrenneS, Jnd., 6.00. By k. I. G. Nütze! by Mrs. Elise Trllmann 1.50. By k. Tb. Wichmann by sr. Gem. and himself 12.00. By k. M. Merz from Mrs. A. Tormöhlen I.W. Summa -51.50.
Indianapolis, March 10, '80 M. Conzelmann, Cassirer.

Received by the undersigned:
For inner mission in West: By k. F. W. Franke in Salamonia, Jnd: Lollrcte on 1st Easter -2.68, from N. .32.
For the Houston, Tex. congregation: From the Cross congreg. i" St. LouiS 8.70.
For k. Stephen's G e m. at Waverly, Iowa: cross comm. in St. Louis 4.35.
For k. P. Count and dkffrn Gem. in Grant Park, Ill: By k. F. Wolbrecht, Collecte of his Gem. in Okawville, Ill, 22.25. I. T- Schuricht,
Treasurer of the General Synod.

With heartfelt thanks to God and the dear donors, the undersigned certifies that he has received the following gifts for the support of his congregation: By Mr. Kassirer Bartling -2.25. By Mr. Kassirer Grahl 21.70. By k. C. E. Brandt von N. N. 2.0t>. By Mr. Kassirer Simon I.W. By D. G. EndreS 3.00.
Sioux Etly, Iowa. F. Eisenbeiß, k.
For poor students received with heartfelt thanks by Hrn. D. M. Meyer in Leavenwortb, Kans. from the "valuable" women's association of his church. Gemeinde 6 pairs of undergarments. Lo" the worthy women's association of the Creuz parish at St. LouiS, M"., 36 bust shirts, 6 undershirts, 15 pairs of undershirt dresses and 12 pairs of stockings. By Mr. ?. Biedermann tn Frieden-"", Nebr. from his I. parish -10.18 and from a ""named"" woman in the same -1.00. C. F. W. Walthe r.
Received -6.00 for G. Wyneken through Mr. D. Weseloh i" Cleveland, O. (collected at dcr wedding of Hrn. teacher H. Meyer). Further, 10.50, of which 4.W for Aleinschmidt, 4.00 for N. Müller, 2.50 for F. Wilde, collected at Hrn. A. Schössow'S wedding by Hrn. k. Schumann in Freistadt. Furthermore 2.W for needy Advisoner Zöglinge, collected by Hrn. k. P. Eben, Lourtland, Minn, at Mr. Ed. Pracht's baptism of children.
God repay!
Addison, April 13, 1880. Krauss.
For the parish de- Hrn. k. Albrecht in Rockford, Minn., gifts of love were further received: From the St. Marcus parish in Milvaukre through Prof. Notz -4.00. Parish in Woodbury, Minn. through Mr. k. Quehl 4.W. God Bless!
Mr. k. Oeblert has not sent me -4.00, as was erroneously acknowledged, but 1.25 for the above congregation. Should any gift not have been acknowledged, I would kindly ask you to "communicate" it to me. I. Sirgrist.

For the seminar library
received with thanks the undersigned from Hrn. E. W. Kähler 1" St. Louis, Mo. as a gift: Die lutherische Dogmatik historisch - genetisch dargestellt von Dr. Kahnis Erster Band vor" 1861. Zweiter Band von 1864. Ferner von einem Ungenannte" die Altcndurger Ausgabe der Werke Luthers. M. Günther.
-Received :
for Stud. Ehr. Germeroth -13.40 by k. Matthias from his parish. Günther.
For the seminar "Budget i" S-ri "gfield received:
From Mr. Bathage from here 1 pig, 160 lbs. heavy. Bon Mr. L Oakfort, Ill. 1 barrel of flour. Other Gem. of Mr. L-. Drögemüller at Arenzville, Ill, 2 dozen chickens, 4 turkeys, 6 hams, 3 shoulders, 5 bacon greases, 8 gall. Fat and some beans.
Sincere thanks to the kind donors! G. Peacock.

New printed matter.

The American Lutheran Organist. Collection of bor- and postludes for use in public worship. St. Louis, Mo. Concordia Lutheran Publishers.
There are two faults in particular from which the preludes and postludes suffer here and there in our "church". One is secular, either frivolous or softly sentimental; the other is ecclesiastical in style, but either throughout or in individual passages too difficult to be performed freshly and completely by any organist.

In the former case, the organ playing awakens profane thoughts and feelings; in the latter case, it is a torment to listen when the piece is played haltingly, and this torment is not diminished but increased when the organist repeats the piece in order to execute it more familiarly for the second time. We are therefore pleased to draw your attention to the just published 2nd issue of the "American Lutheran Organist". The pieces therein offer a remedy for those errors. All of them, without exception, are easy to perform and melodic without being profane. The number of them on 16 pages in transverse folio is 28, namely 20 preludes for certain chorales and 8 postludes, 1 each by Löwe and Wiesner, 2 each by Ritter and Theophile, 3 each by Rink and Sachs, 6 by Volckmar and 10 by Ungemach. The equipment is excellent. If we have to criticize something in favor of the following issues, it is that in some of the postludes the organist has to turn the page, which could easily have been avoided with a different arrangement of the pieces. The price is 40 cents. Purchase through our Concordia publishing house.

W. [Walther]

Forget-Me-Not or Christian Memorial Book. Bible verses and song verses, including historical memorials, on each day of the year. Reading, Pa. Published by the Pilgrim Bookstore. 1880.

A very similar booklet, published by the Lutheran Publishing Association in New York, has already been reported in No. 4 of the current issue of our "Lutheran". This booklet, published by the Pilgerbuckbandlung and compiled by Mr. P. J. J. Kündig in Reading, also deserves the praise that we could "give" to it with good conscience. The layout is brilliant and leaves nothing to be desired. Only one thing we must not conceal from our readers, that the selection of persons and events, which the days of the year should remind of, cannot satisfy at least a Lutheran. Unfortunately, we have not been informed about the price of the booklet.

W. [Walther]

Changed address":

kov. P. Lta^or, ^.udurnättls, "Wooä 6o, W".

0. D. L. Dut?, 48 I^ons 8tr., (3svolanck, O.

8. 7^. Oodrlcs, 118 ^Inbulu" 8tr., Iinta^st-tv, Inä.

3. kd. Nsidodm, 3443 8twrt 8t., Dittodurgb, D".

Volume 36, St. Louis, Monday, May 15, 1880, No. 10.

Battle song.

Zion, anst:,r
Prepare for a merry quarrel.
See! on the right as well as on the left the enemies are ready to fight - and you want to lose your courage? No, arise to a new course of faith, Zion, arise!

Behold, the day has turned, darkness covers the land, black night descends; therefore flee the bonds of error. If Egypt also the light breaks, Become light!:,r (2 Mos. 10, 22. 23.)

Midnight :,: falls with force. Soon into the eternal morning of these times evening goes. Let the lamps supply us; For it strikes, before anyone has thought, midnight. r,r

Christ is coming. r,r Yes, he is coming like a thief. Will he also find you awake? Is his future dear to you? Or are you like the blind? O consider by and by what is good for you. Christ is coming.

Oh, Lord, come!
Bring your bride home soon.
Behold, she is in the wilderness, And there is no good to be. Prepare thyself soon for salvation; For thou art and remainest good and righteous. Oh, Lord, come!:,r

Wake up!
O Lord Christ, rise up! Our little ship wants to sink. What a storm is rising! Shall we drown? No, Lord, guide the little ship - Run, watch out! r,r

Break out r,r
By the enemy's army power;
For they find in thy hands, And thy mouth only laughs at them. Our sorrow thou canst turn away; Therefore thou shalt give to the joy" Thor, Break forth! r,rG
. G.

Anniversary.

Still teach how the same was celebrated in the past.

The Jubilee of the Surrender of the Augsburg Confession.

The first secular celebration of the handing over of the Augsburg Confession (1630) fell into an extremely sad time, into the time of the 30 Years' War, into a time when the Pope and the Emperor were doing everything they could to destroy the Lutheran Church. Our faithful fathers, however, were not disturbed by the gloomy prospects, but celebrated the feast in the most solemn manner.

In April, the Elector Johann Georg of Saxony prompted the theologians summoned to Leipzig in April to also discuss the type of jubilee celebration, the version of the prayer forms and the selection of suitable texts.

On May 3, the sovereign issued instructions for a three-day celebration on June 25, 26 and 27, the latter day falling on a Sunday, as in this year, and also on the 5th Sunday after Trinity. Since St. John's Day, which fell on Thursday, was also celebrated as a preliminary celebration, in Saxony and other countries that followed it, the Jubilee celebration became a four-day celebration. According to the instruction, the feast was to be announced on the Sunday before and on St. John's Day according to a certain form, on St. John's Day in the afternoon at 1 o'clock it was to be rung with all bells for one hour, the churches were to be decorated with May, the altar with flowers. The pastors were to see to it that Holy Communion was celebrated on all three days. On the afternoons the Augsburg Confession was to be read, namely on the 1st day: the 21 articles with the preface, on the 2nd day: the first 5 abuses, on the 3rd day: the last two. The reading was to be followed by short reminders and exhortations.

The Elector's High Court Preacher Dr. Matthias Hoe von Hoenegg wrote a "Jubelfestbüchlein" (Jubilee Booklet), in which he gives instructions for the celebration of Jubilees and explains the difference between Lutheran and Papist Jubilees 2c. Angered papists toasted
In many places, the threat was issued that this jubilee celebration should and would certainly be the first and last.

The Wittenberg theologians also issued an appeal to all confessors of the Augsburg Confession, urging them to celebrate this feast, telling them how it would be celebrated in Saxony, and, without prescribing the celebration to Lutherans in other countries, urging them "to give thanks in the same way. The Leipzig theologians issued a similar letter.

The other Saxon houses followed the example of Chursachsen and issued almost the same orders. In Weimar, laudable care was taken to make the history of the surrender of the Augsburg Confession known before the festival, and therefore it was ordered that a history of it, drafted by Superintendent J. Kromayer, be read aloud in the churches in the afternoon.

According to the instruction of Margrave Christian, the celebration should not only be announced on the 4th Sunday after Trinity in the upper principality of the Burggrafthum of Nuremberg, but on this day the subject of the celebration should also be put to the heart of the listeners in the application of the sermon. In this instruction it was also indicated which points the preachers should consider in the main sermon; among other things they were to point out how dangerous it was for the Lutheran Church at that time (1530); - that the dear confessors did not invent the Confession, nor did they direct it against the Christian faith, but wrote it according to the Holy Scriptures; - that they steadfastly declared that, where it was necessary, they would leave country and people, even life, above it; - that although the popes opposed this confession with counter-scripts and hoped to destroy it, God not only graciously

preserved it, but also spread it further and allowed many thousands of souls to come to the knowledge of the truth, - and finally that it was just, not only to give thanks to God for grace, help, protection and blessing, but also to be worthy of our calling, in which we are called to walk, and to humbly beseech the merciful, faithful God, therein to give strength to His thunder, and also to graciously support us and our descendants in this wholesome teaching.

to receive. The lecture of the 21 doctrinal articles of the Augsburg Confession was to take place in the afternoon and was to be introduced with the following words:

"Let your beloved listen diligently to the 21 articles of the Protestant Creed, as it was presented to the emperor, king and princes 100 years ago today at the Diet of Augsburg by the Protestant estates after public reading, and thus the suspicion of erroneous teaching was averted before all of Christendom. And your love only want to sit still and pay attention all the more devoutly. The (articles) read in succession al'o: -"

On the 5th Sunday after Trinity, "when the beautiful gospel of the little ship, which is a model of the church of Christ, falls," the subject of the feast was to be further treated, and in the afternoon the other part of the Augsburg Confession was to be read, namely the first 2 missives instead of the lections)>or the sermon, and the 5 others instead of the children's teaching. "And," it says here, "neither the church servants nor the listeners will complain about the length and delay, considering that the Imperial and Royal Majesty did not (have) let themselves be annoyed to hear this confession at once most patiently and most graciously."

To the great pain of the Lutherans, the Jubilee was not allowed to be celebrated in Brandenburg, especially in Berlin. In Pomerania, however, they dared to order the celebration, and Gustavus Adolphus, King of Sweden, entered German soil the day before the jubilee to help save the freedom of the oppressed Lutheran Church with God's help; so that the attempts of the enemies were thwarted and this first centennial jubilee, which they wanted to prevent or make the last, became the first of many.

In the city of Nuremberg, where the feast was also solemnly celebrated, the reading of the Augsburg Confession was to be introduced with the following words:

"Beloved and devotees in Christ!

After God Almighty, in the last times of the world, out of great love and faithfulness, let the light of his holy gospel and only saving word shine out of the darkness and illuminate the human race, and therefore several different estates of the holy Roman Empire composed a short confession from the prophetic and apostolic writings and decided to give an account of their faith with it: so they have Anno 1530. In the great imperial assembly at Augsburg, on the 25th day of June, they most humbly presented and delivered this confession in German and Latin to Emperor Charles V of the most noble memory. And this was not only read out in public at that time by Emperor! Maj.'s approval, but has also remained the public symbol of our faith in the Protestant churches and schools for the past hundred years, next to the divine word; as we still now, praise God, profess to do and intend to remain steadfast to the end of our lives with the comparison of divine grace. And so that such our Christian intention may be all the more kindled and strengthened in us, we have gathered together in the house of the Lord to read and listen to the more reported confession with due devotion. Therefore, your Christian love will direct their thoughts to it and listen diligently to the following actual words of the Confession."

Of the countries and cities that "organized" a jubilee celebration, we still mention: Braunschweig-Lüneburg, Würtemberg, Mecklenburg, Schwarzburg, Mansfeld, Quedlinburg Abbey, Marburg, Rinteln, Strasbourg, Lübeck, Mühlhausen, Regensburg, Nördltngen, Ulm. Princes and city councils, universities and other high schools, superintendents and pastors competed with each other in glorifying the feast. Many who had the gift of poetry used it to praise the goodness of God also at this jubilee. The feast gave rise to many splendid writings, e.g. Miracrula Augustanae Confessionis, Wunderwerke der Augsburgischen Confession.... by Joh. Saubertus, preacher at St. Lawrence in Nuremberg.

These preparations, which were made by our fathers in honor of God, were graciously accepted by God. He gave grace that the feast could be celebrated undisturbed and happily in the midst of the raging and blustering of the papists. What the then Superintendent of Leipzig, Dr. P. Leyser, says about the festivities in this city, that they were attended "with a large number and in great numbers, also with strange devotion of heart and Christian zeal", is probably only one example of many. (Conclusion follows.)

> i

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

The interrogation continued after the table. Johann was supposed to answer questions about his marriage. He was threatened with torture and death.

John (turning to Montanus): Since you are judges, I am indeed surprised that you rage and rage so tyrannically against me, a poor prisoner.

Montanus: Because you show yourself so stiff-necked, I may as joyfully condemn you to the fire as I may read mass, not to mention that I would have to worry about God's wrath if I did not.

John: I believe it gladly, for the Pharisees and all persecutors of Christians are always of this mind, that they think they do God a special service when they strangle us. But see whether in such a case you are also followers of the Lord Christ, who never forced anyone to believe.

Rosemundus: It is written that the Lord says, "Urge them to come in.

John: I know well that these are the moths of my Lord Jesus Christ, but they are being attracted here contrary to their purpose and not in the right way. God compels and commands that people should be compelled, but not with imprisonment, not with fire or scourge, but with his abundant and manifold good deeds, as well as with the power of his preached gospel. In the same way we are to conquer our enemies, so that they may be reconciled to us again, as Paul says in Romans 12, and throw burning coals on their heads; which compulsion is not only pleasant and agreeable, but also quite powerful. Oh that God existed, that you could compel and force many thousands of people, after the example of the holy apostles, to the marriage of Christ with right doctrine and godly, pious living.

Enchusanus: But this ulcer is so harmful that, if it is not cut away by force, it soon eats away like cancer and poisons everything else. Therefore, it is better to strangle a mangy sheep at the proper time than to allow it to infect the whole sheepfold.

John: So I hear that Christ was not as wise as you (according to you), for he commands in Matthew 13 that the tares should be allowed to grow until the time of harvest, so that the good wheat is not pulled out with the tares.

After he had explained this even further and pointed out that Christ and Peter, whose heir to the throne wants to be the pope, did not do so, he continued:

Because you want to defend your orders with the example of Peter (at whose word Ananias fell down dead, Apost. 5.), then you also corrupt me in St. Peter's name.

They were horrified at such talk and looked at each other silently. Finally said

Duvennorth: How, might you expose yourself to the danger of such a curse?

John: Why not? In this way it would become clear whether the Holy Spirit would put up with the curse of these people who call themselves apostles of Christ. But they will not try this or use such weapons, for they have now borrowed other weapons from the emperor and the princes of this world, by which they want to overpower and strangle the righteous. But Christ has forbidden his own to rule like the worldly kings and to fight with other than spiritual weapons. On the other hand, the Pope shows himself in all ways to be the real Antichrist, in whom there is not one virtue that the Holy Scripture attributes with honor to the Holy Apostle Peter.

Enchusanus: What much may you preach to us! Is it not then that all power is from God?

Johann: Yes, I confess.

Montanus: From this it follows that our power is also from God, according to which we can hand you over as a damned heretic into the hands of the secular authorities.

John: In the same way Judas Jscharioth can be excused, who betrayed the Lord Christ to the chief priests. In the same way the rulers of the Jews can be excused, who did not want to kill the Lord Christ themselves, but gave him into the hands of the judge Pontius Pilate, so that he should condemn him. Their authority was just as well (that is, just as little) from God as yours. But take heed that ye be not deceived. For as the memory of the Lord Christ and of his apostles remains forever, and all the world will hold their death glorious, so I have no doubt that if you slay me for the confession of the truth, I shall nevertheless be and remain glorious, but you must be and remain in shame and disgrace forever.

Enchusanus: Are you comparing us to the Jews, scribes and Pharisees, you insolent man?

Rosemundus: Are we then the persecutors?

Johann: (rattling the chain he was lying on). What kind of people you are, one hears now at the chain, whether I am already silent. And, I ask you on your conscience, have you done anything less to me than the Jews who strangled the Lord? At your command I was first imprisoned and kept in prison for a long time. And now you threaten me, you want to condemn me as a heretic and hand me over to the secular power. What have I done? And what am I guilty of?

Montanus: You are a stiff-necked, obstinate heretic; therefore I would not conscience to condemn you to death.

Johann: Oh, how I would gladly suffer death for the sake of the name of Christ.

Enchusanus: Ei, my brother, think better of it. Stand aside, for you are mistaken. I truly do not wish to die with you, as you are now minded, even if I could get the whole world through it.

John: Truly, as long as you are so minded, I would neither live nor die with you. You torment and overwhelm me.

Montanus: Let us return to the main point of our inquisition, from which we have deviated a little. Tell us freely in one word whether it is right for priests to enter into marriage.

Johann: Let me answer my cause publicly from the pulpit.

Montanus: Rather, be silent with this council. For the Roman Church does not like us to argue with heretics, for they are too obdurate to confess that they have been overcome. Therefore, they should be overcome with fire rather than with words, so that they cannot do further and greater harm.

Johann: How is it not the business of all men that only men know what is contained in the articles of our faith, and therefore the whole people are called together?

Enchusanus: Who wanted to be the judge in such a crowd and reunite the quarreling parties ? Should it be the craftsmen and carpenters?

John: The whole church, if it were present, should do so; for with it alone stands the judgment and not with one or two, whether they nevertheless have high titles.

Enchusanus: I mean, you are nonsensical. Since the unlearned rabble understands nothing, how should they be able to judge rightly in matters of faith?

Johann: Dear, what kind of evasion is this? As if the Scriptures themselves did not bear witness to the truth, that the whole church has nothing to worry about from unlearned interpreters. If I should be found to deal falsely or unfaithfully with the Scriptures, take me, burn me, or stone me; but if I should prevail and maintain and uphold my cause by common knowledge, I will myself be the mediator for you, and rather put myself in the midst of the greatest danger than allow you to be offended by the smallest finger; For let it be enough, if the truth receives the prize and applause; although you do not have to worry about unrest of the people, since you are provided with imperial letters.

Montanus: We do not want to depart a hair's breadth from the common custom of the Roman Church; for it is cheaper that the simple, coarse and incomprehensible people submit to the judgment of the Church than that the scholars and noblest of the Church should have to live by its will.

John: Truly, in this way you will not make your inquisition great and glorious, nor will you eradicate heresy. For with these secret disputations and discussions you will never do enough for the people, who always desire to know something certain about the matter that concerns them as much as it concerns you, unless you consider it a small thing that it is said of you publicly every day and with truth: He who does evil hates the light.

Montanus: The laity will therefore not be too-
left when dealing with matters of faith, because
they like to believe too much. If they then hear that you also have Christ in your mouth and cite the Scriptures, they will soon believe you.

Enchusanus: That you do not force anyone is truly the only reason that you do not have so much power and authority to do so.

John: What power have you received from God, killing, beheading, burning, slaughtering and destroying us?

Enchusanus: Is it not written Rom. 13: All authority is from the Lord; further: Let every man be subject to the authorities? So also Paul says: Be subject to the lords, even to the strange ones.

John: These last words are not in Paulo, but in Petro. So diligently and well are you practiced in the noblest and most important sayings of Scripture that you take one apostle for another. And if you would look at Paul correctly, you would not say that he speaks of the power of which you boast.

Enchusanus: Do you first want to teach us how to understand Paulum, you insolent man! I think we have read Paulum more often than you.

Johann: But what do the children say at school? Reading and not understanding is lost work.

Rosemundus: Leave such insulting and abusive words on the way. What do you say to this: all authority is from God?

John: I say that the saying is none of your business; for it gives the sword to the temporal authorities alone, and not to you, the bishops or priests; whose office alone is to fight and contend with the sword of the Spirit, the Word of God; for Paul says, Our weapons are not carnal, but spiritual. So also Christ himself has forbidden you all dominion and ambition, saying Match. 20: Among you it shall not be so.

The opponents made further objections and wanted to prove - ridiculously - among other things also from the word of Peter: Lord, behold, here are two swords! that also the church has worldly power. John violently refuted all their objections with God's Word. Then they came back to his marriage. The holy martyr proved from the holy scripture

that every Christian, even a priest, is allowed to enter into marriage, indeed, in order to avoid fornication, he should do so.

Duvennorth: Gentlemen, it is time for us to go home, for it is about to be evening.

Montanus: Tomorrow we want to come again. Therefore, consider everything most diligently, and abandon your preconceived opinion, if you do not want to be publicly proclaimed and declared a heretic. See well, I have told you everything beforehand.

Enchusanus: I truly believe it has already struck seven.

Rosemundus: Yes, it's over seven.

Enchusanus: Well, then, see if you can change your mind this night and revoke your opinion, for otherwise you will truly put yourself in great danger.

Johann: What God wills, let it be done.

(To be continued.)

The sun carries the light to the moon, otherwise he would have no light. My Lord Jesus, my heart is your moon, without you it has no comfort. As the moon has much light at one time and little at another, so it is with the sun.
Once we have a heart full of light consolation; before we turn our hand, everything is gone. The dear hours of comfort come very seldom and do not last very long. V. Herberger.

Mittheilungen über die **Missionsarbeit in unserem westlichen Synodaldistrict.**

In confessing with joyful thanks to God that the request for support of the mission fund of our Western Synodal District in the "Lutheraner" of December 1, 1879 has found a willing response and abundant contributions, we now also bring to all dear readers of the "Lutheraner" and to all kind donors the following first news from our mission. December 1879 has found a willing response and abundant contributions, we now also bring to all dear readers of the "Lutheraner" and to all kind donors the following first news from our missionary work as an offering of thanks for their love and as an urgent encouragement to continue in the same undauntedly, since we may see with joy that our work is not in vain in the Lord. - To be sure, to the eyes of reason it seems small, even contemptible, what we have to report; not worth mentioning, especially in view of the immensely large field of work; but those who know how mustard seed-like everything in the kingdom of God begins, and how just that which seems contemptible to the world is delicious before God, will find in this beginning of our missionary work with us only cause for joyful praise and thanksgiving to God.

For the time being, we can now inform our dear readers that God has given us a capable and willing missionary for Kansas in Pastor Tönjes, who is already in full work there; however, the time of his effectiveness is still too short to be able to report anything further about this.

We have been able to send a second missionary to California in the person of Pastor L. Wagner, with the cooperation of the dear congregation of Pastor J. Bühler in San Francisco, which bears half of the maintenance costs. He was appointed by his father's congregation, Pastor A. Wagner in Chicago, as his adjunct last summer. Wagner in Chicago, as his adjunct, and in a short time had earned the love and trust of the congregation to such a high degree that it was very difficult and took a long time until the congregation could decide to let him go in peace; but with all the greater hope we now see this young, gifted and zealous man go out into the important mission field, which unfortunately we have so far neglected, convinced that God will also place his rich blessing there, as on his short ministry in Chicago.

In addition to these two specially sent missionaries, the contributions we have received have made it possible for us to provide three pastors with horses and wagons for missionary journeys, since their ministry and place of residence offer them ample opportunity for missionary work. Likewise, Pastor Hirschmann, who was already active in Colorado and has recovered from a throat ailment, has been able to work in Denver this winter with strong support from our missionary fund and to found a hopeful congregation there, which has now appointed its own pastor, so that our missionary can once again focus his activities on the state. This is all the more important and gratifying, since a veritable stream of immigration is pouring into this state, and in this junction of railroads, through which almost all immigrants pass, a number of them always remain resident, so that the city is in the process of rapid growth. We are therefore delighted with these favorable and hopeful beginnings of our greater missionary activity, and confess it with "humble" gratitude that the opening of these very important mission stations would not have been possible for us without the vigorous support of our missionaries.

support of the many other synodal districts would not have been possible. The maintenance of our two early missionaries in Nebraska alone would have exhausted all the forces and resources of our district. In addition to pleasant experiences, as every Christian will foresee, there is also no lack of depressing ones, but we do not want to dishearten our dear readers by describing them.

But let us now give our dear readers an account of the missionary activity of our two traveling preachers in Nebraska, and thus at the same time a small insight into the toils and privations of their . ministry. Both of them work with great faithfulness and self-denial and are so thrifty that we have repeatedly had to ask them not to deprive themselves of what is so indispensable for the preservation of their health, e.g. a buffalo blanket and skirt. During their long journeys through deserted deserts, it often happens that they have to spend the night under the open sky and a buffalo skin has to be their blanket and their camp at the same time. The younger of our traveling preachers is Pastor A. Baumhöfener, who last summer took his Candidateneramen together with Pastor L. Wagner and then immediately accepted the call to a small missionary post in Nebraska. When he arrived at his post in company with Mr. Pastor lahn, he found nothing but a little church, into which even the curiosity with which one is usually accustomed to receive a new pastor could gather only a few of the hundreds of Germans who live around there for the pastor's ordination. No parsonage, no hospitable house in the community, not even a single very modest room was ready to receive the newly ordained pastor, and he had to return with his ordinator so as not to have to spend the night on the street. Until the next Saturday, he managed to get a very small room in the inn of the village, in which there was hardly room for a modest table next to the bed. Here, amidst the desolate din of the drinking room, he made his poor entrance and studied his inaugural sermon. When he asked the landlord where he could put his books, he answered with a laugh: "Well, there is enough room in the stable! And indeed, for three months the library was kept in the stable, to the great regret of its owner.... After our missionary had stayed a few weeks in his new residence, he was driven out on missionary trips to see if the prospects and encouragements were of a more pleasant nature. In a county about 100 miles away, according to the map, he already knew the name of a Lutheran; through him he had a Sunday service announced. When he wanted to start the journey there, it began to rain heavily, "but" - our missionary writes - "a traveling preacher must not shy away from the weather, he must be able to endure through thick and thin, frost and heat, hunger and nakedness; therefore I went off cheerfully." But behold! The evening was like the morning and he learned right at the beginning what missionary service was. He drove from house to house until pitch dark, knocking in vain; no one wanted to take in the poor traveling preacher. He was already afraid that he would have to crawl into a hayloft for the night, even though his hungry stomach growled most against it: so he tried one more house, and behold! here the Good Samaritan was found in the form of an American, who, for money and good words, would offer our
and half-starved missionary prepared the hostel. After a three-day journey, he reached his destination, unfortunately a few months too late; for a Methodist had already established himself there, although most of them were Lutherans from home. Since the Methodist pastor was not present this Sunday and "Lutheran" still had a good old sound in everyone's ears, and at the same time some had not yet joined the Methodists, he was unanimously asked to preach to them, and so well did they like the Lutheran sermon that he was asked to preach again after noon. As a result of this Lutheran incursion, there is now a great rumble among the Methodists there, and a small group has come together, which is visited by our missionary and in his absence gathers on Sundays for the reading service around Dr. Walther's gospel postilion. - At the advice of these Lutherans, our missionary turned to another settlement in the same county where there were also to be Lutherans. On his arrival he was directed to a Mr. Rühle, found him also, and now reports the following dialogue between him and the frontiersman. "Missionary: Good day, Mr. Rühle! - Mr. Rühle: Good day! - Miss.: I am a Lutheran pastor. - R.: Have been many >a who said that. - Miss: So? who were venn those? - R.: B. from the Association of the West, H. and E. from the Iowasynod, and who knows what the riffraff is called further; I couldn't "get greasy" with them. - Miss: Why not? - R.: If they leave me from the Scriptures, I don't want to have anything to do with them. - The missionary thinks to himself: the bird sings beautifully, then answers: that is ^right, I agree with you completely; for one should beware of false prophets. - R.: To which synod do you belong? - Miss: The Missouri Synod. - R.: No!? that is not true!? - Miss: Yes, yes! - R.: What is your name? - Miss: A. Baumhöfener - R.: Baumhöfener -? Yes, I have already read such a name in! Calendar. Where are you standing? in ^Niss: In Grand Island, have a bmder standing in Scribner. - R.: Scribner? Scribner? miss. Dr used to stand in Columbus. - R.: Yes, that's right! - Wife (she was in the house, the conversation was conducted outside the front door), wife, eS is a Missourian there! Put on something to eat quickly. (It was lunchtime.) Unhitched! You must stay!" - Of course, this invitation sounded like gospel to the ears, of the traveling missionary; with joy he entered the house. Mr. Rühle now told how he had come to the Missouri Synod in Michigan and had become especially fond of them for their great loyalty to pure doctrine. For seven years he has been pining for a Lutheran sermon. True, it was his fault; why had he not remained in his congregation in Michigan, where he could have made a good living? In recent years, however, there would have been pastors here from the Association of the West and from the Iowa Synod. But what

honest Lutheran could get along with these "hypocrite Lutherans"! He had always been at loggerheads with them, and the last one to preach here, a certain Pastor Ehmen, was farming 40 miles from here; he had been told a fortnight ago not to come back until he received a new invitation. Well, to be brief, our missionary has been allowed to open a hopeful mission post here, to which already 20 families belong, and which is in the process of constant growth through new influxes. From here, our missionary turned 60 miles further to
He was received with great distrust, but was finally invited to preach there. - In addition to the above-mentioned preaching places, our missionary, in conjunction with his older colleague, Pastor C. Meyer, has founded a number of hopeful preaching places, and his actual congregation is already feeling the influence of the preached word; they have built him a stable and prepared two living rooms in the church, so that one no longer has to visit his reverence in the saloon. The missionary therefore closes his report with joyful thanks to God for his rich blessings. - —

(Conclusion follows.)

Preliminary news that the negotiations of the

eastern district synod.

"Behold, how good and how pleasant it is for brethren to dwell together in one accord," Ps. 133:1. What the Holy Spirit praises in these words, the aforementioned synod was privileged to experience by God's grace during its meeting this year in Pittsburgh, Pa. Fine and lovely was the brotherly concord and unity of spirit which prevailed in all their proceedings. To God alone be praise, honor and thanksgiving!

The Synod was opened by the Reverend President of the General Synod with a delicious sermon on Jude 1:3: "Beloved, after I had intended to write to you about the salvation of all of us, I thought it necessary to exhort you with writings to fight for the faith that was once given to the saints. Ste dealt with the spiritual battle and showed how necessary it was and for what goods it was fought. Even from this brief hint, the interested reader will see what a timely and important subject is being discussed. But we refrain from However, we refrain from giving further details, since the Synod unanimously decided that this sermon should be published in the "Lutheraner". May the faithful God bless it to the dear readers, so that they may be comforted and strengthened to "walk in patience in the battle that is appointed for us," Hebr. 12:1.

This time, too, doctrinal discussions were the main thing. In these, theses were discussed on the question: What does our Concordia Book teach about the power to forgive sins on earth through human beings? By going into this in more detail, it was shown how correctly and comfortingly our Concordia Book teaches about this.

Of course, in our time there are innumerable prejudices and misgivings against this symbolic teaching of ours. Many see in it a relic of the papacy, which is in contradiction with the holy scripture. Others see in it an old, venerable, but completely useless relic from the Middle Ages, which will soon perish of its own accord like a decaying ruin. Equally false are the ideas which the churches have apart from
of ours. In the papacy the
The power of absolutism has become a privilege of so-called ordained priests in an idolatrous and sacrilegious manner.
makes. In the reformed sects, the abso-
In contrast, the power of the revolution is reduced to nothing, since, according to them, it is either a mere declaration or only an empty wish.

Our church, on the other hand, avoids all false departures in this doctrine as well, basing itself solely on the pure, clear and infallible Word of God.

There is a power granted to men on earth to forgive sins: This is what every Lutheran cheerfully confesses in the main part of the Office of the Keys. And to the question: Where is this written? he answers: "Thus writes the holy evangelist John in the 20th chapter: The Lord Jesus blew on his disciples and said to them: Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This power to forgive sins is based on the fact that Christ acquired the forgiveness of sins for the whole world, put it into the word of the gospel and gave the gospel to his church on earth. Originally, therefore, every Christian has the right to use this power, but he does so only in case of necessity; for the public exercise of it is only due to the appointed servants of Christ. If absolution is spoken by men, it is "not the voice or word of the present man, but the word of God, who absolves sins by the power of the keys," and thus a powerful communication of the forgiveness of sins.

Whoever does not wantonly twist the Bible words that deal with the power exercised by men to forgive sins, but understands them as they read, must recognize that our church doctrine is completely correct. And how comforting this teaching is! For holy absolution is never a false key, but is always certain, strong and valid. This is true of both general and private absolution. Both types of absolution give the same good. Only the form of private absolution is more comforting insofar as it grants the forgiveness of sins to the individual in particular and thus makes it easier for him to appropriate it personally, which is why it is so earnestly recommended in the Concordia Book and by Luther.

Of the practical matters, it was especially the proposals made by the Synodal Conference for the unification of the various orthodox synods of this country that occupied the Synod. All eight proposals aimed at this were discussed in detail and unanimously accepted. Although the Synod took the liberty of expressing a few specific wishes here and there on the individual points and of proposing a few changes, the desire for agreement was so earnest and sincere that it was decided that even if no consideration was given to our proposals and wishes, we would nevertheless be heartily pleased if agreement were to be reached. May then, in addition to the already won unification in pure doctrine, by God's grace, also the unification in the constitution through the formation of state synods and a common seminary soon come, and thus our Concordia be completed inwardly and outwardly!

Unfortunately, quite a few school teachers were prevented from attending the synod. The synod therefore wrote a memorandum in which it is shown how salutary and necessary it is for the teachers to attend the synod, so that they are kept in unity of spirit with the rest of the church, are promoted in the knowledge of pure doctrine and are filled with renewed joy in their difficult office. The school benefits the most if the school teachers attend the synodal meetings diligently. Therefore, the synod urged the congregations not to discourage the school teachers, but rather to encourage them to attend the synods diligently.

May these brief statements suffice for this time. The reader will find further details in the soon to be published synodal report. May the merciful God preserve the pure doctrine which we now possess through His grace, and may we bear more and more fruit through it for eternal life.

H. Fick.

The Antichrist in New York.

Mr. Dexter A. Hawkins has published a pamphlet on the Roman Catholic Church in the city of New York, which contains some surprising facts concerning the privileges and prerogatives which the Roman Church has hitherto been able to secure for itself in the American metropolis. It is a long known fact that the corrupt political connections ("*rings*") there, which have mismanaged and plundered New York, have flattered the Roman Catholic element, by which they have been supported, by extraordinary gifts and favors to the Roman priesthood in every possible way; but the general public has not the slightest idea how far this mischief has gone. The Roman Church might almost claim to be the State Church in New York-if it were at all in its policy to allow such things to become public-for if it possessed the "directe" and public privileges which a State Church has, it could hardly have been more persistent and productive in emptying the purse of the tax-paying citizens of New York. Mr. Hawkins mentions certain pieces of land which the City of New York has given to the Roman Church. The "Cathedral Block," and the one just behind it, on the last of which stands a small brick chapel, were appropriated by the Roman Church in the following manner: it came into possession of a lease from the city upon payment of a nominal annual rent; when the land was forfeited for non-payment of the rent, the city refrained from confiscating the land, and, upon payment of §83.32, converted the lease into a bill of sale. Since the land was cut off from the frontage of 50th Street by a narrow strip, the city made a compensation by exchange with the church, giving this strip as a freehold, and receiving a much smaller strip in the upper block now as a fiefdom in exchange. In this way, the church received the entire block, which was subsequently converted into two blocks by the extension of Madison Avenue by the same.

For the extension of this avenue the city paid the church H24,000, and on top of that gave it H8,928.24 in damages. The result was that the church received these two blocks, which are worth $1,500,000 without the buildings, and a gift of money of $32,928.24. The city also gave the church the block above, from 5th to 4th avenues, now two blocks, by virtue of two leases for nine and ninety years at one dollar annual rent for each. These blocks, without the buildings, are again worth $1,500,000. For $1.00 per year, the city further gave the Archbishop a half block of Madison Ave. for the Sisters of Charity, which is worth $200,000 without the buildings, and for the same generous rent was given the Sisters of Christian Charity a whole block on Lexington Avenue, $300,000 in value. In all, therefore, 5-1/2 squares of land, $3,500,000 in value, in the best part of the city, were given to this church.

But the city authorities have been as generous with public lands as they have been with public money. Mr. Hawkins gives with great accuracy elaborated tables, compiled according to "official" figures, showing the sums which the Pabst Church has drawn from the city or state treasury under this or that pretext during the last eleven years. Two and a half close
printed pages these tables occupy, only about a hundred and thirty other churches, associations, asylums, schools 2c. are included in this list. The most successful claim maker is the so-called "New
York Catholic Protectory", which has received more than 24 million dollars from public funds during the last 11 years. After this comes the Foundling Hospital of the Sisters of Christian Charity, which has received nearly 14 million. All in all, the total amount that has passed from the city and state treasuries into the hands of the Roman priesthood during the last 11 years is $6,043,626.45, or an average of §549,420.59 per year. Now, if we add this sum to the value of the land given by the city to this church, we find that during this time the Papist Church has drawn from the taxpayers of the city of New York a direct tax of nearly ten million dollars. These are indeed, as Mr. Hawkins thinks, no small matter of concern in a country where a state church is forbidden by the Constitution, and a state whose organic laws frown upon "the distinction or preference" of any church. Ad. Vol.

To the ecclesiastical chronicle.

I. America.

We have a sad report to bring to our readers from **the English Lutheran Conference of Missouri.** The two English Lutheran congregations, that of Pastor Davis and that of Pastor A. Rader, have also been hard hit by the disaster caused by the hurricane that raged in Webster Co. on the 18th of March. St. Paul's Church, where the conference meeting took place last fall (Pastor Janzow of Frohna and Schreiber took part in it - see "Lutherans" of Nov. 1, p. 165), was blown away from the mountain on which it stood. One leader lost his life, several are critically injured. Houses, barns, stables have been blown away and fields destroyed. Those who were spared now want to help their hard-hit brethren to a log cabin again, to build stables for them, and to provide them with food as far as they can, but they cannot help them any further, especially not to replace the lost household utensils, since these cannot be had without money. They cannot rebuild the church from their own resources. Only two congregations of this conference have churches of their own; the others meet in schoolhouses; but three of them want to build churches this year and hope for help from their English sister congregations. The pastoral conference assembled here in St. Louis on the 28th of March (more than 30 members were present) was convinced that we should come to the aid of these English-speaking brothers of ours, since the world is also making such rich collections for the victims. She appointed a committee to distribute the incoming funds: Mr. Pastor G. Link, Mr. L. Lange jun. and clerk of this committee. Mr. L. Lange ^un. (Oor. Niawi L (llnra sts-, 8t. Douis, L1c>.) will distribute the funds in em-

pfang. - On Rogate Sunday, St. Paul's congregation held its service in the open air on the site where the church used to stand, no shade tree remaining. A letter promising help from the Missouri Synod was read after the service and did not fail to cheer up the dejected congregation. There is no need to add anything further. G.

The Methodist", the "Christian Apologist", recently reprimanded the Roman Archbishop W. for having condemned, among other secret societies, "such innocent orders as the Freemasons and the Strange Brethren". One can see how Methodism sifts mosquitoes and swallows cameos, and how far from perfect sanctification it is, when it can call such Christian and dangerous orders "innocent". G.

II. foreign countries.

The Separated Lutheran Church in Hanover. The Leipziger "Kirchenzeitung" reports on April 9: "In a short time the teaching staff available for separation will be augmented by five young people who, formerly destined for the service of the Lutheran Church in North America, have since been housed at their own expense in Hermannsburg and taught with the Mifflon pupils there, and who are now to be used as prospective candidates in theology in the ftei-church congregations.

Pope Pius IX is still in purgatory and must endure the torment of it, for masses are still being said for him. On February 7, the anniversary of his death, a solemn high mass was again held in Rome; Pope Leo XIII also took part in it and at the end pronounced absolution over the tomb. So that the belief in purgatory, which brings in so much money, is not shaken, the popes are also allowed to enter it, to whom one ascribes the power to free souls from it. G.

Inaugurations.

More than a year had to pass before, according to God's will, the hour had come in which the successor of the blessed Director Lindemann was to take up his office at our school teachers' seminary. The joy was all the greater when on March 15 L-r-"aistzr E, A, W. Kra^s was inaugurated into his office as Director of the Seminary tnAddison. Already kel jeiiiik AN" kunft he had been greeted cheerfully by the members of the institution with singing, the sound of trombones, and salutations; his induction on the afternoon of that day took place before a larger assembly which had gathered from near and far. Pastor I. Große of Addison, currently president of the institution, preached on Jer. 1, 4-8 and showed the comfort that can and should make the one called by God cheerful and courageous despite the burden of his office. He then committed the new director to our Lutheran confession and instructed him in his office. In the evening of the day, the students organized a magnificent illumination of the entire front of the seminary building.

May the Lord God preserve and bless our dear institution.

Th. Brohm,

On Septuary Sunday, Rev. A. Alexander was formally installed in his new congregation in Lolfax Township, Webster Lo., Iowa, byl . L. Crämer. '

By order of the Venerable President of the Western District, Rev. L. Wagner, who, on the recommendation of the Reverend District Synod, had been appointed by St. Paul's Lutheran congregation at San FrauciSco, Tal. to be their second preacher and missionary to California, was introduced by the undersigned on Sunday Rogate.

I. M. Bühler.

XL. In the interest of this new mission, it is urgently requested that the addresses of such persons be sent to Mr. Past. Wagner, if at all possible, could visit as a missionary, is urgently requested. Address r Rsv. L,. MnFvoi-, 953 ktlismon 8t., 8nn Urnneiseo, 6nl.

On Ascension Day (May 6), on behalf of the honorable Presidium of the Eastern District, Pastor F. A. Ahner was solemnly ordained by me, assisted by Pastors Richmann, WambSganß and Brandt, at the "First" Lutheran congregation in Pittsburgh, Pa.
introduced. Ms. Lindemann.

By order of the honorable Presidium North". District, the Rev. I. M. Johannes was installed on May 6 in the Lutheran congregation of Ephraim, Door Lo., WiS.

A. G. Doehler.

Address: Rsv. Ll. 3oliLvves, Lpdraim, Door Oo., ^is.

On Rogate Sunday, the Rev. O. S. Zimmermann was installed in his new office at St. Peter's parish, Columbia Bottom, St. Louis Lo., Mo. assisted by the Rev. SchwankovSky of the "undersigned" in the ousting of the honorable pres. L. C. E. Brandt.

Address: Rsv. O. 8. 2immsrmnnn,

8 "äcn, 8t. Douis, No.

On Sunday Rogate Mr. Pastor M. Otto was installed in his new congregation at Warsau, III, by the undersigned, in the Austrag of the Hoch". Praeses H. Wunder.
W. Hallerberg.

Address: Usv. IU. Otto, ^iVurenv, Llnncock Oo., III.

On Sunday Lantate, the Rev. E. H. ScheipS was installed in his new congregation at Stony Ridge by the undersigned on behalf of the Pres. I. Kucher.
The Lord bless shepherds and flocks. S. Poppen.

Address: Lev. L. 2. 8ckeips,

8ton^ Rickxs, ^Vooä Oo., Okio.

Church consecrations.

On the 2nd Sunday after Easter, the newly built church of the Lutheran Trinity congregation at Milwaukee, WiS. was dedicated to the service of the Triune God. The church (a solid brick building) measures 142 feet in its entire length, the nave 55 X106, the altar niche 36, the transept 42X87 feet. The tower on the southwest side is 120 feet high, the main tower on the northwest corner 208 feet high. Three bells "call" the congregation to the beautiful services of the Lord, and an organ of 34 stops joins in their songs of penitence and prayer, praise and thanksgiving. The altar is decorated with three oil paintings of the Crucifixion, the Resurrection and the Ascension of Christ by the painter W. F. Wehle. The festival preachers were Mr. ? F. Lochner, President L. Strafen and Prof. A. Lrull. The latter preached an English sermon.
H. Sprengeler.

On Sunday Lantate, the Bethlehem Lutheran congregation at Albion, Wright Lo., Minn., dedicated their newly built church to the service of the Triune God. Because of the long distance of ministers, the undersigned had to officiate alone at the celebration. F. H. Kolbe.

The **Northern** District

of the Lutheran Synod of Missouri, Ohio a. St. Assembled
himself, s. G. w., on Wednesday, June 9, in the St. Johannisgemeinde of Mr. ?. I. Trautmann to Adrian, Mich.

The subject of the doctrinal discussions is: Further discussion of the theses ? Moll's: On the Sacraments in General and Holy Baptism in Particular. Baptism in particular.

Since the propositions of the Synodal Conference (see report of 1.1879, p. 27 ff.) are also to be discussed for the time being, I hereby, at the request of the "Hoch". General Praeses, the pastors and congregations of our northern district are hereby requested to deliberate on this matter in a congregational meeting beforehand.

Each pastor of the district shall submit a complete parochial reporta.

A general pastoral and teachers' conference will be held the day after the synod closes. - It should be noted that the Western District Conference will insist on holding the conference.

Synod members and guests to report at least 2 weeks in advance to the OrtSpastor. W. Burmester.

(Delayed.)

To the Illinois District Synod!

Thel" fare reduction vo" Chicago to Quincy advertised in the last number of the "Lutheran" is valid only for the Illinois Osntrnl 88. To all who have contacted the undersigned, he will send an Osrtiücnte for a Halt ?srs Dicket, valid from May 17 to June 5. Those departing from Chicago on the evening of the 19th will have the oertillcats handed to them personally by the undersigned at the station. Also, an 8Isspinx O "r will be available that evening and orders are requested. The price per äoudls dsrtk is K2.00.

On the lVnbnsk 88th, where the same is not connected with the Illinois Ocntrnl 88th, the reduced round trip fare is 1H of the one-way fare.

Upon request, the undersigned will also issue Osrtiücatss for those who have to use this railroad.

D. 0. Servant,
670 Union 8tr, Odicnxo, III.

A heartfelt request.

As the dear readers of the "Lutheran" will have seen from the "Mission Dove", the authority for Negro missions wants to carry out the decision of the honorable synodal conference that a new school building should be erected in Little Rock and has therefore published an appeal for charitable donations. The urgent need for this new building is easy to see when one considers that the rented building cannot accommodate all of JeSkr's students when they all come, while the teacher already has over 70 children to teach in the church. We cannot burden the woman with even more. In addition, the rented premises are only very poorly suited to their purpose; they also cost a considerable rent. Therefore, if possible, the new schoolhouse should be built as early as this summer. The worthy missionary authority, however, will not dare to begin construction until "at least" three-fourths of the necessary money has been collected. Up to now, hardly 150 dollars have been collected. Since the building will cost at least 550 to 600 dollars, the dear readers will be able to calculate how much still has to come in to make the construction possible. So may everyone help with his or her "mite". Teachers and students will be grateful enough when they can move into their new house at the beginning of the new school year. If we want to achieve something proper in the mission school, space is needed above all. The students are already there. Therefore, may no one "forget" this request! May the Lord bless all donors and students!

Little Rock, April 1880. F. Berg, missionary.

(Other papers within the Synodal Conference are requested to copy the above. to copy the above.)

Preachers' and Teachers' Widows' and Orphans' Fund

Western Districts.

Since teacher E. M. Große, who has administered the office of "Kassirer" for the above fund with great fidelity, has passed away from our midst through a "blessed" death, then at the "urgent" request of the undersigned, teacher C. F. Günther has taken over the continuation of this office for the time being. All requests and gifts for the respective fund of the western district should therefore be sent to:

520 Victor 8tr., 8t. Douis, Lto. C. F. W. Sapper.

Conferenz display".

The Community Conference of Northern Ohio will meet, s. G. w., May 19, at the home of Mr. ?- Boehme, New Washington, Crawford Lo., O. E. Seat " a " n.

Entered the Sasse de Illinois District-:

For poor students in Addison: Through Cassirer I. Birkner 16.50. Half of wedding Collectr at Ev.AbrenS in YorkLentre, 4.38. ?. Burfeind's parish in Rich, from the collection bag, 10.92. By?. Engelbrecht in Lhieago for Aug. Eichmann of the Women's Association 10.00. By Treasurer I. Birkner for Paul Sommer 7.00 and for Her". Demgen 10.00. ?. T. Rösch in Ten Mile House, WiS., for A. F. Ahner 5.00. teacher G. A. AlberS' pupil in Danville for G. Tisza 1.50. by ?. Succop in Chicago for A. BreSkov of the Jüngl.-Verein 15.00. By ?. Bernreuther for I. G. Wiedmarrn of d. Gem. in Olean, N. I., 4.09. Gem. in Allegany, N. I., 5.09, by himself 3.10. By ?. Hölter in Chicago for Bro. Schwarzburg of the Women's Association 10.00. By ?. Lochner in Lhicago for W. Müller II, wedding loll. at teacher Schlüter's, 7.00. By JenS Johnson for H. Welp vo" ?. KatthainS Gem. in Hoyleton 9.30. (p. K118.88.)

For poor and sick pastors and teachers: By?. Schmidt in Schaumburg, thank offering by N. N., 25.00.

For P. Graf: ?. Schmidts Gem. in Schaumburg, from the collection bag, 15.00. AuS Addison: by ?. T. I. Große 2.00, delivered to me 3.50. ?. DöderleinS Gem. in Homewood 11.00. (S.P31.50.)

For ?. Brunn in Steeden: By ?. Hansen in Worden by N. N. 1.00.

To the widow's fund: By ?. Love in Wine Hill, WeddingS-Coll. at Jnselmann, 3.65.

For the community in Elkhart, Jnd: ?. Schmidts Gem. 1" Schaumburg, from the collection bag, 10.00.

For the needy in Marrna, Kansas: By ?. Nightingale in Waterloo from sr. Kreuz-Gem. 10.00.

For the comm. in Houston, TeraS: S. in Addison 1.00. By ?. T. I. Great das. by G. Rittmüller 1.00. By ?. Lochner in Lhicago by I. L. Thurn 3.00, by H. Peterson 2.00. by ?. BehrenS in Freeport from Joh. Marr .50. half of Easter Loll. from ?. SteegeS Gem. in Dundee 7.50. ?. Trautmann in Gower 1.00. By ?. Wagner in Chicago from Mrs. Beduhn & H. MillieS each 1.00, by d. Gem. 7.00. F. Arndt that. 1.00 & by ?. Engelbrecht from Karl Marten 1.00. By ?. WehrS in Northfield by F. Klußmaan 1.00. By ?. Müller in Kankakee 3.00. (p. O31.00.)

For the community in Lincinnati: From Lhicago: by ?. Engelbrecht from Mrs. Ehrmann 2.00, by ?. Wagner from N. N. 1.00, through ?. Succop by Mrs. I. Forbrech 1.00, through ?. Lehman" by A. Pittelkow 1.00, by ?. Lochner by I. L. Thurn, H. Bergmann 2.00 each, by A. Narten 1.00, by H. Sagert .25, by F. Kube .50. by ?. Goesswein at Altamont by Karl Will .50. by ?. Dörmann in Yorkville by A. Leifheit 2.00. ?. BrügmannS Gem. in Union Hill 3.30. By ?. LoßnerS Gem. i" Lake Zurich

10.63. OSerfest-Eoll. of ?. SchüßlerS Gem. in Joliet 20.63. (p. §47.81.)

For the congreg. in Hanover Township, Iowa: By k. Miracle in Chicago from sr. Gem. 39.35, from Hermann's, Otto's, Theodor's & Sarah's piggy bank 4.00. (p. §43.35.)

For needy in Kansas: k. GößweinS Gem. in Altamont 6.M. By k. Lochner in Chicago from H. Peterson 1.00. k. LehmannS Gem. there 21.00. By k. Steege in Dundee, Halste of Easter Coll., 7.50 & by C. Luther 1.00. k. H>. Sirving in Ottawa 1.00. (p. §38.10.)

For the comm. in Waverly, Iowa: By k. Müllerin Kankakee 2.00. k. GruprS Gem. in Rodenberg 7.20. (Summa P9 20.)

For the parish in LouiSville, Ky.: ?. Schmidts Gem. in Schaumburg, from the collection bag, 10.00. By k. Große in Hartem of F. L. Weiß, H. Esch, H. u. C. Warnckr 1.00 each.

_WagnerS Gem. in Chicago A).OO. k. BurfeindS Gem. in Rich 9.40. (p. "43.40.)

For the needy in Ford County, Kansas: I. Succop in Chicago 5.00. By k. Wagner there from Ch. Weltstadt 5.00. k. GotschS Grm. in York Eentre 20.00. By I>. Bartling in Chicago by H. GehrS 1.00. By k. Streckfuß in Grand Prairie by F. Malten 10.00, G. Obermann 5.00, W. MartenS jr. 2.00. By k. Schröder in S. Litchfielb by N.N. 10.00, Fr. N. 5.M, A. H. 2.00, W. D. 1.00, C. G. .50, Br. B. 1.00, T. S. .70, Br. D. 1.00, S. N. & W. N. 2.00 each, by T. I. Große in Addison from G. Rittmüllrr 1.00. by k. Knies in Keokuk Junction from arr Ungenant 5.00. Klingrl. beutel-Eoll. on Palm Sunday from ?. Schmidts Grm. in Schaumburg 25.00. I>. RödrrS Gem. in Arlington HeightS 18.IX). k. DöverleinS Gem. in Homewood 34.00. k. FrederkingS Gem. in Dwigbt 2.m. By I>. Löber in NileS by N. N. 1.00. By I". Große in Hartem by Th. Harke 1.00. By k. H. Witte in Pekin by I. L. I.W. By k. Müller in Randolph by Jul. Schrader 2.00. For Zion's comm. in Ford Lo. by k. Han" sen in Worden by M. 1.00. (p. "164.20.)

For the deaf and dumb in NorriS: By k. Engrlbrecht in Chicago, thank offering by N. R. 2.5i) and by Friederike Vollbrrcht 1.00. By k. Hölter daselbst of the Women's Association 10.00. Palm Sunday - Collecte of k. BurfeindS Gem. in Rich 14.50. By k. Hansen in Worden from an unnamed 2.00. (S. §30.00.)

To the orphanage at St. LouiS: By k. Hansen in Worden from an unnamed 2.00.

To the hospital in St. LouiS: k. Schröder- Gem. in South Litchfleld 6.60.

To synodical treasury: by k. Schroeder in South Litchfield, communion lollecte on Easter feast, §6.25. Easter feast toll. of k. Landgraye ZionS congregation in Decatur 10.00. k. C. BrewerS congreg. in Champaign 6.87. Easter feast toll. of k. HartmannS Gem. in Woodwortb 15.00. DeSgl. of k. Winter- Gem. in Hampton 10.30 u. k.Hahn- Gem. in Staunton 11.00. From Müllers Gem. in Ehester 13.20. By I. H. Kuhlendeck from k. OttmannS Gem. in Lollinsville 6.65. k. RamrlowS Gem. in Clk Grove 10.00. By k. Love in Win" Hkll, Loll. fr. parish, 7.00 & by members of sr. Gem., thanksgiving offering for bestowed harvest blessings, 14.tX). k. Dorn- Gem. at Ptrasant Ridge 10.25. I". Sirving- Gem. at Manito 3.70. k. Lochner's Gem. at Chicago 5.08. By k. Döderlein at Homewood 50.00 (bequest from be. F. Werfelmann sr. for poor students). (Summa §179.30.)

On the synodal building fund: By Ehr. Bockelmann of k. Wangerin- Gem. in Sumner 6.00. By k. Döderlein in Homewood, Abrndm.-Coll., 8.78. (S. §14.78.)

For inner mission in the West: By k. Karth in New Brunswick, Collecte at H. SieverS' wedding 13.12.

For inner mission: By I. H. Kuhlendeck from k. OttmannS Gem. in CollinSville 3.50. By k. M. Große in Hartem by D. Kornhaaß 2.60, Carl Schulz 1.0". (S. §7.10).

For the Negro mission: ?. Gieseke'S Gem. in Secor 6.00. By k. Reinke in Chicago by Aug. Schwach 2.00. (S. §8.00.)

For the Negro Mission in Little Rock, Ark.: By k. Gotsch in York Centre of N. N. 3.00.

For the Negrr School in Little Rock, Ark.: By Reinke in Chicago by Gust. Klotz 1.00. By k. Wunder daselbst by Mrs. Jansen 1.00. (p. §2.00.)

For the heathen mission: By k. M. Große in Harlem by D. Kornhaaß 2.60. By ?. Döderlein in Homewood by Cord Stege 2.00. k. HeyrrS Gem. in Colehour 1.78. By k. Succop in Chicago by L. M. .50, M. O. .25. (S. §7.13.)

On the emigrant mission in New York: Through k. Th. Pissel in Benson: from sr. Gem. .42, A. Meyer .60, N. N. .48. Through k. Engrlbrecht in Chicago from the Women's Association 10.00. (p. §11.50.)

On the emigrant mission in Baltimore: Through k. Engrlbrecht in Chicago from the Women's Association 5.00.

To the college household in St. LouiS: By I. H. Kuhlendeck of k. OttmannS Gem. in CollinSville 5.75.

For poor students in St. LouiS: By k. Bergen in Pra rie Town 10.00. By k. Wagner in Chicago by Jungst Berein for F. LoockS 25.00. By ?. Miracles there by the Women's Club for M. Große 9.00. By ?. Bergen in Prairie Town 10.00. By k. Wagnrr in Chicago from the Women's Club 17.00. By k. C. Schröder from sr. Gem. in South Litchfleld for R. Eifert 8.74. By k. Pissel in Benson for I. E. A. Müller: from the Gem. 5.00, and from k. E. 5.U0. (S. §89.74.)

To college hauShalt in Springfield: By k. Sieving in Manito of members of sr. Gem. 3.50.

To college hauShalt in Fort Wayne: By k. T. Schroeder, Loll. sr. Gem. in S. Litchfleld, 4.56.

For poor students in Fort Wayne: By k. Bartting in Chicago: for M. Albrecht from Fr. Albrecht 15.00, for Cd. Albrecht from the Young Women's Association 14.00, from the Women's Association 1.00, for Th. Kohn from the Women's Association 15.00, and for W. Wrocklage from the Women's Association 9.00, from D. Wrocklage 6.00. By k. Drögemüller in Arenzville for F. Drögemüller from the Mission-büchse and from members of sr. Gem. 7.15. By k. Wunder in Chicago from F. Rir for the Addison orphan KLpchen 1.00. (p. §68.15.)

For poor pupils in Addison: by E. H. W. Leeseberg from teacher Gose in Kendallvtlle, Jnd, 2.37 and by k. Wagner
in Chicago from the Women's Club 14.00. By Kassirer I. Birkner for And. Fricke 30.00. By k. D. Graf in Blue Point for M. Gößwein, Collecte at L. Dammermann-wedding, 3.50. By k. Hölter in Chicago from Cath. Fischer for the orphan boy" T. Kambeiß 1.00. By k. Succop the. from the Women's Association for W. Ernst 7.00. By k. Engelbrecht the. from the Virgins' Association for Aug. Eichman" 15.00. (S. §72.87.) '

For k. Brunn in Steeden: By H. Meyer of k. GotschS Grm. in York Centre 5.00. k. Bergen- Gem. in Prairie Town 5.00. By k. Frederking in Dwight, Loll. at Simantel's wedding, 3.55. k. T. I. Große'- Gem. in Addison 10.00. By k. Engrlbrecht in Chicago from N. N. 2.00 and by k. Succop das. from S. 3.00. By k. Schieferdecker, Collecte at H. C. Braje'S wedding in Neu Gehlenbrck, 3.00. (S. §31.55.)

For k. P. Graf: By k. Müller in Kankakee 25.00. By k. Steege in Dundee 10.00. By k. Burfrind in Matteson 3.30. By k. Pröhl in Augusta, WiS., 6.00. By D. W. Krebs in Aurora by sr. Gem. 13.30. By k. Pissel in Benson by sr. Gem. 4.00, by R. P. 5.00. By k. Drögemüller in Arenzville, Collecte at H. Weber- wedding, 7.35. (p. §73.95.)

To the widow's fund: k. L. Winter in Hampton 4.00. By k. B. Mießler in Tarlinville from A. M. as thank offering for happy delivery 2.00. By D. Norden of the comm. in Lindenwood 2.00. By D. E. A. Sirving in Manito by Mrs. S. as thank offering 3.00, contribution by himself 4.00. (S. §l5.00.)

For k. Schwrmley'S Gem. in Kansas: By 1-. C. Schroeder in S. Litchfleld: by H. H. .50, G. L. .50, Fr. B. 1.50, H. G. 1.00, H. W. 1.50, I. S. 1.00, L. N. 2.00, N. N. .50 & N. N. .75. By ?. E. G. Franck at SteeleS Mills by N. N. .45. D. T. I. Great'- Gem. at Addison 26.W. By D. Loessner in Lake Zurich by sr. Grm. 8.75, by N. N. 5.00. ?. DöderleinS Grm. in Homrwood 3.00. By I>. Engrlbrecht in Chicago by W. Scharbach 1.00, Mrs. Plumhoff 1.00, Mrs. Schröder 1.00, D. Stüven .50. (p. §55.95.)

For the comm. in Eincinnati, O.: By k. Hartmann in Woodworth by Glirdern sr. Gem. 1.00.

For those in need in Kansa-r By k. Hartmann in Woodworth .50. k. DörmannS Gem. in Yorkville 12.43. From Chicago: By k. Engrlbrecht of limbs srinrr Grm. 3.00, by ?. Rrinkr of Gust. Klotz 3.U0. (p. §18.93.)

For you Gem. in Houston, Ter.: By H. Meyer from k. GotschS Gem. in York Centre 5.00. By k. Reinke in Chicago by sr. Grm. 22.75, Gust. Klotz 1.00, Joh. Schrnkin 1.00. By H. Koboldt of St. Joh. Gem. in Effingham 4.00. By JenS Johnson of k. KatthainS Gem. in Hoyleton 4.25. (S. §38.00.)

For the Gem. in LouiSville, Ky.: By T. G. Blum of k. OttmannS Gem. in CollinSville 10.25. k. TraubS Gem. in Peoria 8.67. From D. BuSzinS Gem. in Meredosia 1.50. By JenS Johnson from k. KatthainS Gem. in Hoyleton 7.35. (p. §27.77.)

For D. Stephen's Gem. in Iowa: D. Pissels Grm. in Benson 1.00. By Jens Johnson from k. KatthainS Gem. 4.40. By k. Engelbrecht in Chicago from Minna Schröder 1.00, W. Sckarbach .50. (S. §6.90.)

For the deaf and dumb in NorriS: By k.. H. Dageförde in Minonk from sr. Gem. in Nebraska Township 7.00. k. Müller's congreg. in Ehester 6.30. D. Pissel-congreg. in Benson 10.50. (p. 23.80.)

To the Orphanage at St. LouiS: By k. Berge" at Prairie Town, Loll. at Mr. ForberS wedding, 3.90. By k. E. G. Franck at Steele'S Mills by N. N. 2.00, Toll, at I. F. LührS wedding 6.00. (S. §11.90.)

Addison, Ill, May 3, 1880. H. Bartling, Kassirer.

Incoming to the Saffe of the "Eastern" District-:

For the synodical treasury: From the congregation in Paterson §10.92. Gem. in Farnham 5.00. Grm. in Tonawanda 2.78. St. Martin's congreg. in Baltimore 22.00. St. Petr! Grm. in Baltimore County 5.00. N. N. das. 1.00. comm. in North Last 3.00. comm. in Bergholz 5.55. H. Schaberg in Baltimore 1.00. ZionSGrm. in PittSburg 8.16. W. Dick in William-burg 10.00. Grm. in Summerfleld 5.00.

For the widow's fund: Gem. in North Eaü 3.17. From the kk.r LeemhuiS 3.00, Groß, Kanold, Hanser, Stärken jr 4.00, Ebendick 2.00. Teacher Backner 4.00.

For Inner Mission: k. Eirich- Gem. in Albany 15.00. G. Schmitt in Clarencr Lentrr .50. MssionSstst-Eoll. in St. John-burg 13.60. Gem. in Cohocton 4.00.

For the deaf and dumb: D. Michael 1.00. ErnstMilitzrr 2.50. Gem. in Clarence Centre 4.00. E. H. 5.00. C. Great 4.00.

To the orphanage bet St. LouiS: Ernst Militzrr 2.50.

To the orphanage at Addison: confirmands of k. LeemhuiS .50. Mrs. Joh. Blirmeister .25. lonflrmandrn of k. Rademacher.75.

To the orphanage near Boston: k. Michael 1.00.

For poor" students in St. LouiS- Gem. in Bergholz for A. Rehwald 2.00. Gem. members in Wollcottsville for the same 7.00, in general 2.00.

For poor students in Addison: Gem. in Port Richmond for Fricke 30.00.

For poor students in Fort Wayne: G. Wiedemann 1.00.

On the Negro mission: ZionSgem. in Boston 5.80. R. N. in Baltimore 5.00. G. Schmitt in Clarence Centre .50.

For the emigrant mission: k. M. Michael 1.00. Gem. in Cohocton 4.00. k. RademacherS Gem. 4.49 (for Baltimore and New York).

For Wittwe Ruhland: Mahlstedt in Baltimore 2.00.

For the comm. in Ford Co, Kansas: Mother LippS 2.00.

For the comm. in Houston, TeraS: N. N. 1.00. L. .50. comm. in Bergholz 3.13. Mahlstedt in Baltimore 3.00.

For the comm. in Waverly, Iowa: N. N. 1.00.

For the comm. in Rockford: comm. in Clarence Centre 3.70.

For k. Brunn in Sttedmr k. Ebendick 5.00.

For Inner Mission in the West: confirmands de- D. Andrees 2.50. Mrs. S. in Haverstraw .25.

For aged pastors: Heinrich Frengel 1.00.

New York, May 1, 1880. I. Birkner, Kassirer.

Incoming to the Saffe de Middle District-:

For construction in Fort Wayne: Vo" k. DenninaerS Gem. §10.00. D. Heintz's Gem. in Crown Point 4.75. k. Lochmann's Gem. in Akron 10.50. D. SaupertS Gem. in EvanSville 25.00. I>. Bösche'S Gem. in Lancaster 10.00. k. Seitz' Londgemeinde 5.00. Dessen Stadtgrmeinde 4.33. k. Jungkunz'S Gem. 3.10. D. Böle'S Gem. a. d. South Ridge 8.11. D. Mertz' Gem. at BrownStown 9.00. k. Fisher's Gem. at Seymour 7.40. D. Aron's Gem. 1.50.

For the emigrant mission in New York: Vo" k. Niethammers Gem. in La Porte 17.33. Mr. F. Heß in Cleveland 1.00. Mr. I. G. Fischer that. 1.00. k. Werfelmann-Gem. at Neu-Dettel-au 9.00. D. SchönebrrgS Gem. at Lafa- yette 12.25. ?. Jüngels Gem. at White Creek 10.14.

For the emigrant mission in Baltimore: High Time Collecte with Mr. W. Schmidt through ?. Grüber 4.01. D. Karree- Grm. in Bielefeld 2.90. ? Schlesselmann-Gem. in. Reynolds 6.31. N. N. by ?. Dulitz 5.00. D. SchönebrrgS Ge", in Lafayette 12.25. ?. Horst- Branch 2.50.

For the Free Church in Saxony and other states: Bon D. Schmidt- Gem. in Indianapolis 15.00.

For poor students in Fort Wayne: From Mr. Maacke i" Adams Louuty 1.00. N. N. through ?. Dulitz 2.40. Wedding coll. by Mr. Röckeweg in Fort Wayne 5.18. Part of wedding coll. by ?. Wagner in LoganSport 10.00. Wedding-coll. at Mr. Kücklehan in Adam- County 5.50, Mr. F. Wietfeldt that. (both- for I. Rudel) .50.

To the seminar hau stop in Addison: From Mr. I. Sattler in Lafayette 5.00.

For inner mission: From Mr. A. Blum at Fort Wayne 4.00. k. Rrichmann's Grm. at Fryburgh 6.00. Mr. L. Lunz that. 2.00. Gem. at Ligenier 4.M. D. Spiegel's Grm. in Adams County 11.00. From d. MissionSstundrn in k. Stubnatzy'- Gem. in Fort Wayne 16.64. From drn MissionSstundrn in the school on Columbia Road 13.36. Bon k. Heintz' Gem. in Crown Point 1.50. D. Schmidt- Gem. in Elyria 9.00. k. Stock- Gem. in Fort Wayne 13.03. k. Schlesselmann- Gem. in Good- land 2.55. AuS k. Heintz's Gem. in Crown Point 1.00. k. EverS' Gem. in Bingrn 4.38. k. DiehmerS Grmrinden 6.10. k. ZagelS Grm. dri Fort Wayne 10.00. k. RupprechtS Gem. in North Dovrr 12.25. From the mission-box of the Gem. in Toledo 8.32. k. Werfelmanns Gem. in New D "ttel-au 10.00. MissionScoll. at school on Cold Watrr Road dri Fort Wayne 5.70. Don N. N. in Eincinnati 1.00. Hm. Habben in Lafayette 1.00. Mr. I. Sattler that. 5.00.

For the Western District: by D. SchmidtsGem. in Indianapolis 21.19. k. Steinbachs Gem. in Fairfirld 8.49. D. KarrrrS Grm. in Bielefeld 2.90. N. N. by k. Dulitz 5.00.

For old and sick pastors and teachers: Bon k. Steinbach in Fairfield 1.00. whose congregation 9.70. Mrs. W. Schaprr Sr. in Columbia Lity 2.00. Mr. F. Schamm Sr. in Willshire 1.00. D. DikhmerS congregations 6.11. Mr. I. Sattler in Lafayette 5.00.

For the Negro Mission: Bon Hrn. A. Erdmann in Columbia City 1.00. k. ZagelS Gem. at Fort Wayne 10.00. D. Heintz's Gem. at Crown Point 1.00. Unnamed at

Cleveland .25. Theod. U. at Darmstadt 1.00.

Fort Wayne, April 30 VO. T. Grahl, Cassirer.

(Conclusion follows.)

Received for poor students: ByHrn.k. Miller Toll, in MissionSstundrn, §5.00, by Mrs. Fuchs 1.00 for Schulte. By Mr. ?. I. Horst from his Grm. 11.15, teacher Augustin 1.35, H. Augustin, V. Plote, V. Meyer each 1.00 for F. A. Müller. By Mr. k. BuSzi", thank offering by Mrs. M., 3.00 for the poorest student. By Mr. ? Mertner vo" Joh. Kriehl 1.25. By Mr. E. Lehenbauer in West Ely, Mo., ges. from Mr. E. Grünhagen's wedding, 6.45. Bon the HH. W. Neumeier 1.00, C. Ohm .50, Frederking .50, Sastenberg.10, from Neu-Gehlenbeck and Mr. P. Heinz au- Tarlinville 1.00 for the Grüber brothers. By Mr. Präses Biltz from sr. Gem. 12L0, by H. WolterS 2.00, and by I. Halsten 10.09 for Hintz. By Hrn- k. Haller- berg 5.00 for Zürrer. By Herm ?. Adam, s. at the wedding of K. Wesemann and H. Kottmaun, 9.00 for L. Müller. By Mr. ?. Pennekamp, ges. on I. König's wedding, 8.65, on Fiedler's baptism of children 1.35, from the Young Men's Association 5.00 for F. Meier.

For the seminar-Hau-Halt: DurchHrn. k. BuSzin au- sr. Gem. 1.00 to the freight. By Mr. k. WeiSbrodt (Jllinois- Synod) ges. on H. Monke's wedding, 18.54. By Mr. k. Werfelmann, ges. on I. ScheidererS Hochz., 11.48. By Hrn. Prof. Wyneken of M. Stell in Mt. Pulaski 3.00. By Hm. Burmeister, Coll. of the Gem. at the Jndtanercrerk 2.00.

A. Crämer.

Received:

For poor students: AuS k. Bode's parish: from Moritz Brück 5 Bush. Potatoes and a fuhr of sawn firewood; F. Bollmer 1 sack of potatoes, 2 bush. Wheat; Conrad Danuen- felser 2 p. grain, 2 gall. Apple butter, 1 gall. Lard, 1 bush. Turnips; Anton Kohlmeier 2 bush. Wheat, 1z bush. Potatoes, 1j bush. Grain. From ?. LehnerS Grm: from Jos. Brudi " Co, Z Bbl. wheat flour; Mrs. Gothe 1 quilt. From an unnamed au- k. Stubnatzy- Ge". 1 quarter beef. From k. ZschocheS Gem: from G. Schmidt for Dannenfeld 1 quarter beef. From k. Stocks Gem: from Ernst Brüße §1.00; Karl Westenfeld 6 Bush. Potatoes; Konrad Westenfeld for the College, fruit trees in werth of 5.00. Au- k. H. MeyerS Gem. of Ehlrrt Reese for E. Beycr 8.00 (delivered to Hrn. vr. Düarling). By Mr. John Pritzlaff from the Women's Association of Trinity Parish in Milwaukee 15 bust shirts, 6 undershirts, 8 underpants, 6 sheets, 6 covers, 6 handkerchiefs, 12 towels, 4 pairs of woolen stockings. From ?. G. M. Zucker- Gem. in Defiance, O., 2 undershirts, 1 bust shirt, 3 pairs of woolen stockings.

Fort Wayne, April 26, 1880. A. Sch " st.

Obtain":

for Stud. Speckhard §5.00 from the Virgins' Association in the parish of Hm. k. Hügli. M. Günther.

For the Deaf and Dumb Institution at Norris, Mich-, find received here from November 1879 to date: By k. Strassburger in Eedarburg, WiS., wedding-"Toll, at P. Fink, 47.63, at Bittner 5.54. By k. Riedel in Charlotte, Iowa, 5.0V. By Mr. Kasflrer Schuricht in ?t. Louis 12.25. By ?. Saupert in EvanSville, Jnd. by the Young Dew Association 6.00. By k. Weisbrodt in Mount Olive, III, collected at k. A. Weber- wedding 10.50. By same coll. sr. ZionS-Gem. 25.00. By ?. SchwankovSky in NorriS, Mich. weddingS coll. hei Eick in Hadley 2.67, at Meyer das. 1.32, ChristmasScoll. the Ge", at Hadley 2.05. By ?. Brüggemann in Jnglefield, Jnd, Coll. of St. Petri-Gem. near Darmstadt, Jnd, 3.60, by B. U. the. 1.00, Mrs. L. B. the. as thank-offering 2.00. By ?. Grafelmann in SberrillS Mount, Iowa, Loll. sr. Gern, in French Settlement 3.70. By D. Robe in Detroit, M ch., from the Women's Association sr. St. Pauli-Gem. the for the Lhristbeschrerung 25.00. By k. Köstering in Altenburg, Mo., LhristmrttrnToll. sr. Gem. 26.55. By k. Jungck in Palmer, Kans., Coll. sr. Gem. 3.10. By k. Lüker in Aroma, Kans., by Mrs. Pö "itz 2.00, AbmdmahlS-Toll. sr. Gem. 3.00. By k. Demetro in Perryville, Mo., Coll. sr. Immanuel-Gem. that. 6.10. By k. L. Huber in Trete, Nebr., Toll. sr. Gem. 8.65, by himself 1.00. k. A. Hertwig in Loaf Valley, Minn, 2.00. k. A. Mül ler in Lentreville, Dakota, 1.00. By k. I. Griebel in Cali. fornia Tity, Mo., Coll. sr. Gem. 7.55. By k. S-MeeSke, in Alerandria, Nebr., Coll. sr- Gem. 3 50.

In addition, the following items of clothing were donated: From Mr. Strikter in Unionville, Mich. 6 pairs of woolen socks, 6 pairs of woolen gloves. From Mr. Heinr. Kunz in Monroe, Mich., 1 black °cloth skirt. From the Virgins' Association of St. Pauli Parish, Detroit, 1 package of handkerchiefs.

Heartfelt thanks and God's blessing!

Norris, April 14, 1880. H. Uhltg.

* * *

Received by the undersigned": From the congregation of k. T. F. Brandt 48.50. Heinrich Meyer sr. au- Page City, Iowa, .75. By G. Huser of the Children's Gazetteer in PittSburg 24.00. By A. Scheeler, WeddingS-Coll. at Hammer, 3.42. k. GrupeS Gem. in Eisleben, Mo., 10.00. P. Brauer this. 8 75. Marie Waltz in Detroit 2.00. D. Holidays. Gem. in WalkerSville 19.85. k. HafnerS Gem. in Prairie City, Mo., 5.00. George Merkel in St. John'sburg, Pa. 1.00. k. Dornseif's Gem. in Dubuque, Iowa, 4.14. By k. Hügli of ?. LohrmannS children 1.0t). WeibnachtS coll. by k. LohrmannS Gem. 9 83. by k. Robe from Canada-Distr. treasury 37.00, by k. LandeckS Gem. in Norwood, Minn. 10.00, by k. Burmester from sr. Gem. in Tawas City, Mich., 6.90, in Alpena 5.50, from N. R. .W. By k. Rohe from Meyer, Mohr and Lang au- k. Jäkels Gem. each 1.00. D. Leuthäuser u. Glieder sr. Gemm. 8.00. N. N. as thank offering 1.00. F. Nothdurft au-k. LohrS Gem. in Jacksonville, Mo., 25.00. k. Brammer through k. Hügli .50. k. LuebkertS Gem. in Alexandria, Va., 8.50. Gem. in Washington 91.5t). By k. W. Dahlke by sr. Gem. 10.00. By casstrer E. Eißfeldt in Milwaukee 88.17. By casflrer I. Birkner in New York 49.20. By casflrers: E. Roschke of Westl. Distr. 182.52, I. P. Rademacher of Jowa Distr. 18.46. By k. HuSmann of sr. Gem. in Eucliv 16.50. By members from k. BeselS Gem. in Guttenberg, Iowa, subsequent 1.55. John Bagley in Detroit 10.00. By A. Scheeler, at d. wedding of k. Burmester grs, 7.37. By k. Rover of Gesike 1.00, by himself 1.00. By k Richter in ElliSville, Mo., .50. Weber & Wagner each 1.00, E. Koch .50. By k. Rohe of k. NiemannS Gem. in Cleveland 50.75. By k. Reifinger in Wllton, Iowa, weddingS "Coll. at A. Walker's, 12.00. By k. Pennekamp in New Wells from the Gem. 10.00, from the Young Men's Association 5.00. By k. Töwe in Patchin, N. Zj., ChristmasS-Collecte sr. Gem., 6.00. By k. Polack from sr. Gem. 17.50. by john eberlein in miller, Mich. 2.00. by i. i. breast of mina gaham baltner 1.00. by casflrer i. s. simon in monroe 164.30. by k. Lange in dearborn, Mich. by sr. Parish 15.00. By Cassirer I. Birkner in New York 31.73.

Also: From Mr. Strikter in Unionville, Mich., 6 pr. woolen socks, 6 pr. gloves. From Mr. Kurtz in Monroe, Mich. 1 black cloth skirt. From the Young Women's Association of St. Paul's Congregation in Detroit, 1 package of handkerchiefs, value 5.00.

By Mr. Renner collectirt: from the Grmrinden der kk. List in Roseville u. Arendt in Fräser, Mich., 44 Bush. Potatoes, 3 Prck. apples, 22 Bu-H. Oats, 71 Bush. Grain in ears.

Bonds due were given: by MineMauß in Detroit 420.00, John Keil the. 20.00, John Förster in Roseville 2.00, H. Lucker in Cleveland 10.00, Heinr. Herman 10.00, Heinr. Schurman 10.00. C. D. Strudel, Kasflrer.

207 Jefferson Ave, Detroit, Mich.

* * *

Collected by undersigned: From D. RupprechtS Gem. in North Dover, O., 428.47. From Cleveland: from Lehrer Lutz, Leh rer Gockler, Gro. Zapf, Andr. Faust 1.00 each, k. Dankworth 2.00, teacher Leutner.50 for books, k HerbstS Gem. in Bridgewatrr, Mich., 35.20, for books .35. k. HäuserS Gem. in Coldwater, Mich., 10.65, D. Henkel's Gem. in Burr Oak, Mich., 5.15. k. GoseS Gem. in Shrrman and Lentreville, Mich., 8.99. ?. ScbummS Gem. in Kendallville, Jnd, 16.25. ?. SteinbachS Gem. in Fairfield, Jnd, 24.40. k. ReichhardtS Gem. in Avilla, Jnd., 17.17. D. SiblrrS and k. SaurrS Grm. in Fort Wayne, Jnd., 187.21. D. Stubnatzy Gem. das. 131.35. k. Kuchere Gem. das. 22.55. by ?. Farmer at Tandy Creek, Mich, 1.00 for books. Summa 4494.89. Chr. Schäning, Tollertor.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies to have received the following gifts for the inner mission in Kansas:

From k. W. ZschoLe 45.00. k. C. H. Lüker uzH Gemeinde 10.00. Surplus of travel money at the conference in Fanry 6.00. From ?. H. T. Senne 10.00. By I>. F. W. Müller 7.00; by the same 1.00, Aindtauf Coll. at A. Dietrich. By k. G. TönjeS by him and congregation 2.00. By ?. Zschoche, Pfingftrollrcte, 14.15. By k. Nething, Pfingstcoll., 8.00, by himself 2.00. By k. Theiß by sr. Gem. 12.50. By k.

C. H. Lüker from Pörkch 5.00. Bon k. Mathias 10.00. By k. Krämer of the Gem. at Owl Creek 2.83. By k. TönjeS .50. By Gem bet Farley 7.10. By k. F. W. Müller, MisfionSfest-Loll. in Alma, Kans., 34.76, Coll. in sr. Gem. 5.00, Easter Coll. 7.01. By k. W. Lüker 4.85. M. Meyer.

The "Preachers" and "Teachers" Widows' and Orphans' Fund (of the Illinois District) find received:

1. contributions r

From the kk. G. Jung, E. Hieher, P. Baumgart, Th. Piffel 45.M each; E. Riedel, E. A. Brauer, N. Schuessier, Ä. Sippe! 4.00 each: I. T. H. Steege 3.00; F. BebrenS, H. Schliepfiek, W. Dorn 2.00 each. From the teachers Cd. Schumm 3.00; A. G. Grahl, I. Heinicke 2.00 each. From the Chicago Teachers' Conference 10.00.

2. gifts:

Don the pupils of the teacher Köbel 4.30. From K. Mariens by ?. Engelbrecht 1.00. From the Grm. of ?. Brügmann 3.20. From the comm. of k. Dorn 12.00. By Kasfirrr H. Bartling were delivered 15.00.

Chicago, III, May 1, 1880. H. Wunder, Cassirer.

Thanking his dear Grbrrn sincerely, the undersigned certifies to have received the following gifts for the support of his parish r From the parish of Mr. k. Sttegrmeier in LaneSville 436.00. By k. I. W. Hahn from C. Fritz 2.50. k. F. Dreyer- Gem. in Richmond 6.18. By Kassirer I. T. Schuricht from Kassirer H. Bartling 43.40. By Gem. Mr. D. F. W. HuSmannS in Eurlid, O., 10.00. D. F. Johl- Grm. 4.00. k. E. O. LrnkS Gem. in North St. LoyiS W.20. ?. E. DreyrrS Gem. in Lallonia, Jnd. 6.00. k I. G. Schäfer- Gem. 5.50. By D Tb. Bro. F. Hahn in Adams Co, Jnd, by sr. Gem. 9.50. By Treasurer of the Middle District C. Grahl 109.07. By A. L. Poblmann 5.00. (Summa 4265.35.)

LouiSville, Ay. F. W. Pohlma " n.

New printed matter.

In a short time the press leaves:

The Basic Confession of the Evangelical Lutheran Church. With a historical introduction and short explanatory notes. Presented to the Lutheran Christian people on the 350th anniversary of the Augsburg Confession by F. Pieper. Price, postage paid, 40 Cts.

Jubelsestbüchlkin für die liebe evangelisch-lutherische Schuljugend zum 25. Juni 1880. Ein Gespräch über die Augsburgische Confession und das Concordienbuch. To celebrate the 350th anniversary of the handing over of the Augsburg Confession and the 300th anniversary of the first edition of the Concordia Book presented by k. Otto Hanser. Price, postage paid, 5 Cts.

Of the Eternal Grace Election and Ordinance of God to Eternal Life. Two Christian sermons, delivered in 1593 and 1598 on the 20th Sunday after Trinity on the ordinary Gospel. By **Dr. Polycarpum Leiser**, Electoral Saxon Court Preacher. New unchanged reprint. St. Louis, Mo. Lutheran Concordia Publishers. 1880.

These two sermons on the article on the election of grace, which were published in Wittenberg in 15W, were found in the library of Father Mende S in Minnesota and were sent to us by Father Sievers in Minneapolis at the request of two special pastoral conferences in Minnesota for the purpose of a new reprint. We have complied with this request with great joy. For indeed, whichever preacher desires to have an example of how the difficult doctrine of the election of grace is to be presented publicly from the pulpit to the "hearers" for sweet consolation and serious warning, will find in these sermons what he is looking for; and all hearers will receive with the same an exposition of that doctrine, by which they, undistracted by the present sad controversy, can refresh themselves in the quiet of their chamber and have their hearts awakened to serious striving for blessedness. The author of the sermons, Dr. Polycarpus Leiser, was a native of Würtemberger, but was appointed professor and superintendent in Wittenberg in 1576 and died as court preacher in Dresden in 1610. As far as his many writings are concerned, he made himself especially famous by continuing that incomparable interpretation of the four evangelists, which Martin Chemnitz began and J. Gerhard completed. In the "Unparteilsche" Kirchenhistorie" by Heinsius we read about him: "His end was quite Christian, because after he had been emaciated by a hectic fever for seven years and he had come in the completion of the harmony of the evangelists up to the words Joh. 11,11, he began to become bedridden. On such a bed, he first assured his visiting colleagues: He wanted to seal his teachings with his death and thus walk with a joyful mind to his Savior, before whom he was ready to give an account for them. Finally he asked God fervently to 'receive him in a gentle sleep,' which request was also granted, in that he finally fell asleep and did not awake again from such sleep." (II, 290.)- To preach our two sermons, the excellent man was moved to do so by the fact that in his time a false spirit by the name of Samuel Huber, professor in Wittenberg, arose, who claimed that all men were elect, even all godless and hypocrites, yes, all Jews, pagans and Turks. Leiser tells you - even in the sermons preceded by a dedication. He writes that he has published these sermons "whether perhaps, because at the present time a great and dangerous controversy has arisen in the churches of the Augsburg Confession over this article, and not everyone can "direct" himself into the extensive disputations or read great books, with the simplicity of this short sermon other people who have not heard it, but can read it, might also be served. It is true that the author intentionally does not go deeply into this mysterious doctrine, but by laying the right foundation for it, he shows all the more thoroughly and heartily the right salutary use of this doctrine. May "den" be used by quite a few Christians also in this time of ours, the opportunity now offered to them. May they also be encouraged in "their" Christianity by contemplating this doctrine, which is so seldom practiced and therefore has become almost unknown to many Christians. The price of this booklet, postage paid, is 15 cents. W. [Walther]

Evangelisch-Luth. Chorbuch, 103 kirchliche Chorgesänge aus alter und neuer Zeit, für gemischte Stimmen, collected, edited and published by W. Burhenn and H. Ilse. Chicago, III. 1880.

It is with sincere pleasure that we hereby call attention to the appearance of this "Chorbuch". With this book, a need that has been painfully felt by many choir leaders for a long time has finally been met. For here a large selection of choral songs are presented, which are not only excellently suited for performance in church services in terms of melody and harmony as well as text, but which also present no insurmountable difficulties to less trained choirs. For each genre of church celebration, one finds here a large number of songs composed especially for it and, in addition, an equally large stock of general, suitable choral songs desired for any occasion. The collectors and editors have spared neither effort nor expense to create a lasting rich treasure of good church music of this genre for our dear Lutheran church. This is evident, among other things, from the large number of acknowledged good composers whose compositions have been included in this choir book. These are namely the following: Herzog, Lützel (5 pieces), Dietrichsen (2), Gluck, Möhring (3), Schröter, Flügel (6), Bortniansky (4), Silcher (2), Volckmar (3), Gebhardt, Gastoldi, Grell (4), Burhenn (5), Dammas, Klein (3), Rohde, Casciolini, Homilius, S. Bach, Praetorius, M. Haydn, Graun, Palmer (7), Weber, Warstorf, Engel (2), Schneider, M. Bach (2), Schletterer (3), Silesius, Vulpius, Palestrina, Lotte, Schurig, Bischoff, Hauptmann (4), Luther, Reichardt, Frech (2), Schück, Ameis, Ellsäßer, Kühn, Todt (2), Küster (3), Ludecus, Gläser, Thomä (2), Jäkel, Frank, Heinrich, Helwig, Reißiger and others.

May the Lord then also bless this work, which has been placed solely in the service of God in church and home, which the dear collectors had in mind with it alone. The choir book can be obtained at the following addresses: No. Burksnn, 12521st , 8>.r. or ü. Ilse, 7068tr. , OkiesAo,

III. sample copies will be sent postage free for $1.75, the dozen without freight for $18.00. Here it is requested that the express office be indicated. W. [Walther]

A spiritual treasure of pious hearts. Compiled by Dr. Johann Gerhard on the orders of a high princely person. New unchanged reprint. St. Louis, Mo. 1880. 352 pages in duodec.

A booklet of this title has been published by Mr. Dette here (710 Franklin Ave.). It consists of 4 tracts. The first one contains an explanation of the Catechism through selected sayings of the Holy Scriptures. The second contains a spiritual conversation of God with a believing soul, also in sayings of holy scripture. The third is a collection of biblical sayings of comfort in all kinds of distress and temptation. The fourth is the Litany, each piece of which is explained with devotional heartfelt sighs. In the appendix, there is finally a division of the Psalms into 9 classes according to their various contents and a general anointed prayer presenting all the concerns of a Christian to God. Apart from the superscriptions containing only God's word, the booklet is indeed an invaluable "treasure" to be recommended to all "godly" Christians. The price of a bound copy is 65 cents. W. [Walther]

An art sheet has just been imported in larger quantity, depicting

The Holy Father

in gold, silver and color printing. It is the same at the address: kilxörduokdnnälunA, Lox 14. usnckinx, kn., for the price of 41.50.

Changed address":

Rsv. Dsopolck.^Vadl, Dulders" Lliksioosrzr,

Lrosä 8tr, 2ä X. ok Ooati, Nodilv, H".

8. D. I'. Lroedrue^er, 1230 vsstrsdsn 8tr., 8t. Douis, etc>.

The "Lnltzernner" appears every month rweimal str the annual" Snbsrrlp. tionepret" of one dollar for the out-of-town signers, you have the same "orauSjubejablen. . Räch Drnkschland "jrd the "Lutheran" by mail, postage paid, für it.S0 "" - sankt.

Only letters containing information for the journal are sent to the editorial office, but all other letters containing business, orders, cancellations, money, etc. are sent to the address "Qutk LovvolMn-Verlag" (M. 0. Lhrtdel, "weat), Ooroer ok blinmi 8tr "vt L ILcllrwn "vearlv, 8t. Ixruis, blo. allher "use" den. - In Germany, this" sheet can be obtained "on Heinrich Z. Nammaru", 3S Pirnaische Strasse, Dre-den.

Printers" of the "Luth. Concordia" Publishing House."

Volume 36, St. Louis, Monday, June 1, 1880, No. 11.

Jubilant song from the year 1730.

Mel.: Cheer up, my soul.

1.

Fear God and give Him glory! You who are called evangelical. For the pure doctrine of grace, Which points us to heaven, Give thanks, oh give thanks to him for it today! Thank him also in eternity For the pure doctrine of grace.
Fear God and give Him glory!

2.
Think what salvation befell oppressed Christendom two hundred years ago!
Remember the mercy which our God showed us, WHEN he tore us out of Babel, where our dear old people had to endure hard times.

3.

What a horribly blind being ruled full of tyranny!
Reading God's Word was the greatest heresy.
Fables and humanity had the upper hand.
All Roman bulls' letters had to be believed quite blindly.

L.
What idolatrous juggleries were played with wood, stone and bone, And so many holy ranks, Some of which never were.
Yes, the great God's mockery could be honored as a god; "whose feet Christ tread", could be worshipped as Christ.

5.
All the consolation of sorrowful hearts Was: the mass, monastery stand, pilgrimage, fasting, scourge pain, And for'n purgatory fire A sheet of indulgence stamp paper, And only cash money for it - There- was called good for all devils, But still with constant doubt.

6.
How many souls blasphemed such abominations day and night, cried out from the caves of misery with agonized power of faith,
That God wanted to be a savior through the appearance of the word and finally have mighty mercy on the trapped poor.

7.

And the judgment of wrath fell upon Babylon, God's Word with full light gave Luther's bright shine, That by the Spirit's power he dared his heroic ride with the gates of hell And told the truth fteudig.

8.

Immediately such a teaching penetrated like a lightning through all wets. And through Christ's glory the Antichrist was fallen. Righteous Christianity was written in the hearts of men through the gospel and driven to salvation.

9.

Now, this precious light of truth God has also brought upon us. We enjoy such clarity before many other peoples' power.
The Word and Sacrament of Jesus remain pure and undivided for us. And we can find the most proven indulgence for sins.

10.

JEsus, nothing but JEsus remains our Luther's banner. Whoever believes in him constantly. He is blessed for all time.
But faith follows repentance, makes the heart new afterwards, drives to love and to suffer", On it one sttrbet with joy.

11.

Therefore, O ye herd of Jesus, who are evangelical. May God be praised today and in the future! Up! you Lutherans! Up! . Rejoice all too often for the pure doctrine of grace!
Fear God and give Him glory.

Anniversary.

News, how the same was celebrated in the past.

(Conclusion.)

A. The Jubilee of the Surrender of the Augsburg Confession.

At the time of the second secular celebration of the Augsburg Confession (1730), the Lutheran Church was not threatened from the outside by the papists: the power of the pope had been broken in Germany, and the then German Emperor Charles VI was so far from preventing the jubilee year that he rather allowed his Lutheran subjects, e.g. in Silesia, to celebrate it, and even sent small detachments of troops to some free imperial cities at their request to maintain the peace. Inside the church, however, there were many things to lament: the former strength of faith dwindled more and more, some became more and more indifferent with regard to doctrine, others with regard to life; rationalism and enthusiasm penetrated the church.

Whether the 200th anniversary of the handing over of the Augsburg Confession should be celebrated publicly and

solemnly was the subject of only one voice in the Lutheran lands. The chief preacher in Dresden, Dr. Marperger, wrote in his announcement: "The heartfelt gratitude to God, the sincere love for the divine Word, the guilty respect for the true Lutheran religion, the sacred duty of honest confessors of the Gospel of Jesus Christ, the holy desire to propagate this heavenly most noble treasure to our descendants in blessing and the awakening remembrance of the pure heroic zeal, which the faithful witnesses of the truth of faith brought out of darkness to light again showed so confidently and steadfastly in the fearful and distressing times of Luther's salutary Reformation, these require in all ways that the entire Evangelical Lutheran Church pay homage to the Giver, Saviour and Sustainer of the blessed, good Word and Gospel on account of the Holy Scriptures handed over in 1530, June 25, and preserved until now. June, and which has been preserved unchanged in our hearts, homes and congregations up to this time.

The Church of St. John the Baptist, with fervent devotion and strange awakening of the soul, solemnly dedicates and sanctifies a general festival of jubilation and joy, of praise and thanksgiving, in all places.
Although June 25 in 1730 fell on a Sunday, the 3rd Sunday after Trinity, in most countries a jubilee celebration was held not only on this Sunday but also on Monday, Tuesday, and even Wednesday.

This time, too, Chursachsen led the way. Although it was not the Elector who suggested it - he had converted to the Pabst Church - this change of religion could not have the least detrimental influence on the generality and festivity of the celebration. The order came from the highest ecclesiastical authority of Saxony, already on February 1. On the Sunday before and on St. John's Day, the festival was to be announced. On St. John's Day it was to be rung in the afternoon, vespers were to be held and confessions heard. From the order we communicate the following: "On all three days preaching and Holy Communion, where communicants are present, will be administered. On the first day, June 25, two sermons will be held everywhere, one in the morning and the other in the afternoon, and so also on the other and third days, in places where there is more than one preacher in office; however, on such other and third days, in the villages and elsewhere where there is no chaplain, only one sermon may be held in the morning, but instead of the other sermon, prayer hour and children's instruction will be held in the afternoon.
In order that the Augsburg Unaltered Confession may be known to all men, and especially to those who cannot read it themselves, and that the people may be all the more strengthened in their faith, the same shall be read publicly and audibly on the three holidays mentioned, in the afternoon, where sermons are preached, before the same, instead of the usual lection, but where no sermon can be preached', in the afternoon prayer hours and children's lessons to be held."
Among the arrangements that were then made in other countries as well, special mention should be made of that of Duke Christian of Weissenfels, who felt moved to make it quite obvious that the so fervent attachment of his great-grandfather Johann Georg the First to the Lutheran creed had been passed on to him. He not only organized the greatest festivities on the jubilee itself, but also ordered a special celebration to announce the jubilee. He summoned the four superintendents of his country together with all the pastors of their dioceses, as well as the ministers to Querfurt on the Sunday after Easter, where he went himself. In festive adornment they went into the church, where next to the altar a throne was prepared for the duke. His court preacher, the General Superintendent Fleuter, now held a speech at the altar explaining the solemnity, after which the ephors approached the throne and each received the order for the celebration from the hands of the Duke himself. Superintendent Büttner answered this in a speech and then the Te Deum (HErr Gott, dich loben wir) was sung under the salvos of the bodyguard posted outside. About the celebration itself, which was heightened by the Duke's lively participation, an eyewitness reports, among other things, thus: "Already at 1 o'clock in the morning, as at the beginning of the jubilee experienced with God, the entire chorus symphoniacus had to start through all the streets of the city with the intonation
of spiritual songs, as: Keep us, O Lord, in thy word 2c. If God were not with us this time 2c. From the town hall tower, the city musicians accompanied these chorales with tines and trombones and continued until 3 o'clock, which was certainly very devout to listen to and encouraged the entire population to devotion. Thereupon, at 3 o'clock, a hymn of thanksgiving was blown from the church tower. In the meantime, the princely trumpeters, hobos and buglers, as well as the grenadier com- pagnies gathered in the castle square and as soon as the prayer bell was struck three times at 5 o'clock, a hundred heavy pieces were fired around the city, since the trumpets and timpani let themselves be heard along with the other mu andem sicis and 'was concluded with a triple grenadier volley. After this, all bells were rung for one hour in the courtyard, as well as in the city, monastery and hospital churches. After a service with communion had been held early at 7 o'clock in the parish church and the duke had received Holy Communion in the castle chapel, the main service took place. "It is almost impossible to describe how devout and God-fearing this service was, and with what splendid music, which always consisted of two choirs, this blessed service began. The sermon on Rom. 1,16.17. was held by the court preacher U. Leo. After the completion of the sermon, the Te Deum laudamus was sung with the firing of the pieces, which concluded the service in the morning with another salvo of pieces from the Grenadircom andem pagnie. In front of the altar in the castle church, a large panel was presented, held by two angels, on which the Imperial Diet of Augsburg was depicted. On both sides stood four beautiful large columns, with the portraits of the princes and princes who were present at that time. In the afternoon at 2 o'clock the service was held again. The two following days were celebrated in the same way, but this did not conclude the festive days; instead, according to the Duke's will, special school celebrations were held on June 28 and 29.

The Jubilee was celebrated in a particularly splendid way in the city of Augsburg, which had not been able to celebrate the festival a hundred years earlier because of the expulsion of the preachers and the blocking of the churches by the papists. A four-day celebration was organized, and on June 28 a special Jubilee celebration for the children was arranged in the churches with early morning and evening celebrations and sermons on prescribed texts (Ps. 96, 1-4. Matth. 21, 15. 16.).

According to Eisenach's Jubilee Instruction, after the Augsburg Confession had been read aloud, the pastors were to repeat the individual articles summarily and at the end call for thanksgiving for such blessed light of the divine

Word and for the petition for its preservation.

In several instructions there are calls for collections on all three feast days. According to Eisenach's, the collection was to be used for good causes in general, according to the Lutherans in the city of Augsburg for needy foreign and local Lutherans; in addition, on Wednesday and on the day of Peter and Paul, collections were to be made for the Lutheran mission to the Gentiles "in the cheapest and most grateful consideration of this great word of God, that the Christian religion, and thus especially the Augsburg Confession, has now penetrated to so many Gentiles.

According to the Würtemberg Instruction, pastors were to include the following in their sermons as early as. Pentecost in their sermons
"The first time the Augsburg Confession was to be taught, the young people were to be taught the history of the Augsburg Confession in catechism and in the schools.

In the city of Erfurt, which was groaning under the pressure of a papist archbishop, the Lutherans did not dare to make public arrangements for the celebration. How it nevertheless came to a beautiful celebration by God's gracious providence is reported in a letter that was addressed at that time from Erfurt to the council in Eisenach: "We in our town of Erfurt were admittedly not allowed to make any great preparations for this time, since we are to a certain extent in an oppressed church and therefore the Lutheran senators and ministerial staff cannot repress their fears in this case. But in spite of all this, the children in the schools, both boys and girls, have made a triumph in the whole city by divine impulse, that all men, even the angels in heaven have rejoiced over it. Because the children heard a lot about the importance of this festival from their parents at home as well as in the schools, the children of both sexes also asked their parents to dress them up with the very best adornment when they went to church, which the parents, surprised at their pleading, did willingly and with joy. The boys were adorned with the most beautiful wreaths on their heads, with silk, silver and gold sashes, but the girls were adorned with the very best jewelry, with excellent wreaths, pearls and gold, as well as silk dresses, they were put on in bare hair and the boys and girls held their church service, while the streets were strewn with grass. This, however, was the most moving, that each child carried the Augsburg Confession booklet in his hand in devout silence, along with a golden hymnal. As soon as the children entered the church, the sound of trumpets and timpani could be heard with the greatest strength, and on their way out, after the Te Deum had been sung, the children were again received in the schools with timpani and trumpets in the most marvelous manner, and each was not only presented with a jubilee penny, but also refreshed with wonderful banquets; indeed, there were also many people who once again delighted the children with money and the most beautiful tracts. The clergymen and school preceptors have been very regalirt. In each school, both the afternoon preacher and the boys gave beautiful speeches. This feast (because church is held every alternate day in every parish, of which there are nine in Flor) was celebrated so splendidly throughout the week, except in the main church it was not celebrated with trumpets and kettledrums out of fear. You see, Your Honor, the Almighty has prepared such a power for Him from the mouths of young children. It is true that we did everything with fear and trembling, but the children made it all the more furious."

The third secular celebration of the Augsburg Confession (1830) was outwardly celebrated in many places in an exceedingly splendid manner, but the testimonies given at the same were, apart from some excellent ones, e.g. Rudelbach's and the blessed pastor Ch. H. Löber's, the latter also a "monument of the Augsburg Confession", not very impressive.

sion" were mostly weak, and many of them, especially where rationalism prevailed, were of an atrocious nature. As an example of this, a pastor in Saxony preached the following: "Our time certainly reveals memorable signs which entitle us to a beautiful hope for our religion; the first fortunate sign is the Enlightenment, the second is the publicity and frankness which is displayed in our time, and the third is the feeling of self, the feeling of human dignity."

B. The anniversary of the publication of the Concordia formula with the other Confessional writings.

To glorify this great good deed of God, Elector John George II of Saxony wanted to organize a great jubilee celebration for the year 1680, and also induce other Lutheran countries to do the same; however, it pleased God to throw him on the sick bed (he passed away on August 22, 1680). The concern for the life of the dear prince and the plague raging at that time in Chursachsen and other countries did not allow for a general joyful celebration. No doubt, even in the places where a general celebration did not take place, many sacrifices of thanksgiving were offered to God for the miracle of His grace. But even in this sad year there was no lack of public celebrations. Among others, such celebrations were held in Wittenberg. Pastor G. Müller in Niederbobritzsch near Freiberg recited the history of the Concordia formula in the entrances to his sermons throughout the year, which he then published the following year.

Special public celebrations were held in Pomerania, Mecklenburg, Saxe-Coburg, the Margraviate of Bayreuth, and in the cities of Hamburg, Lüneburg, Lübeck, Ulm, and Strasbourg. It should not be forgotten that the jubilee celebration of the Concordia Formula had already been celebrated in previous years.

In the eighteenth century, the Concordia jubilee celebration was also celebrated in some places as early as 1776 and 1777, but the more general celebration took place in 1780, and in most places the jubilee of the publication of the Concordia Formula was at the same time connected with the handing over of the Augsburg Confession, e.g. in Augsburg, Bayreuth (cf. Magazine I, 141), Dresden, Frankfurt am Main, Jena (cf. Magazine I, 142), Hamburg. However, it was a sad time, a time when rationalism penetrated the church with power. All the more we should rejoice and thank God that He gave us grace to return to the old, pure apostolic doctrine brought to light again by Luther and to recognize in our confessions an unspeakably precious treasure, and ask God to preserve it for us in grace. G.

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

The next day Johann PistoriuS was again brought before the heretic judges.

Montanus: How, Lord John, have you also thought diligently this night about all the things of which I commanded you yesterday?

Johann: Yes, quite industrious.

Montanus: What is the state of your heart?

Johann: Indeed, I have never been so calm in my heart as at this very hour.

Montanus: So now you want to revoke all things, don't you?

Johann: Which things should I revoke?

Montanus: Behold, now he falls back on his old opinion. You cursed man, I speak of your errors, that you should recant the same.

Johann: I cannot remember any error in all the pieces in which I have given you an account of my faith.

Enchusanus: How may you say this? You hold nothing of the statutes of the church; for you have publicly and sacrilegiously despised them with your wife taking. Which would be tolerable to some extent and forgivable to you, if you would confess your sin and not fight so stubbornly, as if such were allowed and permitted to you by divine right. Is this not a mistake?

John: I have proven my marriage status with tremendous reasons and with "irrefutable" writings and examples; if I cannot gain anything with you, I still have this body and the natural life left; I will now also gladly take this into the entrenchment by means of God's grace, so that I also testify with my blood and make true what I have previously stated from holy divine scripture. I have nothing else left but my body and life, which I could lose in honor of the holy gospel and for the salvation of the truth. If this were to happen, I hope that on the last day I would not be accused of having preferred my life to the Lord Jesus.

Montanus: Take care that this is not your advice and action too quickly and heatedly. So you should not think that we are so eager for your death or blood, but we desire with all our heart that you be reconciled to the mother, namely the (Roman) church.

Johann: One will see eS probably with the time, how well Lhr's with me meant.

Rosemundus: Oh, my son, spare yourself. I wish and pray that God the Lord will give you a different heart and a

different mind.

John: On the other hand, I pray that God will give you other hearts and minds, so that you will stop persecuting the gospel of Christ and deliver us preachers of the divine word to death in this way.

Montanus: You want to be too funny, see, and don't rely too much on your wisdom.

John: Truly, especially in this matter, I do not rely at all on my wisdom, but on the strong rock, Jesus Christ; to this I cling, and, God willing, I will not depart from His teaching in death and at my last end.

Montanus: How, then, do so many mighty holy fathers, so many concilia, so great unanimity of many peoples and such a long time of custom count for nothing with you? Are you alone the wittiest of all men?

Enchusanus: Yes, everyone will be wrong and you alone will be right.

Johann: If an angel came from heaven
and preached another gospel than the one we received from the holy apostle Paul, let him be accursed. Concilia, fathers, the church and the established custom can by no means cancel the holy word of God, which we have on our side and for us.

Enchusanus now wanted to prove from the word that the Lord said to Petro: "I have prayed for you that your faith may not cease" that the papacy could not err. When John had refuted this quite splendidly and joyfully, he continued

Montanus continued: "Oh God, how shamefully this man speaks of the Pope of Rome, of the supreme authority of Peter and of the prestige of the Church! I tell you, indeed, if you do not recant all these things, you will certainly be burned as a heretic in a short time and a few days.

Johann: Well, soon carry the logs in heaps and set them on fire, for you have threatened me long enough.

Montanus: Perhaps you think that we are not serious and that you will not die such a horrible death, and therefore you are so bold and sacrilegious; but you shall soon learn that we were really serious.

John: Why don't you kill me immediately and wash your hands in my blood?

Rosemundus: Oh, how you are so disgraceful by
been seduced by the accursed Lutheran heresy!

Montanus: What are you supposed to do Pi't you?

Enchusanus: My Lord Johann, can't you let up a little of your impetuosity? Dear, give in a little to the Lord Chancellor, who after all seeks your welfare and not your ruin.

John: What shall I do? Shall I conspire against the name of my God, and deny my faith, and go again as a traitor under the devil's kingdom? Is that what you want me to do?

Enchusanus: We do not want to call you that, but only request that you relax a little from your strict opinion concerning the church statutes. If you do so, we will make every effort to get you out of this imprisonment.

Johann: Very well, I will do it. Give me ink, pen and paper. After he had written down his confession, he continued: Now you have my confession, what I generally think of all human statutes. But I hand it over to you in this way and with the condition that you do not press and drive me further into some special questions.

Enchusanus reads:

"Of the statutes of men I believe that they ought not to be broken without cause and sacrilegiously, and that they are either necessary or else praiseworthy, provided they are not contrary to God's word."

MontanuS: That's right.

Enchusanus: Now what do you think of the fact that the Church has forbidden eating meat during the fast?

John: Behold, for God's sake, how soon you have forgotten your given loyalty and promise and now want to ask me about special points! - After a lame apology from Enchusanus, he continued: "Stay as you are. He does a vain work who tries to bring you on the right way.

Montanus: Because you put up with what the church has decreed, I do not doubt that you are afraid.

also the sin of eating meat on a day when the Church has forbidden it.

John: If I should offend my brother with my food, I would rather not eat meat all my life, as Paul says 1 Cor. 8.

Enchusanus: If, however, in such a case you would not have to worry about anything, but you would have a good opportunity. Would you refrain from eating Fletsch because the church forbids it?

John answered with the sayings of the holy scripture, Match. 15:11: That which comes into the mouth does not defile a man. Rom. 14, 17: The kingdom of God is not eating and drinking, but 2c. Col. 2, 16: Let no man therefore make you conscience of meat or of drink 2c.

EnchusanuS: I have said this all along: The Lutherans seek nothing but how they can please their flesh.

Johann: Here, my dear fellow, we are not dealing with the will of the flesh, but with the freedom of the conscience and the truth of the holy divine scripture. - To the objection of Enchusanus that eating meat is forbidden for certain times, so that our flesh does not become too horny, he replied: "One should resist the flesh at all times; for all those who have ever pleased God have crucified their flesh with their lusts. But what business is it of such doctrines of the devil (as the holy apostle Paul calls them in 1 Tim. 4), by which food and marriage are forbidden?

Montanus: I believe that if we dispute with you for a long time^ you will still deny at last that there is a church, because you despise it so shamefully.

John: You must not worry about this, for it would have to be a senseless person who, according to the holy apostolic faith, would not confess that the universal Christian church is a community of the saints. But as this church is governed by the Holy Spirit, so it accepts nothing and enjoins nothing except what is according to and similar to the holy word of God.

Enchusanus: Do you also believe that the universal Christian church is holy?

Johann: Why should I not believe this, since I truly know that I am a member of the same church?

Enchusanus: You may be a member of the church, but not a living or healthy member, but a rotten and stinking member, because you despise the church's statutes so much.

RosemunduS: How can you know that you are a member of the Church?

Johann: From the Testimony of the Holy Spirit.

Enchusanus: Fie, what do I hear! Does the Holy Spirit speak in you?

John: Paul says to the Romans in chapter 8: "The Spirit of God bears witness to our spirit that we are children of God.

Rosemundus: Oh, God, how impudent and audacious are the Lutherans! I should not say for my person that I have the Holy Spirit.

John: You also do not believe that the love of God is poured into our hearts through the Holy Spirit who dwells in us. This unbelief of yours makes you doubtful godless people in whom the Holy Spirit does not dwell.

Enchusanus: Since you consider the Church of God holy, why don't you consider holy what is decreed by this Church?

Johann: The Church of God, which head Chri
stus does not give many laws, like the pope of Rome, who is your legislator; it does not weigh down consciences, nor does it banish or condemn people, as you do.

Enchusanus: Do you also think that the priest who says Mass on a bare table, without priestly clothing, without lighted candles and against the Church's statute and usage, can also truly "consecrate" and say Mass (Holy Communion)?

Johann: What harm would it do if the night meal of our Lord Jesus Christ were held without all ceremonies, candles and clerical attire?

Montanus: You are much more angry and evil than even the arch-heretic Luther.

Rosemundus: We just must not take it into our heads that we will gain great honor at this hard head.

MontanuS: We have now worked enough on this heretical man to see if we could convert him again, but all in vain and in vain. Therefore, my advice is that we do not talk to him any further.

Enchusanus: I also see well that it will be impossible to convert him.

Montanus: We will dispute with you henceforth with fire and wood; do you hear?

John: Fulfill in me also the measure of your fathers. I am not afraid of death, nor will I ask it away; for I know that it

will be a gain to me, but an everlasting shame and dishonor to you.

Enchusanus: Even though we are now parting, Lord John, you will still be granted time in which you can make further statements and recant. We also do not want to pass judgment against you, for I myself visited you in the dungeon and spoke to you beforehand.

John: The will of the Lord be done.

Montanas: Let's go away.

Rosemundus. Mr. Johann, eat and drink and be good.

Johann: I feel good in my heart.

Rosemundus: Oh, that you had a different mind!

Duvennorth: Take him back to his prison. (To be continued.)

(Submitted.)

Mittheilungen über die Missionsarbeit in unserem westlichen Synodaldistrict.

(Conclusion.)

An even more detailed report of his interesting missionary activity within two years has been sent in by Pastor C. Meyer, our real pioneer in the important missionary state of Nebraska. We would like to share it in its entirety, if we did not have to fear tiring the patience of our dear readers. However, we cannot deny ourselves to share at least some of it. If Missionary Baumhöfener's beginning was difficult, his beginning was even more difficult. When the former appeared at his post, there was nothing ready to receive him, but because he stood there as an independent bachelor, this did not bother him so much. It was different with Pastor Meyer: He came with his wife, five children and his household goods and nothing was ready to receive him; of the promised finished parsonage only the foundation walls had been laid, i.e., according to the usual building art in Nebraska, the lawn pieces had been laid.
laid two or three feet high on each other, that was all; the first welcome he received from an overseer was the inconsolable exclamation, "O pastor, I wish you hadn't come in two years yet. We have been hasty in our calling." With great difficulty the household goods were placed in the church (also built by Rasen), so that no service could be held there for three Sundays, and for four weeks the whole family had to be scattered, parents and children had to be placed here and there with farmers. Finally, with Meyer's help, the artificial building of the parsonage was finished, and one could move in, but only with the most necessary household goods; almost most of it had to stand on the open prairie behind the small parsonage during the winter, which hardly offered enough room for the family to live. The rest of the house was just as poor. The people themselves had little. Some barely had enough to live on; they had promised their pastor free food and a salary of $150.00 for the year, but they had to tell him as soon as he arrived (it was the month of November) that they were not able to give him anything and that they would only be able to give him a salary of about $75.00 a year, but that too only after the next harvest. So P. Meyer, in order not to starve with his family, had to use the little money he had and which had been sent to his wife from Germany for the upbringing of the children, but still had to suffer lack enough. Later, a kitchen was added, but alas! just as they were about to move in, the roof and walls collapsed and if it had happened a few minutes earlier, it could have killed the pastor's wife with four children who had just left the kitchen. The roof was also covered with heavy sod and its weight had pushed the walls out. - But enough of the difficult beginning; God has given this servant of his a heart that spares no sacrifice or effort in his service and in winning souls, and with untiring faithfulness and self-denial, by day and night, in storm and weather, frost and heat, brings the sweet message of the Gospel to the scattered brethren in the West. And God's blessing has been with and upon him. In an area of about 500 miles he has about 15 fixed preaching places, which he regularly serves with his assistant Father Baumhöfener and from which individual independent congregations could soon be formed, if only pastors were available enough and money in the missionary treasury to partially support them. But with what hardships are these journeys connected! Often one settlement is 20 to 50 miles away from the other and often there is no house within 5 to 10 miles of the inn, so that the missionary has to sleep hungry and cold under the open sky. Sometimes he drives all night to be able to hold services at the appointed time on Sunday. Sometimes he meets with false believers who, as wolves in sheep's clothing, want to make poor souls turn away from him; sometimes with godless spiritual vagabonds who, through sin and vice, bring shame to the Gospel and ridicule and enmity to its faithful servants, often destroying hopeful places of activity; Sometimes it is Indians who put his life in danger; sometimes he is distressed by false brethren of the Lutheran name who sneak in behind him and take the simple-minded captive; sometimes it is the great poverty of the brethren from which he must suffer; for for two years already they have been out there in succession of hailstorms.

The people of the region have had bad harvests due to the rain and other bad weather, and therefore often have nothing to eat for themselves and their livestock. In short, if we Christians in our prayers for the heathen mission also pray especially for the preservation of their missionaries, let us also remember all our dear traveling preachers in our prayers for our inner mission and ask God to keep them in good health in their difficult occupation with the right joy of faith and love, as well as under his mighty protection; may he also send out more and more workers into this great harvest, in which, as Fr. Meyer writes, his only assistant, Father Baumhöfener, *) is like a drop in the sea. - Let us then also be ever more generous with our gifts for this blessed work, so that our traveling preachers do not still suffer from lack on their journeys and their families at home have to go hungry. For lack of means, our dear Father Meyer traveled two winters in an open wagon without a buffalo skirt and blanket, protecting himself in the icy cold winds of the prairies there at most with a small feather pillow, which, however, was then taken away from his family, which was already only provided with the most meager necessities. This should indeed not be the case; but only abundant contributions will enable us, in addition to hiring new workers, to provide for our traveling preachers in such a way that their families can make a living and that they are at least equipped with the necessities for the journey against wind and weather. For for a number of years to come, the poverty of most of the new settlements will require a not insignificant support of our traveling preachers, and it is good if we become aware of the fact that our inner mission in the West with its workers, similar to the mission among the heathens, must be maintained almost entirely by us. May this be especially emphasized to our dear congregations at the mission festivals to be held in the course of the summer; truly, the blessings we can bestow here for time and eternity are unspeakably great. As a living testimony to this, we would like to conclude our long report with the following lovely message from Father Meyer. He writes: "Finally, we had to visit a settlement of German-speaking Hungarians in the far northwest of Kansas. It was a long, strenuous and adventurous journey, almost into the midst of the Indians, sometimes covering 70 miles during the day (the roads are usually very good). Once I was stopped because of my fur coat as the leader of a band of robbers, but I happily proved to be a harmless preacher and was released in mercy. Happily, I finally reached the settlement. No sooner had my arrival become known than men and women gathered around me and greeted me with tears of joy as a fellow believer. They complained that they had not seen a preacher or heard a sermon in four years.

There were Methodists and other sect preachers there, but they did not let anyone preach, because they wanted to be and remain Lutheran. A year ago a Methodist preacher wrote to them that he wanted to visit them, but they immediately answered that he should not come. He did come, however, and since he was not allowed to preach, he tried to make peace between the Indians and the Germans living there, in spite of their stern warning, but was soon shot by the former. Since then no preacher has been heard in

Unfortunately, we have received the news that Father Baumhöfener has already succumbed to his extraordinary exertions and is lying mortally ill, although according to the latest news there seems to be an improvement.

the area there anymore. A woman in whose house I was worshipping told me that her husband had also been shot and then burned by the Indians. Old men were murdered by them who had brought them bread and meat with good intentions. The settlement numbered about 20 families, about 65 souls. I preached to them the sermon of Christ's little ship on the Galilean Sea and introduced to them: Jesus Christ, the helper in all distress, a.) the physical distress, which they also went through, but especially b.) the spiritual and ecclesiastical distress, which they got into far from Christian churches without Word and Sacrament. If they had already listened devoutly here, their faces now beamed with joy when I described to them the physical and spiritual help that Christ would bring them. They said they would remember Christ's little ship from now on. It did not help, I had to preach to them again the next day and I could only tear myself away from them by promising them to come again before Easter in order to give them Holy Communion, to consecrate their churchyard and to be helpful in founding a congregation. At the same time, they ordered from me two dozen hymnals, calendars, "Lutherans," Bibles, "evening school," and so on. We know, they said, what comes from Missouri is pure Lutheran doctrine. Without my giving any reason, they declared that they would join the Synod this year. - But how did these Hungarian Germans come to this knowledge and to this great confidence in our Synod? - Answer: through our emigrant missionary Pastor S. Keyl in New York. He had given some of them calendars and other writings on their arrival there, and had given them friendly advice, and this was the blessed fruit of it. *) Another Lutheran pastor had once offered to serve them, but because they did not find his name in the calendar, they do not want to have anything to do with him. So much for the report of our dear missionary. - May Jesus Christ, Archpastor and Bishop of our souls, promote our work for the salvation of many souls, for the spreading of His blessed kingdom and for the great honor of His glorious name! Amen.

O. H.

(Submitted.)

This year's Synodical Assembly of the Illinois-Districts.

From May 20 to 26, the Illinois District of our Synod was gathered in Quincy. They were delicious and blessed days. The undersigned, who had the great pleasure of witnessing them, has been requested to give a brief account of

them in The Lutheran. The kind reader will therefore take pleasure in the following.

What makes our synodal assemblies important and delicious above all are the doctrinal discussions that are held in them. So it was this time. The Illinois District had before it theses on sanctification, which were recently published in the "Lutheran" with-

Behold, dear reader, a wonderful example of the glorious blessing of our emigrant mission in New York! Oh that it would encourage us to support this work of God even more vigorously than before, especially now that thousands of German immigrants are landing there almost daily, most of whom are hurrying to the far West. Truly, our dear, zealous missionary Keyl in New York is the most beneficial pioneer in the East for our Western mission; like this, he should also enjoy our most abundant support!

have been divided. The discussion of the same was introduced at the opening service by the Vice-President of the General Synod, Pastor Groß of Buffalo, with his sermon in which he dealt with sanctification under the image of a building. The sermon, praised on all sides as instructive and edifying, is to be published by unanimous decision through printing. The speaker, Father Succop of Chicago, was also able to impress upon the Synod the importance of the subject. Everything was proved with strong testimonies of the Holy Scriptures and explained with splendid pronouncements, especially of Luther. Although only the first two theses could be discussed, teaching, admonition, punishment, and consolation from God's Word were presented in abundance. We were strengthened in faith, encouraged in knowledge, stimulated and enticed to grow in the inner man. The soon to be published synodal report will also confirm this blessed experience in the hearts of the readers.

What also made this year's meeting of the Illinois District a particularly beneficial one was the following happy event. At the same time as the Illinois District, the Honorable Synod of Illinois and others met at La Grange, Mo. On Saturday morning, the President of the District surprised the Synod with the announcement that a deputation of the said body was present, which had to deliver an important resolution of the same. This resolution of the Illinois Synod reads literally thus:

"Resolved, That we seek to unite our Synod with the Illinois District of the Missouri - Synod into one State Synod, but with the express understanding that this united Synod of the Jllinois District of the Missouri Synod shall remain until the plan designed for the formation of State Synods is carried into effect."

1st Amendment, "We expect our pastors and congregations in the state of Missouri to join the Western District of the Missouri Synod."

2nd Amendment: "No pastor or congregation of our Synod shall be compelled to this union by this resolution."

One can imagine how joyfully this news moved the hearts. This was a right, godly union that was to be accomplished. On all faces one could read: The Lord has done this, blessed be His holy name! And with eloquent mouths this joy, this praise and glory to God was expressed from many sides. Finally, however, the District resolved: "We welcome with great joy and thanksgiving to God the decision of the Honorable Jllinoissynod and hereby accept their proposals with all our hearts." Then the Synod sang a song of thanksgiving to God, to the annoyance of the devil, but to the joy of the holy angels and to the glory of the gracious God who gives peace and unity to His Church.

A deputation from the Illinois District was now sent to La Grange to deliver its decision to the Honorable Illinois Synod. On Tuesday morning the brothers entered St. James Church, where the District was assembled: 22 pastors, 10 parishioners and 2 teachers. After a warm welcome by Mr. President Wunder, the new state synod was organized by the election of interim officials, which was followed by the definitive election. Pastor Wunder became President, Pastor Wolbrecht, since then President of the Illinois Synod, Vice-President. Thus the Union was also

The unity of the two synods, which had already existed for years in unity of spirit through the bond of peace between the two synods, was outwardly accomplished. May God in his mercy help that a similar union may soon come about in all parts of our orthodox Lutheran Zion in America! It should be mentioned hereafter that the Illinois District agrees with the known proposals of the Synodal Conference, but believes that for the time being a general synod is sufficient to unite the individual state synods to be newly formed.

The synodal report will contain all this and everything else the synod has discussed. We sincerely wish that all our dear Christians will obtain the same. E. W. Kähler.

To the ecclesiastical chronicle.

America.

News of the deaths at our seminary in St. Louis. It is with deep sadness that we hereby inform the members of our synod of the sad news that the Lord has afflicted our seminary in recent weeks with the death of two promising students. On May 24, as we confidently hope, the student Ernst Brand, son of Mr. P. P. Brand in Pittsburg, Pa. died blessed in the Lord. He was born on April 20, 1861, entered our institution at the beginning of September last year, and died in his father's house, where he had returned a few months ago due to illness. Death had already taken the student E. Jipp, a particularly talented, diligent and pious young man, as a result of a chronic chest complaint. He died in the faith and confession of his Savior in the home of his uncle living in the state of Iowa on March 23. May our dear institution be committed to the fervent intercession of all.
Children of God heartily commended. "The harvest is great, but the laborers are few." Matth. 9, 37.

The Sabbath Breaker.

A rich immigrant had grown up on the shore of one of the small North American lakes. The nature around was green and fresh enough, but the heart of its master would be gray and desolate. All the memories of the pastor, who, as a faithful shepherd, did not miss even this apostate during the wanderings among his scattered flock, were met with mockery and contempt of the divine word. During the week they worked hard. Sunday was usually spent on pleasure trips. One day the pastor arrived back at the lake and found the builder busy building a new barge. It was to be a kind of gondola for pleasure trips. The clergyman said, "Pray God that the barge does not become a Sabbath-breaker."
The gentleman replied, "You have just done me a real favor without meaning to. I have been thinking for a long time about what to call the barge. You have given me the name. It is to be a Sabbath breaker, and so it shall be called." It was finished and a flag with the inscription: "Sabbathbreaker" was purchased. To honor its name, it was to be inaugurated and used for the first time on a Sunday. A company of 16 to 18 people had gathered. Wine, song and sound were enough on the gondola, but the Lord, to whom the day belonged, was not thought of. The flag was hoisted, and the company set sail for the lake. But no one came back from the shore. When they were in the middle of the water,
a whirlwind drove through their merry songs with its Gertcht melody, turned the barge around a few times as fast as an arrow and plunged the whole company into the depths. Their screaming and shrieking sounded all the way to the shore, and after several days their corpses were found on the shore. (Kropper, ecclesiastical gazette.)

Ordination and introductions.

On April 21, the candidate Mr. E. Zehn, who was appointed assistant preacher by the congregation in ZaneSville, O., after passing his exams, was appointed by the undersigned on behalf of the honorable presidium middle district, assisted by Mr. k. F. Lochner and Hm. F. Lochner and Hm. Prof. Wyneken and thereby committed to all Lutheran symbols.
Springfirld, Ills. A. LrLmer.

On Sunday Exaudi Mr. Pastor T. F. W. Maaß was inaugurated by me in his new congregation near Fenton, Kossuth To., Jdwa, on behalf of Mr. President I. L. Crämer.
-E . Wiegner.
Address: Rsv. 0. IV Manso,
I'snLoll, Lossutd Oo., Iowa.

Church dedications.

On Sunday Exaudi the newly built church of the first German Lutheran St. Paul's congregation in Hanover Township, Crawford Co., Iowa, was dedicated. The total building, including the parsonage, is 24 X 50 feet. k. I. Srßler preached in the forenoon and the undersigned, who performed the dedication, in the afternoon.
G. Haar.

On Rogate Sunday the festively decorated frame church (18X26 feet) of the Rev. EndreS' St. Paul's parish on Lincoln Creek, York Lo., No. Br. Mr. k. Citizen delivered the confessional address, undersigned delivered the bor-.

noon sermon and Mr. k. Häßler the afternoon sermon.

K. Th. pits

On May 9, St. Paul's parish in South Beud, Jnd., with the participation of the Bremen, La Porte, Mishawaka and Tlkhart parishes, dedicated its little church to the service of the Triune God. It is a frame building, 22X66. The pastors Niethammer and Huge were present. Pastor Rosrnwinkel said the dedicatory prayer. Undersigned delivered an English sermon. H. Steck.

A memorial coin

for the jubilee celebration on June 25 this year.

It is with great pleasure that we inform the readers of this newspaper that the congregation of Hm. Pastor Hugo Hanser's congregation in Baltimore has decided to have a commemorative jubilee coin struck for the stated purpose. It will be of the size of a half thaler, made of Britannia metal, and will have an eyelet for the children to wear around their neck. The front side of the showpiece will represent an open book, on one leaf of which will be "Concordienbuch 1580" and on the other leaf "AugSb. Confession 1530". The reverse side will contain the pictorial representation of Ps. 80:13-16. Both sides will bear appropriate inscriptions in German and English. The price of a piece will be about 15 cents. Any net profit will be used for general church purposes. A distribution of Jubilee coins among the dear children will certainly give them great joy and will serve the wholesome impression of the celebration among young and old. However, whoever wants to make use of this "undertaking" will of course have to contact
to hurry up with the order. W.

Conferenz displays.

St. LouiS next one-day conserence will be held on June 30.

The Baltimore DistrictSconference will meet, s. G. w., June 15-17, at the home drS Mr. ?. Walker to York, Pa. - Registration requested. HLfner.

June 29 and 30 Buffalo DistrictSconference in Eden Valley. - Registration requested. I. Sieck.

The "Northwest Teachers' Conference" of the Lutheran Synod of Missouri, Ohio, & other states will meet, s. G. w., July 27-29, at Rrlington HeightS, Look Lo.. III.

Those who intend to attend the conference are asked to contact Hm. Teacher Militzrr a few weeks in advance, so that lodging can be provided. Rusch.

Announcement.

On Tuesday (June 29) and, if necessary, also on the following day, the next general meeting of the Northern Illinois Orphanage Society will take place in the afternoon on the occasion of the examination at the school teachers' seminary in Addison. The communities or associations concerned are requested to send their certified deputies. F. M. Große, Srcr.

Income ia the treasury of the Western" District":

To the synod treasury: From k. HeknrmannS congregation in New Bielefeld, Mo., G19.00. ?. SapperS' congreg. in South St. Louis, 16.00. k. EndreS' Gem. in Seward Co, Nrbr., 3.16. k. Adams Gem. in Glasgow, Mo., 5.05. k. Leuks' Gem. 1" St. Louis, 5.00. DrcteintgkritS' Distr. that, 7.70. Zions' Districi there, 20.00. k. Gräbner's Gem. in St. Charles, Mo. 25.15. ?. Biltz'S Gem. in Concordia, Mo., 15.00. D. Ott in Krem out, Rebr. 25.00. Coll. of k. GrirbelS Ge", in California, Mo., 3.66. Abmdm. coll. of k. Hafners Gem. in Prairie City, Mo,

To collrge maintenance fund: k. Polacks Gem. iu MarShall Lo., Kans., 12.W.

For inner mission: k. Brandt's congregation in North Gt. LouiS 6.00. ?. EndreS' congreg. in Utica, Nebr., 8.07. By k. EndreS das. of Wittwe Kleine 1.00, L. Heiden .75. Collecte on TrögerS wedding by k. Meyer in Appleton City, Mo., 6^0 for Kansas. By k. Wesche at Jefferson City, Mo., by W. Mohr .50, Mrs. Hoftnann 1.00. k. Roschkes Gem. at Pierce City, Mo., 2.75. k. JbenS Ge", at Farmington, Mo., 3.0V. Coll. of k. Grupe's Gem. at Eisleben, M"., 3.00. k. Tisza's Gem. i" Lonr Elm, Mo., 12.50.

For Negro Mission: P. Meyer through k. Polack in Um'outown, Mo., 1.00. A. Sinn through k. Geyer in Serbin, Texas, 1^0 Hamann through k. Wesche In Jefferson City, Missouri, To the building fund: H. Holzkamp by k. Hein iu St. Louis 5.00.

For the deaf and dumb: k. Bocks Gem. in Jrfferso" Co, Mon, 2.60.

On the emigrant mission in New York: Toll, the parish of k. Frese in Bismarck, Nebr. Krämers Gemeinde ia Humboldt, Kans., 3.00. Baptismal coll. at I. Schuld by ?. Geyer in Serbin, Tex., 3.05. k. Roschkes Gem. at Pirrce City, Mo., 3.00. k. SpebrS Gem. at Lake Creek, Mon., 6.00. For Baltimore, k. Krämers Gem. at Humboldt, Kans., 2.00. I. W. Hager through k. Wesche at Jefferson City, Mo., .75.

For the Gem. in Ford County, Kans.: k. Geyer's Gem. in Serbin, Tex. on 5/24, baptismal collecte at H. Stealick by k. Geyer there on 1.50. By k. Wesche at Jefferson City, Mo. by Ll. HozSmeyer 1.00, Mrs. MayenS.20.

For the Houston community, Tex.: Coll.derGem.desk. Frefe's in Bismarck, Nebr., 5.55. k. EndreS' Gem. in Seward Co, Nebr, 3.16. k. Krämers' Gem. in Humboldt, Kansas, 2.50. k. Köstering's comm. in Altenburg, Mo., 55.00. Young Men's Association that. 10.00, Young Dew Association 5.00.

For the Gem. in LouiSville, Ay.: Coll. of the Gem. of the I". Frese in Bismarck, Nebr., 5.55. k. KrämerS Gem. in Humboldt, Kans., 2.50. ?. BiltzS Gem. in Concordia, Mon., 6.00.

For Mr.". M. Wyneken: By k. Gräbner in St. Charles, Mon., 2.65. Jungfr.-Berein der Gem. des k. Bild in Concordia, Mon., 10.00.

St. LouiS, Mo., May 21, 1880. E. Roschke, Casfirer.

Income i" the treasury of the Middle District-: (Conclusion.)

For synodal treasury: k. RrichmannS congregation in Frybura §9.80. Mr. I. Lunz there 1.00. k. Jox' Gern, in LoganSport 10.25. k. Spiegel's Gem. in Adams Co. 9.00. ?. Sech' Gem. near Columbia City 2.95. Mrs. MöbuS in Columbia City 1.00. teacher Riedel in Fort Wayne 4.00. k. NichelS Gem. in Columbus 4.53. k. Schmidt's Gem. in Elyrta 11.55. k. SiekS Gem an Taylors Creek 4.00. k. ZschocheS Gem. in Marion Township 32.00. teacher Kirsch in Adams Co. 2.00. ?. HassoldS Gem. in duntington 6.39. k. Niethammer- Gem. in La Porte 21.22. I>. Spiegel's Gem. in Adam- Co. 9.00. k. Jox's Gem. in Logausport 12.00. ?. Grüber-St. Thoma-gem. 2.59. Dessen St. JohanniSgem. 3.18. k. SeemeyrrS Gem. at Willshire 12.00. k. Böse- Gem. at South Rkdge 12.34. k. Heintz' Gem. i" Crown Point 10.00. k. EverS' Gem. in Bingen 13.08. k. DiehmrrS commun. 5.95. k. Zagels Gem. bri Ft. Wayne Dec. 16. teachers Kämpe and Strikter in Ft. Wayne, 2.00 each. i". KolbeS Gem. in Jndependence 14.25. k. Brackhage's Gem. 11.09. k. Sauers Gem. at Dudleytown 24.00. k. SchmidtGem. at Indianapolis 40.00. k. Schwan-Gem. at Cleveland 50.95. dr. Sihler- Gem. at Ft. Wayne 62.05. k. StubnatzyGem. that. 72.16. k. QuerlS Gem. in Toledo 7.40. ?. ZuckerGem. in Defiance 9.85. k. BrömerS Gem. in Ctncinnati 20.16. k. SchönrbergS Gem. in Lafayrtte 33.40. women's club there 10.00. Mr. I. Sattler that. 5.00. k. Horst- Gem. in Hilliard 6.75. ?. Tramms Gem. in VincenneS 15.55. k. Katts Gem. at Terre Haute 8.50. k. BodeS Gem. at Ft. Wayne 18.80.

For students in Springfirld: k. BrüggemannS Dreieinigk.-Gem. 9.00. Dessen St. PetruS-Gem. 4.00.

For students at St. LouiS: k. Schlesselmann- Gem. in Reynolds 4.78. k. DiehmrrS Gemm. 4.65. W. Th. by k. Brackhage 1.00.

For seminarians in Addison: From ?. Heintz's Gem. in Crown Point 1.60. k. Brueggemann's Trinity Gem. 7.35.

To the deaf-mute institution: k. Werfelmann- Gem. i" Neu-DrttrlSau 10.00. k. WeselohS pupil in Cleveland 1.00. Mrs. Keßler in Denver 1.00. Heintz's Gem. in Crown Point 2.00. Ä. N. in Seymour 2.00. k. Schwan- Gem. in Cleveland 40.00. from k. Wrrfelmann's Gem. .50th part of Coll. bri k. WagnrrS Hochzrit in LoganSport 7.25. thank offering v. Mrs. N. N. that. 5.00. hrn. I. Sattler in Lafayrtte 5.00. WeddingSColl. at Mr. Geyer's, by k. Horst 6.41.

To the orphanage near St. Louis r Mrs. P. Leintnger 2.00. Hochz.-Coll. at Mr. Michel by ?. Horst 6.16. Mrs. Weber .50.

To the orphanage in Addison: AuS ?. Heintz's Gem. in Crown Point .20. teacher Seibel's class in Ft. Wayne 1.00. I*. Schlesselmann- Gem. in Monticello 1.74. Mr. Habben in Lafayette 2.00.

To the orphanage in Boston: Wittwe KluSmann through?. Brackhage 5.00. Several confirmands in Cinrinnati 3.00. From the piggy bank of the blessed Anna Schröder .50.

To the widows' and orphans' fund: ?. Reichmann in Fryburg 2.00. Mrs. R. Samrtinger that. .90. teacher Wedel in Ft. Wayne 8.00. ?. MohrS Gem. in Jnglefield 4.30. ?. We- seloh in Cleveland 2.00. Aindtauf-Tollrcte with Mr. Zacharias in Liverpool 1.00. Mrs. S. Grahl in Ft. Wayne 4.00. ?. Rivet Hammer in La Porte 4.00. ?. Lehnrrs Gem. in New Havrn 9.66. ?. Spiegel in AdamS Co. 5.00. Mrs. Luecke in Columbia City 2.00. ?. Seemeyer's comm. in Willshire 10.00. Mrs. Schumm Sr. there 1.00. Mr. Oetting 2.00. AuS ?. Heintz's parish .50. ?. EverS in Bingen 4.00. His parish 8.W. N. N. I.W. ?. DtehmerS Gem. 9.23. Dr. Sihler's Gem. at Ft. Wayne 49.78. ?. Stubnatzy Gem. that. 36.91. Collections by ?. Reichhardt at the weddings of Messrs. M. Ries, G. Dosch, G. Baumann, I. Hetz & Th. Weimer 9.43. ?.. JüngelS Gem. at White Creek 10.W.

For the studying orphan boy: Mrs. H. Meyer in Logansport 2.00. Ch. Kuch in Peru .10.

For the needy in Kansas: ?. Heintz'Gem. in Crown Point 1.50. ?. Schäfer's church in New Boston 3.50. Mr. E. Schmittgen in Clyria 2.W. Women's Club in LoganSport 10.00. Mr. M. Schwehn there I.W. ?. BrackhageS Gem. 15.25. Mrs. S. Grahl at Ft. Wayne 1.00. ?. WerfelmannS Gem. in Neu-Drttelsau 33.64. ?. HassoldS Gem. in Hunting- ton 7.35. Mr. Ch. HerpolSheimer in Carlisle I.W. Mr. W. Schaper sr. in Columbia City I.W. ?. MeyerS Gem. in Adams Co. 33.78. R. N. by ?. Dulitz 5.W. Hrn. I. Hcß and Hrn. I. G. Fischer in Cleveland each I.W. ?. KolbrS Gem. in Jndepen- dence 10.00. ?. BrackhageS Gem. 5.50. AuS ?. Werfelmann- Gem. I.W. N. N. in Cincinnati I.W. Mrs. Weber by ?. Horst I.W. ?. Kunz in Julietta 2.55. His Gem. 8.45.

For needy in Germany: ?. EverS' Gem. in Btngen 19.27.

For Cincinnati: Mr. I. Barrel at Ft. Wayne I.W. Mr. D. Läpp .50. N. N. in Logansport I.W. Mrs. BruhnS by ?. Diehmer I.W. Mr. H. Hallow Sr. in Seymour 5.W. Mr. E. Ahlbrand the. 2.W.

ForLouisvtlle, Ky.r ?. Zschoches Gem. in Marion Town- sh:p 15.W. ?. Stock- Gem. at Ft. Wayne 17.65. ?. Stock 1.00. ?. Niethammer's comm. at La Porte 20.55. ?. Meyer's community in Adams Co. 29.53. OW ?. Zagel's gem. at Ft. Wayne 15.00. ?. Dulitz's Gem. 25.60. ?. Kolbe's Gem. at Jndepen- dence 5.W. ?. Brackhage's Gem. 10.87. Mr. H. Gerke and Mr. T. Westenfeld each I.W. Dr. Sihler's Gem. at Ft. Wayne 76.42.

For Houston, Tex.: Mr. Ch. HerpolSheimer in Carlisle I.W. N. N. by ?. Dulitz 5.W. Mr. F. Heß tn Cleveland I.W. ?. KolbrS Gem. in Jndependence 4.W. ?. WerfelmannS Gem. in Neu-DettelSau 5.00. Mr. Umbach in Darmstadt 1.00. N. N. there.25. ?. JüngelS Gem. at White Creek 5.00. ?. BodeS Gem. at Ft. Wayne 11.66.

For Waverly, Iowa: ?. WerfelmannS Gem. 3.00. ?. Kolbe in Jndependence I.W.

Fort Wayne, April 30, 1880. c. Grahl, Kassirer.

Entered the Sasse de5 Northwest District-:

On the emigrant discord in Baltimore: By ?. Aulich's congregation P2.00. ?. Grothe's congregation in Lowell 3.00.

For poor students in Springfield: Ehr. Schmidt tn LoganSville I.W. ?. Rohrlacks Gem. in Reedsburgh 6.50.

On the heathen mission: By?. Rohrlack, MissionSstunden-
Collecte, 6.25.

For synodical reports: ?. Ledebur 4.00.

To the widow's fund: from the ??.: Winter, Müller each 2.W, Keller, Schumann each 4.00. N. N. tn Leaf Valley, thanksgiving offering for happy delivery, 2.00. Chr. Schmidt tn LoganSville 2.W. AuS OShkoSh: weddingS coll. at I. Wille, 3.55, by N. N. I.W, by limbs from ?. DaibS Gem. 2.51. ?. LandeckS Gem. 5.00. ?. ClöterS Gem. 3.24. Thank offering by ?. Walker 5.00. N. N. in Allouez 5.W.

For the needy in Ford County, Kansas: ?. HildS Gem. 16.25. Mrs. Plüschke in Milwaukee I.W. Members from ?. KretzschmarS Gem. 6.50. N. N. from Jmm.-Gem. in Milwaukee I.W. From St. Stephans-Gem. there 48.25. Members from ?. Keller congreg. in Racine, WiS., 32.50. Women's club there 2.50. Mr. Fischer 1.00. Nachtr. auS ?. HudtloffS Gem. .50. L. Kurth sr. in Milwaukee .25. ?. Schilling- St. Joh.-Gem. 5.25. ?. Friedrichs Gem. 10.25.

For the comm. in Cincinnati: ?. Markworth Gem. in Schröders Corner 1.50. Mrs. Lemke I.W. ?. GeorgitS Gem. tn Cedarburgh 5.27.

For the brethren in Saxony: Jmm.-Gem. in Milwaukee 123.23.

For orphan students at Fort Wayner baptismal coll. bet H. Trrster in Hart 1.50.

For the parish in Waverly, Iowa: St. John's parish in Dryden 4th W.

For F. Kringel in Addison: ?. OsterhuS u. Gem. 2.00.

For the comm. in LouiSville: WeddingS-Eoll. at G. Bietze 2.40.

For Stud. H. Feddersen in Springfield: N. N. in Allouez 10.00.

For Stud. E. Heinicke in St. LouiS: N. N. in Allouez 5.W.

For Negro mission: Fritz Bank in Perham 4.00. Ehr. Schmidt in LoganSville 2.00. N. N. au- the Jmm.-Gem. in Milwaukee 1.00. Mr. Menzel I.W. N. N- in Reedsburg I.W. Aug. Köhler in Watertown I.W. ?. LandeckS Gem. 8.00. Mr. X. from ?. Rolfs Ge". 2.00. N. N. by ?. OsterhuS 3.00. Mrs. Brandtnrr in Milwaukee.25.

For poor and sick pastors and teachers: E. Schwarz in Fairmount, Minn.

For Wittwe Ruhland: ?. ClöterS Gem. 5.45.

To the orphanage near Boston: Jenny ". Sophie Präger

On the emigrante n mission in New York: by ?. Walker. TonfirmationS Collecte, 3.61. ?. Grothe's congregation in Lowell 3.00. ?. HeynerS Gem. in Allouez 4.W. ?. KretzschmarS St Joh. congreg. tn Dryden 5 00. ?. OsterhuS ". Gem. 2.00. ?. Börnekes Gem. in Mapleton 2.20. ?. RathjenS Grm. 3.15. Wedding coll. at G. Metzig 2.56. Baptismal coll. at Herm. Bölke 2.20.

To orphanage at Addison: ConfirmationS-Coll. of congreg. at Grant & Sigel 5.50. Of d. children of Kraus family at Sheboygan 5.00. WeddingS-Coll. at ToncruS 4.25. Frank Lemke .50. School children of Jmm. congreg. tn Milwaukee 2.92. From Jda & Martin's Savings Bank I.W.

For the deaf and dumb in NorriS: ?. KretzschmarS Grm. tn Dryden 11.50. St. PaulS Grm. in Hubbard, WiS., 9.50. ?. Johls Gem. at Easter Coll. 10.50. ?. WambSganßS Gem. in Adell 7.72. ?. Rolfs Gem. 3.00. ?. Hertrichs Grm. in Fari- bault 13.50. N. N. 5.W. ?. ClöterS Grm. 4.00.

To Synodal Cassr: Chr. Schmidt in LoganSville 2.00. ?. StülpnaaelS congreg. in PotSdam 11.W. Dreirkuigk. congreg. in Milwaukee 35.49. St. Stephen's congreg. that. 25.00. ?. Zorn's comm. at Shrboygan 23 00. ?. Mueller's comm. at Willow Creek 4.25. ?. Walkers Gem. in Larabee 1.51, in New London 3.01, to Maplr Creek.71. ?. LedeburS Gem. at Mequon 3.40. St. John's Gem. at Plymouth 10.00. ? Penal- Gem. in Watertown 29.59. ?. WambSganßS Gem. in Adell 12.28. ?. KotheS Grm. in LrwiSton 7.65. ?. Präger- Gem. in Town Milwaukee 1.40. Gem. in Granville 7.00. ?. DaibS Grm., East Trollecte, 16.27. Jmm. parish in Milwaukee 18.72. ?. Schumanns Gem. in Freistadt 9.65. ?. Wrsrmanns Gem. in Graston 10.32. ?. ErckS Gem. in Vienna 4.00. ?. Damms' plant in Bloomfirld 6.50. ?. Lehmann's Gem. 3.75. ?. Fisher's parish 3.90. ?. Rolf's parish in St. Paul 19.00. ?. OsterhuS' Grm. 8.00. ?. Hudtloff's congregation in Berlin and Hamburg 3.50. Cross congregation in Milwaukee 11.W. ?. Börnekes Gem. in Alma 3.13. ?. SchaafS Gem. in Claremont 4.85. ?. KäsrlitzS Grm. 5.00. ?. Keller's parish in Racine 21.69. ?. Friedrich's comm. in Waconia 5.30. Comm. in Watertown, Minn. 3.00.

To the seminar in Springfield: ?. HudtloffS communities in Berlin and Hamburg 3.00.

For internal mtssion: ?. HertwigS Gem. in Leaf Valley 1.A). Chr. Schmidt at LoganSville 2.00. Kirchweih-Collecte at Fremont Road 7.50. N. N. at New London 20.00. ?. Mueller's Gem. to Cedar Creek 6.60. ?. KolbeS Gem. to Howard Lake 4.20. Mrs. F., thank offering for special answer to prayer, 1.50. Au- Wonewoc 3.W. ?. GrotheS Gem. in Lowell 3.25. M. Herz to Golden Lake 5.00. A. Scheuber .25. ?. Börnekes Gem. at Danville 3.17. ? ClöterS Gem. 4.50. C. Schuber" tn Milwaukee I.W. ?. KolbeS branch in Albion 6.05. MissionS- Loll. of St. John's congreg. in Portage 5.29. St. Mkchaelis congreg. in LewiSton 1.40. By?. Zahn, MisstonSst.-Coll. 3.20. Mrs. Münchow.20.

For the Houston, Tex. congregation: N. N. of the Milwaukee I.W. congregation ?. KretzschmarS St. John's congreg. in Dryden 4.W. ?. OsterhuS' Gem. 2.00. ?. HudtloffS congreg. in Berlin and Hamburg 3.00. Members of Kreuz congreg. in Mil- waukee 4.00. WeddingScollecte bet G. Vietze 2.45. ?. Schilling's congregation 6.75. ?. Schumann's congregation in Freistadt 8.00.

Milwaukee, May 15, 1880. T. Eißfeldt, Cassirer.

Eingeksmmen in the Sasse of the Northern District-:

For the synodal treasury: From the congregation in Waldenburg K17.W. Gem. in Manistee 10.W. Gem. Amelith 5.75. Gem. in Monroe 14.28. ?. Hattstädt 2.00. comm. in Lenor 5.30. comm. tu Sebewaing 12.48. Easter coll. of comm. of ?. K. L. Moll 10.50. Gem. in Grand RapidS 18.26. ?. JüngelS Gem. in Laledonta 4.25. Gem. tn Lake Ridge 6.W. Gem. m Wyan- dotte 6.W. Easter coll. of comm. at Sandy Creek 3.00. comm. at Frankenmutb 35.00. comm. at Frankenlust 19.53 and 17.48. comm. of ?. Rohe at Detroit 6.00. comm. at Bay City 18.25. comm. at Saginaw City 12.52. Easter coll. of comm. at Port Hope 6.60. G. Streeb at Roseville I.W. comm. at Wyandotte K4.65.

For the negro mission: Gem. of ?. Hügli tn Detroit 9.A). Mr. E. Kundinger 5.00. Grm. Amelith 2.70. Christ. Bach in Sebewaing (for the No. School in Little Rock) 3.45. Of some confirmands 1.10. W. Emmert sr. 5.00. Palm Sunday S-Coll. of the congregation of ?. Moll tn Detroit (for Little Rock) 17.15. From Teacher Selle'S school in Grand RapidS I.W. Coll. at a MissionSst. in Teacher Simon's Schult 2.16.

For the Emigrant Mission: Grm. tn Manistee 8.W. Grm. in Fräser 9.00. Easter coll. of the congreg. in Adrian 11.05. Baptismal coll. at A. Jttner in Frankenlust 3.25. Mrs. Zill there.50. Exchange coll. at B. Wegner jr. 2.W. HochzeitS-Coll. at Geo. Jtt- ner 3.13. Likewise at I. Andacher 9.57. Gem. tn Big RapidS 4.24.

For the Heathen Mission: Gem. to Sandy Creek 1.85.

For inner mission: Gem. Amelith I.W. Oster-Coll. in UnionSville 1.54. From the mission fund of Grm. Adrian 8.00. Grm. Frankenlust 11.61. Gem. in Monroe 6.00. F. Rulig tn Wyandotte 5.00.

For sick pastors and teachers: Gem. in Fräser 4.50. ?. Gose (for ?. Brunn) 2.00. Mr. Klauß to Sandy Creek (for JSke) I.W. Coll. at Mrs. Leinberger's Letchrnfeirr in Frankenlust 4.43.

For the deaf and dumb: Grm. in Capr Gkrardea" 5.05. From the Savings Box of Bl. Adolph SieverS I.W. W. Emmert of HillSdale 5.00. W. Schroeder .30. ConfirmationS-Coll. of the Gem. in Sturgis 7.25. Teacher Denninger 2.00. ConfirmationS- Coll. of the Gem. to Sandy Crcrk 4.36. By Kassirer Bartling 13.50 and 40.30. On F. Oefnoke'S Wedding in Fort CreScent s. 2.W.

To the widow's fund: From d. Grm. Amrlith by K. F. Müller (for Wittwe Ruhland) 8.95. Gem. Grand RapidS 6.19. ?. DruckenmillerS Gem. in RogerS City 3.75. ?. Bohn'S
Gem. in Belknap 3.26. At W. Brege'S wedding ges. 3.29. ?. Partenfelder 4.75. ?. A. Th. Bauer 2.00. Pentecost coll. of the comm. of ?. Moll in Detroit 10.56.

For the orphanage in Addison: Aus d. Grm. Frankeu- lust 2.25. Fräulein Luise Stricker in Roseville I.W.

For the orphanage at St. LouiS: FräuleinlLuise Stricker I.W.

For ?. Schwemley'S parish: Palm Sunday Toll, the Gem. Frankentrost 10.55. M. Engelbrecht.50. Mrs. Schmidt and Anna Schmidt .50.

For LollegehauShalt in Fort Wayner From the communiCation of Adrian 12.00.

For poor students in Springfield: Aufd. wedding of Hm. Hostage for fireplace ges. 2.68.

For poor students in Fort Wayne: From Teacher Selle'- School for the "Latetn Student" 1.03.

For the comm. in Ford Eo., Kansas: Comm. in Manistee 5.00. Comm. in Petersburg 3.00.

For the congregation in Waverly, Iowa: Thank offering of Mrs. M. Ohr in Monroe 3.00. Part of the Easter Coll. of the congregation of Sebewaing 3.W. Grm. Millers 4.50. Cong. Saginaw Eity 5.00.

For the congreg. in Houston, TeraS: congreg. inManistee 5.00. congreg. tn Amelith 6.00. part of the Easter toll. of the congreg. of Sebewaing 12.00. congreg. in Petersburg 2.00. congreg. to Sandy Creek 1.93.

For the congregation in Spirit Lake: congregation Frankenlust 12.25.

For theGrm. in Hemlock: Theil of theOster-Coll. of theGem. in Sebewaing 7.00.

For congreg. in LouiSville, Ky.: congreg. frankenlust 13.W.. Gem. tn Saginaw City 10.00.

For St. PaulS- English Lutheran Church in Webster Co. woven away by storm, Mo.: Half of a Pentecostal coll. of congreg. in miller 8.00. ?. Arendt I.W.

Monroe, May 21, 1880. J.S. Simon, Cassirer.

Received for da- orphanage in Addison, Ill:

From Illinois congregations 2c.: From Chicago: By ?. Succop by Mrs. B. M.OO; A. Forbrech I.W; E. Hacker .50; L. Hacker .50, W. Abel I.W; by ?. Wunder by Mrs. Hänisch 5.00; by ?. Engelbrecht by Caroline Schildt .25; by ?. L. Lochners Gem., Collecte at the Tonfirma- tionStage, 45.00; by ?. Wagner of the Gem. 44.00, Wittwe Kloth .50, W. Ludewing 5.00; by ?. Hölter from Juugfrauen- Verrin 10.W; by ?. Bartling by Fr. Heß 2.00, Mrs. Marg. Becklenburg I.W; by Gust. Jaffke 5.00. From Addison: by Mrs. B. Wicken, Martin Kirsch, Marie Kirsch each I.W, N. N. 2.00, ?. B. I.W. half of the Collecte at Ed. AhrenS' wedding in York CentrH4.37 and

by H. Meyer from ?. GotschS Grm. the. 24.24. ?. DörmannS Gem. in 8 orkville 8.00. ?. Dö- ringS Gem. inGlencoe 3.00. By ?. Schmidt in Schaum - bürg by H. Becker 10.00. ?. DuborgS Grm. in Blue J-- land 13.68. Coll. at the TonfirmationStagr by ?. Hornbostel- Gem. in Bloom 1.25. ?. GroßrS Gem. in Hartem 12.70. By ?. Döderlrin tn Homewood by sr. Gem. 16.00 and by H. Richter 3.00. ?. Eissfeldt- Gem. tnSouthEhtcago 7.25. By ?. L. Wagner, Easter Collecte from Gem. tn Wheaton, 2.07. ?. GrupeS Gem tnRodrnbergl 6.38 u. 11.75. By ?. Witte in Pekin by Mrs. P. I.W. By H. Dageförde in Minonk by sr. Gem. in Nebraska Township 8.00. By ?. North in Sdua" Grove by Mrs. Temme 2.00. By ?. Great in Hartem by Carl Schulz 2.00. From ?. RamrlowS Gem. in Elk Grove 8.43. Conrad Patge in Joliet 5.00. (Summa LW7.87.)

From congregations 2c. outside Illinois: by cas- flrer I. S. Simon of the comm. in Benona, Mich., 1.85, from ?. Huegli's comm. in Detroit Mich., 8.38, and from Frankrn- luft. Mich., 2.75. (p. S12.98.)

In board money: Teacher Reifert in Chicago 4.00, Carl Winter 5.W, Mrs. Hennig 3.00, H. Hergt 6.50, Father Jaffke 2.00, Marie Linnekugel 2.00, Mrs. Wadrich 5.00, Mrs. Schneider in ZaneSville, O., 6.00, and from guardian H. Miller in Rockland, Mich. for Emilie and Heinrich Sigel 70.00. (S. P103.50.)

From children: OA9.47 (acknowledged in the Ainderblatt).

Addison, III, May 7, 1880. h. bartling, cassirer.

For the Lutheran Orphanage to the Siudlei" JEsu

at Gt. LouiS

The following gifts have been received since March 7:

From the Kreuz-District in St. LouiS by Collector Körner K2.50. From the Jmm.-Distr. there from. Unnamed by Coll. Willhardt I.W. AuS the poor box of the Gem. in Baden, St. LouiS, I.W. By ?. Weisbrodt in Mount Olive, III, by Mr. F. Reuter 2.50. Singing choir of BethlehemS Gem. tn St. Louis .60. teacher Barthel that. . 50. Hm. P. Schneider in Lenzburg, III, 5 gall. Bpfelbutter. From ?. Dreyer- Grm. at Vallonia, Jnd, from Wittwe Tormöhlen 5.00, from the little daughter of Mr. Fr. Tormöhlen 1 quilt. Mrs. Krome in ?. Lenk- Gem. in St. LouiS, thank offering for "restored health, 5.00. Mrs. A. Bertram in Baden, St. Louis, 4.00. ?. BartelS' Gem. in St. LouiS, through Stud. Hryne 7.87. St. George Nähveretn in St. LouiS 10 pr. underpants, 4 pairs of stockings. Confirmands of ?. Michels in Franklin Co, Mo, 2.75. Jmm. parish drS ?. Demetro in Perryville, Mo., 4.00. AuS the Cross Distr. in St. LouiS by Coll. Schumann 2.30. From the Jmm. distr. by Coll. Günther 4.45, Coll. Huning 8.85. AuS of the Dreieinigk.- Distr. by Coll. Noack 5.50, by Toll. Brockmeyer 3.10. From the ZionS Distr. by Toll. Göhmann 18.20, from Mrs. Heidemann 1 package of clothes. Through ?. Bünger in St. Louis from M. KohrS 1 share 25.00; Mrs. Kath. Welker in New Melle, Mo. to pay off debt 100.00; surplus from flower money of confirmands of Jmm. church 1.50. Wittwe Sievers in Jmm.-Distr. .50. ?. ObermeyerS Gem. in Ltttle Rock, Ark. 20.00. To a stranger in CollinSville, III, for orphans I.W. ?. Maess in Warreuton, Mo., I.W. N. N. in Serbin, Ter., 2nd W. ?. Mash das. 1.75. By dens., Hochz.-Coll. bet I. Schubert 3.25. Hrn. H. Meyer tn Lake Creek, Mo., 4 barrels molassrS. Women's Society of Bethantagem. in St. LouiS 8 bust- shirts, 8 dresses, 2 pr. underpants, 21 aprons, 5 pr. stockings, 5 woolen bonnets. N. N. in St. LouiS 21 bu. Potatoes.

Many thanks to all the kind donors!

St. Louis, May 1Ä0. I. M. Estel, Kassirer.

Before. ok 36 " Rutxsr 8t.".

The following funds have been received by me for the Ford County, Kansas, community:

Vo" k. D. Graf's community tzlO.OV. k. Schieferdecker 3.00. k. Besel 2.00. k. LothmannS Gem. 16.00. k. WrndtS Gem. 11.00, by himself 1.45. I>. Allwardts Gem. 42.30. k. Mangel-dorf 5.00. Ebr. Bockelmann 8.00. k. HallerbrrgS Gem. 28.50. k. Franks Gem. 4.50. k. Hudtloff 1.50. I". I. Streckfuß 3.00, whose Gem. 6.00. k. Bäpler 2.00, whose gem. 19.30. L. Birkner 3.00. L. Eißfedt u. Bro. in Milwaukee 56.75. Adam Gräbner's gem. 15.0V. k. Wille- Gem. 23.50, subsequent 2.00. k. Biltz- Gem. 10.00 and 14.50, H. Riermann in its Gem. 2.50. E. Rambow 26.00. ?. LohrS Gem. 7.80. Conr. Stünkel 2.00. k. Jungcks Gem. 4.m. k. HäfnerS Gem. 6.75. k. Nethings Gem. 15.60. By Hm. Kassirer I. T. Schuricht in St. LouiS: 12.75. By Kassirer E. Roschke 16.M and 56.35. Kassirer H. Bartling 82.20 and 125.70, From the Dreieinigk.-Gem. in St. Louis 90.00. From the Jungfr.-Verein das. 30.00. Fr. Wm. Schildknecht.

Received by the undersigned":

For?. F. Brunn in Steeden: D. Dorn's Gem. at Pleasant Ridge, III, V5.00.

For the Negro school in Little Rock: by C. Schmidt in Maynard, Mass, .75.

For Studt. A. Rehwaldt: By k. LeemhuiS in North Tast, Pa. from some young people in sr. Gem. 9.00, and by Mrs. F. Schultz 1.00.

Furthermore by Hrn. k. I. T. Bötticher, Treasurer of the Illinois Synod", with thanks: for the Negro Mission 150.00, for the Emigrant Mission 16.30.

I. T- Schuricht, Cassirer of the General Synod".

For hurricane-stricken English Lutherans in Webster Eo., Ro.

From Dr. C. F. W. Walther Olv.OO. From the JmmanuelS- Gem. at St. LouiS 68.63. Prof. H. W. Diederich 2.00. D. G. Heintz at Crown Point, Jnd, 3.00. k. A. Larsen at Syracuse, Nebr., 2.00. by the comm. of?. H. C. Senne at Alma, Kans., 7.00. by k. I. Nightingale, 3.30. By k. S. Hassold .50. thaS. Nennet 7.00. Grm. drs k. H. Brrmrr 5.00. Grm. of k. L. Lehmann to Tandy Creek 3.00. Prof. R. Lange 1.00. (Summa K113.33.)

May 8. Sent to k. A. WheelsO10 .00.
,, 15. ,,„ „ ,,„ 68.63.
„ 27.„„ „ „„ 34.70.

A113.33.

LouiS Lange, Jr.

Received AI7.00 for sophomore G. Schreck from the comm. of Hm. k. Weseloh in Cleveland, O.; 18.00 for E. Kretzschmar from d. Gem. of Hm. k. Tb. Brewer in Denver, Iowa; 4.0""for F. Wilde from congregation members of Hrn. k. Schumanns in Freistadt; 24.00 for C. E. Schneider v. werthen Seminar-Verein drS Herr D. G. W. DreeS in Breslau, L. I.; 10.00 from d. Gem. of Herr ?. Grupe in Roselle, III, as a gratuity for helping out in organ playing to seminarists Bartling, Höck, Baumgart and Plehn. - For the household of the ScminarS from Mr. L. Schumann's parish 2 kittens of butter.

Many thanks to all cheerful and willing givers!

Addison, May 10, 1860. Krauss.

For deu seminar household in Spriugfleld received:

From the parish of Mr. k. BuSzin in Meredosia, III, 5 hams, 8 shoulders, 100 dozen eggs, 9 gall. Fat, 15 sausages and 32 chickens. From the comm. of Mr. k. Zahn in NokomiS, III, a box of hams, 60 dozen eggs, 16 pounds of butter and sausages. From the comm. of Mr. k. Bötticher in Mt. PulaSki, III, 1 sack of "potatoes", 7 sides of bacon, 2 hams, 8 shoulders and 8 sacks of flour. From the comm. of Mr. k. Sieving in Manito, III, a box of meat. From the commune of Hm. k. Mertner in Neu-Brrlin, III, 2 hams, 17 shoulders, 5 sides of bacon, 50 dozen eggs, 3 lbs. trimmed apples, 1 lbs. tea, 14 lbs. Butter and about- beans. Bon Hm. WinSky here a side of bacon.

Sincere thanks to the kind donors!

Springfield in May 1880. G. Peacock.

Received for Schlrrf v. k. Niethammer- Gemeinde A13.51; for Naumann von ?. C. Zschoche 6.00; for Lindemann von k. Schönebrrg 25.00; for Hermann by k. Walker 5.00, by Wittwe Scheding 5M, by teacher Fathauer 5.00, by comm. to Lake Creek, Mo., 20.60; for orphan pupils by Kassirer Eißfeldt 4.50; by dens. for H. R. 30.00; for K. by k I. T. Große 30.00.

Correction.

You in my last receipt for Harsch quittirtrn sums I received through ?. Th. Bensen. R. A. Bischofs.

For poor students received with thanks from an unnamed in Grrmantown, Kansas, through Hm. k. C. Meyer A2.0V. By Hrn. B. Ohtrr from the worthy women's association of the community in Jacksonvtllr, III, 7 shirts.

C. F. W. Walther.

Get

for poor students by k. Nütze! in West Ely, Mon., 2.00, for Stud. Kuntz from k. Gräbner's parish 2.00, Pentecost coll. 4.45. Günther.

Correction.

In my last receipt (No. 10 of the "Luth.") is 1) under the heading: "For poor and sick pastors" 2c. still to be added: Through?. Achenbach in Venedy from B. Hedemann 5.00. There 2) under the heading: "For poor students in St. LouiS" only the 3 first items are to be recorded for St. LouiS, the others as intended for Spring- field. H. Bartling, Treasurer.

New printed matter.

The Basic Confession of the Evangelical Lutheran Church. With a historical introduction and short explanatory notes. Presented to the Lutheran Christian people on the 350th anniversary of the Augsburg Confession by F. Pieper. Price, postage paid, 40 Cts.

Who does not remember with joy the marvelous pleasure which the booklet: "Der Concordienformel Kern und Stern" prepared for him in the jubilee year 3 years ago! Also for the upcoming jubilee celebration, the Lutheran Christian people will be offered a similar booklet, containing the basic confession, the Augsburg Confession, with a historical introduction and short explanatory notes. It is true that this confession is found in our hymnal, but who would not also like to have an explanation of it, who would not also like to know its history in more detail? After all, it only serves to increase the joy of rejoicing, if one knows the object of the joy properly. And here the reader sees in the first part how the faithful God has given and preserved this gem for the Lutheran Church, and in the second part how glorious it is in its content. No one will read it without thanking the dear author for the marvellous indications.

The first part contains the historical introduction:

Chap. 1: Brief overview of the events from the beginning of the Reformation to the Diet of Augsburg.

Ch. 2: Preparation for the Imperial Diet and arrival in Augsburg.

Ch. 3. Confessing before the opening of the Reichstag.

Ch. 4. adoption of the confession.

Ch. 5: Beginning of the Diet and the Emperor's refusal to read out the Lutherans' confession.

Ch. 6. Handing over of the confession.

Ch. 7. Impression of the Augsburg Confession.

Ch. 8: The Papist Confutation.

Ch. 9. The Augsburg Confession in danger and saved from danger.
Ch. 10: Final negotiations and conclusion of the Diet.
Ch. 11. Luther and the Augsburg Confession.
Ch. 12. Review and closing memory.
The second part contains the Augsburg Confession itself with explanatory notes.

As once "The Concordia Formula Core and Star", this book also has lasting value. It should not be put aside after the end of the jubilee celebration. In our congregations, it is required of the members who are to be accepted that they know and profess the unchanged Augsburg Confession in addition to Luther's Small Catechism, even if they still lack knowledge of all Lutheran symbols. No more suitable book can be given to the newcomers than this edition of the Augsburg Confession with historical introduction and explanatory notes.

May this publication also find such a wide distribution and be such a blessing as "The Concordia Formula Core and Star" was 3 years ago.

The price is 40 cts. postage paid. Addressed to: Luth. Coneorckiu Vvrlax, 8t. Doms,,24o. G.

Jubelfestbüchlein für die liebe evangelisch-lutherische Schuljugend zum 25. Juni 1880. Ein Gespräch über die Augsburgische Confession und das Concordienbuch. For the celebration of the 350th anniversary of the handing over of the Augsburg Confession and the 300th anniversary of the first edition of the Concordienbuch presented by P. Otto Hanser. Price, postage paid, 5 Cts.

Just as we involved the youth in the jubilee celebrations in 1855, 1867 and 1877, it should also happen in this jubilee year, so that praise is also given to God from the mouths of the little ones for His immeasurable good deeds. Thus, the present Jubilee Book, which deals with the state of the festival in 99 questions on 15 pages, will certainly be welcomed with joy.

Price 5 CtS., the dozen postage paid 50 LtS. Man adresfire:

Lutk. Loncoräia VoilsZ, 8t. Louis, 5lo.

Keep in remembrance JEsum Christ! Sermons by **F. C. Th. Ruhland**, former pastor at the separate Lutheran St. John's Church in Niederplanitz near Zwickau. Collected from his estate. First issue. Zwickau i. S. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1880.

Our unforgettable blessed brother Ruhland was, as all who got to know him better testify, equipped with a rare gift for preaching, among other things. The sermon manuscripts left behind by him therefore contain a treasure of no small value. Thus, on behalf of the synod of the "Saxon" Lutheran Free Church, Pastor O. Willkomm has taken the trouble to select a sermon suitable for printing from the written homiletic legacy of the same Ruhland for each Sunday and feast day and, where possible, to publish a complete volume of Ruhland's sermons step by step. The first issue of this has now appeared. It contains sermons for the Sundays and feast days of the church year up to the 5th Sunday after Epiphany, partly on the Protestant, partly on the Epistolary pericopes, as well as two other sermons on free dances, one of which deals with the Christian discipline of children, while the other is directed against the customary dancing. According to the preface, these sermons are intended to be a public testimony of how the Evangelical Lutheran Free Church of São Paulo is teaching.Lutheran Free Church of Saxony, that in it, by no means, as many think or say, "only scolding and scolding" is done in the pulpits, but that "doctrine and reproof are in right proportion and the congregations are shepherded by the whole Word of God, above all by the sweet Gospel of Jesus Christ, the Savior of sinners and eternal Son of God, and are kept on the right path under God's grace. These sermons are such a glorious testimony. Distinguishing between the law and the gospel, they aim to frighten the sure and self-righteous sinners by the law, as well as to lure those affected by the law to Christ by the gospel and to make them certain of the forgiveness of their sins and of their blessedness, and at the same time to stimulate those who have already become believers to zeal in sanctification and to all good works. The fact that this collection of sermons will hardly be completed without our help should move us here in America to promote its distribution; but even if this were not the case, this collection, as an orthodox book of sermons that has now become so rare, is worthy of our blessing. The layout is quite excellent, and yet the price of this booklet of VI and 192 pages in large octavo is set at no more than 1 Mk. 50 Pfg. - On this occasion, we cannot help but note the following. As we have heard, the number of American subscribers to the organ of the Saxon Free Church is still very small. However, the closer the dear members of the Saxon Free Church and their affairs are to us, they are in truth, according to faith, leg of our legs and flesh of our flesh, their cause our cause and their dishonor and honor our dishonor and honor: the greater and more important is the mission which God has given them in our old fatherland; the richer finally their paper is in really excellent and always highly contemporary articles, also for us exceedingly instructive and faith-strengthening: the more joyfully should we receive this organ of our most loyal comrades across the sea as we always can. If we do so, we support only ourselves, and the harm that may result from our lack of support for their cause would be no less our own harm. If the dear brothers in Germany have not been ashamed of us on any occasion so far, let us honor them all the more for it with word and deed! W. [Walther]

The Luther painting by Gustav König,

which we indicated in No. 8, is not yet out of print, as the Pilgerbuchhandlung informs us. This is a correction.

Changed addresses:

Rsv. ss. D. 8oz?sr, 147 T'on L)elc 8t., Lrookl^a, dL V.

Rsv. 6th Citizen, Lumpton, LawNton 6o., Xsdruslc".

Rsv. l'. ^.dnsr, 149 8ixtü /Vvo., Dittsdurgd, D".

Uov. L. lorno^, Nontaxus, 5lick.

Drr "Lutheran" is published twice a month for the lährlichrn Snbkrrtp. tiontprei" of one dollar for the auewärtigeu signers who have the same "orauSjubezablen.
To Germany, the "Lutheran" is sent by mail, postage paid, str tl.LV "ersandt.

Printing house of the "Luth. Concordia * Publisher. *

Volume 36, . St. Louis, Mo., June 15, 1880. no. 12.

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued and concluded.)

The dear witness of Christ was now brought back to the prison. It was a dark room full of vermin and filth. He had to share it with ten criminals. That the stench in it was unbearable is obvious. Enchusanus, who had promised him his visit, soon set off. Sweating and puffing, he came up a spiral staircase to Johann's wretched chamber, cursing and swearing as the unbearable stench met him at the opening.

John, who came to the bars at his call, reproached him for having been locked in such a shameful, stinking cage, since he had committed nothing worthy of death. Enchusanus apologized, presented himself in a friendly manner, and told him that he was helping to get away from such a dreadful place by recanting. But John was not misled. After Enchusanus had disputated a little with the poor prisoner about the church statutes and about the reputation of the church fathers and concilia, and had assured him of his pity, he took his leave; for he had become nauseous.

Johann took care of his fellow prisoners faithfully. To one who had almost nothing on his body, he gave his skirt. He preached God's word to all of them daily, in order to stir their wild, raw hearts and prepare them for death. And he had the joy of seeing that his work was not in vain; some were converted to the Lord.

For almost a month, the steadfast John lay in this gruesome prison. Then he was brought to the Hague with other captured Lutherans. Here a court of inquisition was appointed with oil. Jodocus Lovering as chief heretic. We only report the last trial.

Lovering: What have you decided now?

Johann: Exactly what I have always said. Lovering: Do you not want to recant yet? Johann: No, I do not want to recant.

Lovering: You must truly either recant or be burned as a stiff-necked heretic.

Johann: I have heard such threatening words a lot now, so I don't ask about them, don't let them worry me.

Lovering: In order that you may see that I am in earnest, I swear to you by my knightly dignity that you must die the morrow; then you shall no longer endure us with your stubbornness.

Johann: But I don't see anyone carrying wood yet. Why don't you make the pyre fresh? When I hear it called, my heart rejoices. ,

Lovering: You villain, mocking ours to boot?

John: I do not mock you, but I ridicule your vain threatening words. - For if you "hope that I will again deny and conspire against the truth once recognized and confessed, nothing will come of it, unless God Almighty (which I hope He will not do) forsake me with His grace.

Lovering: Because you have sat down like this, I say to you, truly, tomorrow you must surely die.

Johann: Do me the death once, which one has threatened me so often, and need you of the power, which was permitted and given to you from heaven. So I will praise and thank the almighty, eternal God from the bottom of my heart that he has so graciously preserved me until this very day.

Lovering: Yes, tomorrow you must die, we don't want you to live any longer. Therefore, prepare and send yourself to this your last hour, as you think it is most useful and best for you.

John: Behold, here you have me, I am ready for everything, as it pleases God and he wants it with me. This I know: one evil hour will give me long and eternal rest.

Lovering: You must not think that it will end so soon, your torture shall not end so soon.

Johann: I do hope that your tyrannical, bloodthirsty heart will cool down and be satisfied enough in half a day with me, the poor.

Lovering: Everything you do with him is lost, he never gets any better.

Montanus: He is quite stiff-necked.

Rosemundus: We have indeed dealt with him in the most friendly manner, but it has all been in vain.

Lovering: Well, then I announce to you, you arch-heretic, that now the last day is present, on which you shall be punished according to the fee, as you have well deserved. Now choose for yourself one to whom you will confess your sins.

Johann: I must not be given the choice in this.

Lovering: So I hear you don't want to confess either?

John: I do not say that; therefore understand me rightly. If we confess our sins, God is a faithful God who has promised us forgiveness of sins.

Lovering: Who do you desire to be a confessor?

Johann: Whoever you want.

Lovering: Do you want to have a monk or a secular priest?

Johann: It is the same for me.
Lovering: How if I let you get a monk?
Johann: You may well do that.
Lovering: But would you rather have a secular priest?
Johann: I'm not asking for anything, give me whichever one you want.
Lovering: How, if you confess to the enchusanus?
Johann: Yes, I will do it.
Lovering: Mr. Magister Noster, I beg you, be light-hearted to hear this man's confession.
Enchusanus: My son, will you confess to me?
Johann: Yes, I do.
Lovering: Well, then, go with each other into the next chamber.

Enchusanus: Za, let us escape a little. And now, Lord John, confess your sin where it thus pleases you.

John: I poor sinner, and I who have deserved God's wrath in many ways, confess that my own unbelief (by which alone we are separated from God) is the only cause for which I cannot rely on God, my Lord, to such an extent and so completely with contempt for temporal death as is necessary. I also confess that I have set myself against God with hands and feet, that is, with all my inward desires, and have never served Him in right faith, nor my neighbor in true love with pleasure. For the inclination to sin is so innate in me that I am truly (when I actually look at myself) nothing but sin and unrighteousness itself; in which I also lie so completely drowned and defiled from top to bottom that I would truly have to be condemned with eternal hellish fire to a well-deserved punishment if he, who is ordained to be a judge over the living and the dead, wanted to go into judgment with me. But I hope and believe that the unspeakable goodness of God, who gave his only begotten Son to die for us, will graciously accept such misery and turn it away from me, that in his blood, so that I also may be sprinkled with the anointing of the Holy Spirit and the bath of regeneration, all my sins may be washed away, whether they be more than the sand of the sea. This faith of mine comforts and reassures me to such an extent that it is a small thing for me to suffer this temporal death, for I hope for a much better life that awaits us after this one. And I pray with all my heart that the almighty, eternal God, who is praised and blessed for eternity, will strengthen, increase, confirm and sustain such faith in me. Amen. *)

Enchusanus: Go on, go on.

Johann: I have had so much alone that I wanted to confess.

EnchusanuS: Does it mean confessed if you do not tell sins in particular and by name?

John: Believe me, unbelief is not a small, bad sin; for for this sin the Holy Spirit punishes the whole world.

Enchusanus: Are you not aware of any particular sins yourself?

Johann: Do you want me to tell you about fornication, drunkenness, murder, false oaths, gambling 2c. thus on your fingers? But I am not aware of any of these vices, although I am not justified by them.

Enchusanus: Your errors and heretical articles, which you hold and teach, you should confess to me, and you should also renounce your stubbornness; unless you recognize such sins as no major sins.

John: Although these two are great and principal sins, I know that I am not guilty of them, unless he is a heretic who does not want to be torn away from his Lord Christ or does not want to be driven by his word to the commandments of men.

After further speeches, Enchusanus refused him absolution.

Behold, a saint of God gnaws himself for his unbelief, who, compared to other men, was a true hero of faith, and laments over the greatness and multitude of his sins, who was ready to lay down his life in torture for Christ and "His" truth!

John: Even if you do not absolve me, there is another who absolves me and forgives all my sins, namely God in heaven.

Enchusanus: Do you want to despise the priest's absolution and be satisfied with the divine one alone?

John: Why not? It is written in the 11th chapter of Matthew, Come unto me, all ye that labor and are heavy laden, and I will give you rest. And Isaiah in the 43rd chapter: I, I am the one who takes away your sins for my own sake.

Enchusanus: So that you are also Lutheran in all articles and yes enough, you also despise my absolution, you miserable desperate man!

Johann: What do you want me to do? You are unwilling to do it, should I force you to do it? I cannot and will not do that either.

Enchusanus: How can you be so bold and sacrilegious that you dare to enter death without the forgiveness of your sins? Are you not afraid of the torment of hell? What an impudent will of courage this is!

John: God Almighty is not like us men, that he should not or would not have mercy on us. I truly believe and know that in Christ I have perfect forgiveness of all my sins.

Enchusanus: Oh God, how it grieves me that you remain so separated from the right mother, the holy Christian church, and despise her power or keys so proudly. I do not know what to do further. What answer shall I now bring to the gentlemen who are sitting and waiting inside?

Johann: I don't care, you can tell them what you want.

Enchusanus: But it will not do you credit.

Johann: I'm not asking anything about that.

Enchusanus: So I hear you are asking me at home to tell them everything that happened between us?

Johann: Yes.

Enchusanus: But if you would rather that I should dislike all these things, so that they may not become more hateful to you, I will do it.

John: You say it or keep silent, then everything is the same for me; for I ask nothing of it, God grant what they think or judge of me. But this is certain and true in my heart, that even if I must die a shameful and ignominious death, I will not displease my God; for to him alone I live, and to him alone I hope to die.

Enchusanus now left the prisoner alone and went back in to the other heretics and told them in tears that he had not been able to do anything. John had waited a while, but then he went in without being called, and when he sat down, he saw the hypocritical Enchusanus wiping away his tears.

Lovering turned back to the prisoner: How, have you also confessed?

Johann: Yes.

Lovering: Are you also absolvirt?

Johann: No.

Lovering: Why not?

Johann: My confessor did not want to lay his hands on me and absolve me.

Lovering: What is the cause, then, Magister Noster, that you did not want to absolve this man?

EnchusanuS: He did not want to confess rightly, and as it is proper according to papal custom, and only rattled out some things in general, and indeed (as all heretics are wont to do) mocked confession more than meant it seriously.

Lovering: How, don't you know that you have to die? Do you not hear that the final sentence has already been passed? Why don't you confess beforehand, as other Christians do?

Johann: I have confessed, but to the one who undoubtedly listened to and received my confession more kindly than this person.

Lovering: Are you supposed to despise absolution like that?

Johann: I am not saying that I despise the absolution of the Christian Church. '

Lovering: If you have to die, who will and will not forgive you for your sins?

John: The Lamb of God who bears the sin of the whole world.

Lovering: What do we do, gentlemen, what do we do?

Montanus: It is a frightening thing that a living man can be so obdurate!

Rosemundus: One can provide to this wretched man nothing good and no improvement further.

Lovering: How is it, however? Does it annoy you to live on earth like this, that you prefer death much more than this life?

John: My Lord Christ is above me, because this is my temporal life.

Lovering: Do you no longer love your father or do you no longer ask for your mother?

Johann: Shouldn't I? After all, I am a human being and such human tendencies are also still in me.

After further introductions because of his parents they came to speak about his wife. They asked him if he did not love her, if he did not want to speak to her 2c. Even now the dear man remained firm and immovable. To the shameful, lewd questions and speeches of the heretic judge, which we cannot report here, John replied in holy earnest. When finally

Lovering declared that it would have been better for him to have fornicated with ten whores all than for him to have entered into marriage, countered

John: Fie on you! You should be ashamed in your heart of such blasphemy against God and the holy marriage state instituted by Him.

Lovering: Take this desperate, vicious man and lead him back to his prison.

The following night he was secretly led out of his prison, but not, as he had been lied to, to his wife, but to an underground hole - a sign that he was condemned to death. For four days he lay here in the cane with his feet bound. Here, too, the heretics tried their utmost to persuade him to apostatize; soon they sent to him highly respected people, soon priests and monks, also regimentals and others of the common rabble. But it was all in vain, he did not move a hair's breadth from the recognized and known truth. A special strengthening for him in these temptations was the visit of his dear old father, who gave him courage and comfort.

Since the papists saw that with all their arguments (reasons) they could not achieve anything with the steadfast man, they proceeded to their last, with which they always fight against the confessors of the truth, wherever they have the power: The funeral pyre was erected. The poor prisoner was told that his last hour was near. He heard the news with great joy in his heart. The last night he was able to sleep peacefully, having previously occupied himself with reading and contemplating the Holy Scriptures.

The next day the heretic judges met on the scaffold erected in front of the princely palace. First, a barefoot monk preached a blasphemous sermon. After the sermon was over, the holy witness JEsu turned to the people and wanted to refute the lies. He began: "Now you see, dear brothers, with what tyranny the Antichrist maintains, protects and shields his kingdom" - but he was not allowed to speak further. Thereupon the suffragan bishop performed the consecration: he stripped him of his priestly garments, circumcised him, and presented him to the people for a spectacle. "Now I look," said Johann, "much more like a Christian man in these worldly clothes of mine than before." When a tight yellow garment was put on him, he said, "Well, this garment shall also be my mocking garment, as it is to the Lord Christ; but it suits him well." They also put a yellow hat with ears on him to mock him as a fool in front of the people. He listened to his death sentence with a happy and joyful heart.

As the procession passed the dungeon, he addressed the prisoners thus: "Oh dear brothers, I am now being executed to death, be of good cheer, and save the honor of the holy Gospel as brave warriors of Jesus Christ, moved by my example". The prisoners responded with joyful shouts and songs of praise: 1s vsuw 1auäamu8 (Lord God, we praise you), Ortsmsv wLAvum (A great battle) and O beata skmotorum

ZoleoniL (O blessed feast of the holy martyrs) and continued with it until the holy martyr had given up his spirit.

On the funeral pyre, he himself bared his chest so that the executioner could pour the powder there; he climbed onto the chair himself and braced his back firmly against the stake. When he noticed that the executioner wanted to grab his neck, he exclaimed triumphantly: "O hell, where is your glory now? Death, where is now your victory? Death is swallowed up in the victory of the Lord Jesus Christ!" Here he himself put the rope, with which the executioner wanted to strangle him, to his neck, looked up to heaven, cried out and said: "Lord Jesus, forgive them; for they know not what they do!" When the executioner choked him, he cried out, "O JEsu Christe, thou Son of God, remember me, and have mercy on me!" When he said this, his breath was taken away and he was burned.

Thus, in spite of the dangers, he fell asleep with St. Stephen and went to Jesus Christ in a sweet, sweet sleep. How gloriously this dear martyr will shine in the splendor of heaven!

G.

Rungs in the ladder of heaven. - From the word follows faith, from faith the new birth, from birth we enter into hope, that we may become certain of good things and be assured of them." (Luther IX, 643.)

Anniversary.

A. Announcement of the feast.

(According to the Altenburg form 1630.)

Beloved and devotees in the Lord Christ! The prophet Isaiah exhorts the church of God in the 12th chapter and says: "Give thanks to the Lord, preach his name, make his deeds known among the nations, proclaim how high his name is, sing praises to the Lord, for he has shown himself glorious; let this be known in all the earth. Just as we are not to forget the good things the Lord has done for us, but to praise his works and thank the Lord for his kindness and everlasting goodness, so we should offer such sacrifices of praise and thanksgiving especially when he has rescued us from special distress and shown mercy and goodness to others. Since, therefore, next to the redemption of the human race, one of the highest works of grace is the revelation of His holy and only saving Word, and since, according to His great mercy, the most gracious God has not only kindled the bright light of His saving Word through His faithful servant and chosen armament, Dr. Martin Luther, but has again kindled the light of His saving Word through his faithful servant and chosen armament. Martin Luther and delivered us from the papal darkness and servitude, but also gave power to the thunder of his word, so that it quickly ran and was spread in many countries, preached and believed by the people. June, the Elector of Saxony, Duke John, was attracted and graced with such a joyful spirit and Christian heroism that he, along with other princes and imperial cities, joyfully and fearlessly proclaimed the beatifying doctrine of the Holy Gospel at the then Great Diet of Augsburg, and at the same time

handed over the Augsburg Confession of the most noble articles of faith of Christian doctrine; which is then God's strange and great miracle, to be attributed first of all to His divine omnipotence and mercy; in addition*) to the fact that such true and divine doctrine has been preserved unchanged in the Augsburg Confession against all the raving and raging of the pope and other many fierce enemies and has been preserved until now; for which we should thank God the Lord from the bottom of our hearts and never forget this work of grace:

As well as others, our community has decided to organize a great jubilee celebration, so and in such a way that on June 25 (on which the Augsburg Confession was publicly read out 350 years ago) it should begin and last the following Saturday and Sunday.

Therefore, your Christian love is hereby earnestly exhorted, when it hears all bells ringing on St. John's Day, to attend Vespers, and which its devotion and spiritual hunger drives, Confession and Absolution, but the following feast days to preach the Divine Word and use Holy Communion with due reverence and devotion, sincerely thanking God the Lord for the revelation of His Word and asking that He may preserve His Word unchanged with us until the end of the world.

As it is for God's praise, honor and glory, and for our common edification, so

*) Here words concerning the publication of the Conrordienbuch would have to be added.

f) Here it should be added that on the same day 300 years ago the Concordia Formula was first issued in print with the other "Lutheran" "Confessions".

We have no doubt that the Most High will be pleased with this and will bestow His prosperity and blessing on us for the sake of Jesus Christ. Amen.

B. Prefaces sent before the Festlections in Saxony in 1630.

On the first feast day.

(Instead of the epistle.)

Let your Christian love listen with due devotion and reverence to the seventy-sixth Psalm, in which the true church gives heartfelt thanks to her Lord and God that he has been accustomed with his holy word in the Jewish land until now, that he has also mightily protected his tent and dwelling place against all enemies, with a beautiful explanation of how our Lord and God can be mighty against all his and the church's enemies, no matter how fierce and powerful they may be, and help the wretched. The mottoes of the psalm are thus:

God is known in Judah 2c.

(Instead of the Gospel.)

Let your Christian love listen with due devotion to a beautiful text of joyful, fearless and public confession of the holy divine Word, also fervent, heartfelt love towards the same; as the holy spiritual king and prophet David describes to us in his hundred and nineteenth Psalm. And so are our words now intended:

I speak what you commanded 2c.

(V. 15. 23. 31. 46. 47. 51. 113. 114. 165.)

On the second feast day.

(Instead of the epistle.)

Let your Christian love listen with due devotion to the eighty-seventh Psalm, in which it is highly praised how firmly the true church of God is founded, how worthy and dear it is in God's eyes, what glorious things from God's pure Word are preached therein, and how our Lord God allows His teaching and Word to be spread and proclaimed in all kinds of languages, to the extent that, praise be to God, this has also been done so far with our pure divine teaching in the Augsburg Unaltered Confession. The words of the psalm are thus:

It is firmly established 2c.

(Instead of the Gospel.)

Let your Christian love listen with due devotion and reverence to a beautiful text, how the word of God is compared to a mustard seed, and how the small beginning, but here also the happy and excellent progress and increase of the same, and how it surpasses all other herbs, is presented to us; the same is described by the holy evangelist Marcus in his evangelical history at the 4th chapter, and our words are thus:

JEsus said, To whom shall we liken the kingdom of God? 2c.

C. Festive prayer,

Used in 1630 in Altenburg.

O LORD God of Israel, who alone doest wonders, we give thee thanks, we preach thy name, and declare thy doings among all nations; we give thee thanks this day in the council of the upright, and in the congregation; we sing of thy grace and justice; we shout for joy unto thee, and come before thy face with gladness; our soul exalteth thee our LORD,

and all that is within us praise your holy name, because you sent us your most beloved Son, Jesus Christ, to preach to the wretched, to bind up the brokenhearted, to reveal your counsel and will to men, and to preach your word to the whole world through your chosen witnesses and apostles; Especially that you have made the hidden light of grace of your holy gospel shine brightly again to your people, our fathers, who walked in darkness, who sat in the shadow of death, and have brought them and us out of spiritual Egypt with a strong hand and from a great unbearable plague, from the heavy yoke, which neither our fathers nor we were able to bear, even from the bondage yoke, turned our feet to your testimony and set them on the way of peace. You gave your servants, our forefathers, mouth and wisdom, so that they were not ashamed to speak of your testimonies before kings, but answered the cause of their hope with a gentle, fearless spirit, testified a good confession before many witnesses, and left it to us as a noble and precious supplement, pure and unadulterated, their descendants, so that we may also serve you, the God of our fathers, in righteousness and holiness after this path, persevere in the saving faith, and finally bear the end of our faith, namely the salvation of our souls. O Lord, we are too few for all the mercy and faithfulness you have shown us. It is your goodness, O Lord, that we are not altogether lost. If you, O LORD of hosts, had not left us a little, our enemies would have devoured us alive. But thou hast put a bit in his mouth, thou hast destroyed the bloodthirsty counsel of the vile, and his proud waves have ceased. Thou hast delivered us from our enemies, and hast put to shame them that hate us. Thou hast kept among us thy hearth and fire, thy Christian Church, thy brethren (of the Beatific Word and the Reverend Sacraments) pure and clean. Thou hast powerfully controlled the abominable wolves of false doctrine and the false brethren, thou hast averted the desolation of thy houses, churches and schools, along with spiritual hunger. Thou hast given thy word with great multitudes of evangelists; it hath succeeded whereunto thou hast sent it, that our preachers may yet teach confidently, and our ears may hear the word say, This is the way, the same go, else neither to the right hand nor to the left!

For these and all other benefits, which you have abundantly shown us, heavenly Father, we now love and praise you in the great congregation with all our heart, soul and strength. Our mouth proclaims your righteousness, salvation and good deeds, which we cannot all count. Our heart is glad in the Lord, our horn is lifted up, our mouth is wide open to praise you. Rejoice in the Lord, all the earth; serve the Lord with joy; come before his face with gladness. Praise the Lord, all nations; praise him, all peoples! All that has breath, praise the Lord! We will sing to you, O Lord, all our lives and praise you as long as we are.

But we pray thee further from the bottom of our hearts, that for thy great mercy thou wouldest make thy face to shine upon us, that we may recover; let thy light shine upon us in the darkness; keep us thy word, which is the joy and comfort of our hearts, a bright lamp unto our feet, (a light) shining in a dark place. Keep us by the
Unite us to fear your name, that we may enter your house with joy. Preserve in building the vine which thy right hand hath planted. Let thy city be always fine and merry with her fountains; protect thy desolate and sorrowful church, over which all weathers pass; be her refuge, her help, her protection; be a fiery wall about her, that the gates of hell overwhelm her not. Feed the wretched with thy goods, cover us in thy tabernacle in evil time, keep us from strange, fancied doctrine. Be the strength of the poor, their refuge from the storm, deliver them from the power of the wicked, humble their oppressors, and make us glad again after we have suffered so long tribulation. Grant us also your grace, that we may walk in the footsteps of faith and let our light shine before men, that we may not be ashamed of you and your word, but rather believe in you from the heart and confess you with our mouths, considering even the shame of Christ greater riches to us, than the treasures of Egypt, and cheerfully bear the cup of salvation together with all that we are entitled to suffer for your name's sake, patiently bearing your cross, and thus fighting a good fight, keeping the faith, keeping the conscience, and remaining faithful to you even unto death, that we may obtain the crown of life.

Protect our land and make it a blessed shelter for your church. O Lord, make firm the bars of our gates, make peace within our borders, that peace may be within our walls; spread peace like a river, grant that honor may dwell in our land, goodness and faithfulness may meet, justice and peace may kiss each other. Crown the year with your good, bless our basket and the rest, let us lack nothing of any good. Bless us, O God, our God, let goodness and mercy follow us all our days, that we may dwell in thy house forever, and serve thy name as the people of thy pasture and the sheep of thy flock in holiness and righteousness for ever and ever, and for these and other benefits praise, extol and glorify thee from henceforth even unto eternity. Amen, amen, in the name of JEsu, amen.

See also da- Nördlinger Gebet "Lutherans" 33, Ro. 11.

Iowa District Negotiations Report.

This district held its 2nd meeting in the midst of the dear Immanuel congregation of P. Bräuer in Bremer County from May 19 to 26. The opening sermon was preached by the venerable Vice-President of the General Synod, Prof. R. Lange, on 2 Cor. 3:5-9. 13 theses on the difference between the Law and the Gospel formed the basis of the doctrinal discussions, which were led by Prof. Pieper. The 4 first theses form the introduction; in the 9 remaining theses special cases are listed, since law and gospel are mixed. Now a few sentences from the exceedingly

marvelous negotiations. The doctrinal content of the entire Holy Scripture, both the Old and the New Testament, consists of two fundamentally different doctrines, namely the Law and the Gospel. The Scriptures seem to say this and the opposite. At one time it condemns man, at another it gives him salvation; at one time it says, "Do this, and thou shalt live," at another that no one is saved by the work of the law, but by grace alone. So there are two fundamentally different teachings of holy scripture. The main differences
between law and gospel are given in our Catechism, Fr. 155. - Now it is not enough for a preacher to present all articles of faith according to the Scriptures, but if he wants to be a pure teacher, he must rightly distinguish law and gospel from one another, according to the words of St. Paul, 2 Tim. 2:15: "Make every effort to show God a righteous, blameless worker, who rightly divides the word of truth. Such right division of the Law and Gospel is the most difficult and highest Christian and theological art, which the Holy Spirit alone teaches in the school of experience. Dr. Luther says about it: "Whoever can do this article is called a doctor and put on top. The right knowledge of the difference between the Law and the Gospel is exceedingly necessary and salutary; for it is not only a marvelous light for the right understanding of the whole of Holy Scripture, but without this knowledge the same is and remains a tightly closed book. This is the reason why the enthusiasts, and sometimes also the pope, want to prove their false doctrines with sayings of the holy scriptures, because they are lacking this glorious light and therefore do not understand the scriptures. They know neither the law nor the gospel properly, and therefore cannot divide the two properly from each other. They preach neither the law in all its severity nor the gospel in all its sweetness, and thus violate the article of justification and rob God of glory. For the law, if it is preached rightly, condemns man altogether; it shows that there is nothing good at all to be found in him. The gospel, however, is the good news that God has saved all lost and condemned sinners by grace through and for the sake of Christ. So man does not need to acquire the grace of God through his repentance, through his penance, through his prayers and struggles (he cannot do this, because he is dead in transgression and sin), but God is already gracious and reconciled to him for the sake of Christ. This is what God says in the Gospel to all sinners who have been frightened by the law; in the Gospel he gives and gives them Christ and salvation. Afterwards, when man is thus born again, the law serves him as a rule according to which he arranges his life more and more. But he who leaves to the natural, unregenerate man and his powers even the smallest thing in the work of salvation and ascribes it to him, does not preach the law rightly, nor can he preach the gospel rightly. In short, the words "law" and "gospel" are easily and quickly pronounced, but every Christian has to learn throughout his life to understand what they mean and say. - May the book about this important article come into the hands of many; it will be a great blessing to everyone, whether Christian or un-Christian, by the grace of God. - —

In the afternoon sessions, much of the discussion was about missions. The synod decided to hire a school teacher in Council Bluffs as soon as possible and thus make a start in this important town for the mission in the West.

The proposals of the Synodal Conference concerning state synods and the establishment of a collective seminary were accepted.

Finally, it should be mentioned that the synod strongly recommended the congregations of its district to celebrate the 350th anniversary of the Augsburg Confession with a festive service. S.

Brief report on this year's Northwest District meetings.

The blessed Dr. M. Luther spoke on one occasion: "A concilium" - that is a synod - "should be a purgatory, should reform and purify the church and, when new errors and heresies arise and want to break in, confirm, confirm and maintain the old right pure doctrine, ward off new fires and extinguish the same, and condemn false doctrine."

The old, true, pure doctrine is the most precious jewel of the church, indeed its everything. For it is nothing other than the living word of the holy, merciful God in the Holy Spirit, the seed of rebirth. It works and sustains faith, makes the believers God's children, gives them forgiveness of sins, comfort in all temptation and tribulation, strength and drive and guidance to a holy and godly life, finally a grace-filled hour to fall asleep blessedly and to rise again cheerfully. All the enemies of God and man are united against such teaching. The devil, the world and the flesh fight fiercely every day to destroy them, to suppress them by false teaching. Just as every Christian must fight every day for the faith that was once given to the saints, so this is also the true task of a church assembly or synod. How right Dr. Luther is!

By God's grace, our proceedings breathed this spirit. The Reverend Presidents of the General and District Synods began with powerful, eloquent and forceful words calling for the struggle for pure doctrine and for their own fortification in it. The best time, namely that of the morning sessions, was devoted to doctrinal discussions. We continued in consideration of the theses "What are the characteristics of a well-grounded truly Lutheran congregation?" 2c. and took up the ninth thesis, "It sets doctrine above life." It was shown and also proved that the Lutheran church as such also emphasizes Christian life, yes, in truth, more than any other church community, - but that it must and does place doctrine above life, because "the doctrine is God's, but the life is ours," because right life also flows only from pure doctrine and is conditioned by it. The dear Mr. Speaker had chosen and arranged the material very well, so that everyone had a clear, captivating and, I would like to say, ravishing picture of the matter before his eyes. God grant that we may resemble this picture in fact and in truth.

After this matter had been dealt with, the remaining morning sessions discussed the highly important question: "How are our congregations and especially the confirmed youth to be kept in the catechism? On this occasion, pastors and parishioners were given excellent hints on the proper and wholesome use of the Christian teachings. Item, the soon to be published report will be significant this time not only in scope, but especially in content.

In the afternoon sessions, mainly the propositions of the Synodal Conference concerning the establishment of state synods and a collective seminary were discussed and, even if we still expressed some special wishes, we cordially agreed to them. We also do not want to harm the outward unity of the church in any way and for the sake of our own unity.
The new system will not stand in the way of the traditions and advantages, but will, on the contrary, promote them to the best of its ability.

Furthermore, the cause of the inner mission was
We warmly commend them to those present and through them to the congregations. Where God gives harvest, also provides workers for barley, we have to help and we will do it, if we are Christians!

The appearance of Pastor Allwardt in public was already reprimanded in the synodal speech of the President and later subjected to criticism - but everyone can see the details from the report. God make His saints and beloved ones completely united in speech and opinion and keep us in all humility by His word and true faith for the sake of Christ.
C. M.

To the ecclesiastical chronicle.

I. America.

A Swedish Lutheran (?) congregation in Red Wing, Minn., has sent a petition to the Masons and Oddfellows of our country asking for support. They are excommunicated from the Lutheran congregation in their town and would like to prove that one can be a Mason and a church member at the same time by founding a new congregation. They will not get much. For the more advanced lodge members will make them understand that the churches are quite superfluous for lodge people, which is not without reason. Only we express it a little better when we say: church members must not belong to secret societies if they do not want to make the achievement of the purpose of the churches in their part impossible. No one can serve two masters once.

(Gembl.)

Rights of communities regarding God's Acre. We learn the following from the "Sendbote": The controversy which arose last year over a refusal to allow the body of Dr. Copper to be buried in a Catholic cemetery where he had appropriated a plot, because he was a Mason and a Protestant, has been revived by a decision of the Superior Court of New York. As mentioned, Copper appropriated a burial plot in Calvary Cemetery near Brooklyn and had a certificate of payment for the same. After his death, the Trustees refused to allow him to be buried in the plot within the consecrated ground. An appeal to the courts resulted in an order being issued compelling the Trustees to allow the burial. This decision aroused many bitter feelings and drew general attention. As a test case, it was brought before the Supreme Court, which overturned the decision of the lower court and ruled in favor of the right of those who control the cemeteries, according to which they have the right to impose conditions regarding the persons who may be buried there. The principal explanations were given by Justices Barrel and Davis, who said in concurrence with each other, "The right cannot be denied that religious bodies may legislate for the burial of persons in cemeteries.
The Board of Trustees is authorized to establish and control cemeteries that are exclusively denominational and, accordingly, to impose such rules and

conditions as will protect the purposes and intentions of the organization."

Freethinker. In the census, which the government is now taking, one must also declare which religion one professes. The "Freethinker" in Milwaukee, a newspaper of free spirits, fears that many of his people will be ashamed to register as such. He therefore calls upon all unbelievers to count themselves among the godless and faithless.
to let. The fear of Mr. "Freidenker" may well have a reason and gives evidence that the conscience does not leave many people alone and that they are ashamed of their unbelief.

How One Seeks Revenge on Lutheran Pastors. As is well known, Mr. Riedel in Albany, Ind., who formerly belonged to the Unirte, later served as a stooge for the Romans - and then disintegrated with them again - publishes the "Zeitgeist" or the "Echo". Through his paper he seeks to 'rist his life, for he is without office. He also begged Lutheran pastors for a dollar subscriber fee by sending them the "Echo" without being asked. The begging, however, does not seem to have been fruitful. The sheets came back to Mr. R. without any dollars. (As one hears, especially Missourian pastors have behaved rather brittle against him). Therefore, for some time now, the honorable and virtuous Mr. R. has been driving with fearful
Anger. He lets a person who is a true ultimate of all impudence and insolence print novelistic, lying disgraceful articles in supplements in which the Lutheran doctrine is blasphemed and pastors are pelted with dung. Who would have thought in the past that Mr. R. would once again expose himself in such a way! Th. W.

II. abroad.

This year's jubilee celebration in Germany. The (Löhe'sche) "Freimund" writes about it in its number of April 22: "The organization of a jubilee celebration in all Lutheran regional churches is hardly to be expected, because there is unfortunately a great lack of the necessary concordia and unity - demonstrably even more than in the Lutheran Free Church, about whose disunity in recent times regional church Lutherans tend to get worked up with special fondness. - The Ober-Kirchen-Collegium of the separated Lutheran Church in Prussia has called upon the congregations of the same, in accordance with a resolution of the last General Synod, to solemnly celebrate a jubilee of the Augsburg Confession, the Concordia Book and at the same time "the fiftieth anniversary of the existence of the Lutheran Church in Prussia, which has been saved from the danger of union" on the 5th Sunday after Trinity. On this occasion, a collection is to be made in all congregations to raise funds for the employment of a teacher of theology for the students from their community. In preparation for the celebration, Father J. Nagel has published a book entitled: "Festbüchleln zum 300jährigen Jubiläum der Concordienformel. (Cottbus. Publisher of the "Gotthold" expedition. Price 20 pfennigs.) W. [Walther].

African Darwinists.

An English scholar by the name of Darwin famously teaches that humans are descended from apes. This craziness is now accepted by many as high wisdom and enlightenment. Recently, however, it became known that the Kaffirs have long since outrun the Englishman Darwin in this kind of wisdom. Certain Kaffir tribes in South Africa teach that the apes are descended from humans. This descent, the Kaffirs teach, happened with such people who were very lazy and sluggish and did not want to chop to eat their own bread. Therefore, they would have taken the hoe handles and made them tight at the back, whereupon they would have gone into the pale field. However, the hoe handles finally grew firmly and became tails and thus the lazy people became monkeys. Mr. Darwin will certainly not be comfortable that he has got such dangerous rivals in the South African philosophers; because probably many Darwinists will now find the Kaffir theory more plausible than his.

(Submitted.)

Seventh Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Mich.

The institution for the deaf and dumb, which was founded in 1873, has had many a sad experience in these seven years of its existence: but the most saddening is probably the one that the wonderful and incomprehensible God asked to be imposed on it in this year, when he suddenly and unexpectedly took away Pastor G. Speckhard, the director of the institution, by death on November 20, 1879. The loss of this noble man was all the more painful because no replacement could be found and the continued existence of the institution was threatened.

In addition to this loss, Pastor Speckhard's wife, who had been the sole matron and caretaker of the deaf-mute children, was no longer able to preside over her difficult profession due to the death of her husband and her weak health, and left the institution on April 1.

These events caused a complete change in the entire house staff. Teacher H. Uhlig had to gather the orphaned children around him and at the same time take over the directorate provisionally, which was no small task for him; but the Lord helped in mercy, so that the lessons could be continued provisionally, without having to dismiss the class of small children.

The cry of distress that the association had to send out in order to find a puffing teacher, and the difficulty in obtaining such a teacher, convinced the association that it was highly necessary to provide for the training of capable teachers, even if it should demand great sacrifices, since the prosperity of the institution for the future depends on it. It was a great joy for the entire association when it received the news from Mr. O. H. Th. Willkomm, pastor of the Lutheran Free Church in Nlederplanitz in Saxony, that the teacher of the community school there, Mr. Ludwig Zeile, was inclined and qualified to accept a job as a teacher for the deaf-mute institution in NorriS. Thereupon a Christian vocation was sent to Mr. Ludwig Zeile, and God the Lord gave him the joy to follow this call across the sea of the world. Although not an actual teacher of the deaf and dumb, he nevertheless acquired some preliminary knowledge in the school teachers' seminary at Altdorf in Bavaria, and when he took up his post there he proved to be a gifted teacher inspired by the love of Christ. On the Feast of Pentecost he was inaugurated by me and is now active in his new profession.

The Association has also taken steps to appoint a third teacher from the School Teachers' Seminary at Addison, III, and may God Almighty have mercy that a capable assistant may soon be found; for if the purpose of the Institution for the Deaf and Dumb is to be attained: to educate deaf and dumb children to become Christian and useful citizens, more must be done than has hitherto been possible in such a state of emergency, with all the love and faithfulness in the office.

Based on years of experience and prompted by the circumstances that have now arisen, the association felt compelled to relieve the director of the institution of the occupation of housemaster for the future, so that he could devote his energies entirely to his otherwise so difficult office, and to employ a suitable person of his own for this purpose. Through the appointment of Mr. Friedrich Vogt of Detroit, the institution has now gained a Christian housemaster and a capable farm administrator, as well as a Christian, active housemother. Since the housemother's task of caring for and feeding the children is a great one, which she cannot fulfill alone, she has been promised the necessary help in the form of a maid.

Through this radical change in the institution, the association now hopes to have promoted its better prosperity.

Because the former director of the institution was also pastor of the congregation in Royal Oak, he was able, if the local pastor in question allowed it, to perform the confirmation of the children in his own person, and as a result he has also confirmed all confirmable children up to now. From now on, the director will hold the examination with the children in the church in which the child in question is to be confirmed, but the act of confirmation itself will be held by the local pastor, as he is legally entitled to do, and as he will also have to "serve" the same later as pastor with word and sacrament.

In the course of the past year, five girls were discharged from the institution, two of whom were solemnly examined and confirmed by Pastor Speckhard at Trinity Church in Detroit, Mich., one at Jmmanuel's Church in Fort Wayne, Ind. The act of confirmation took place at the request of the congregation concerned in the home church, whereby the parents or guardians, indeed the whole congregation, could gain the conviction from their own observation that the work on these poor deaf-mute children had not been entirely in vain by God's grace.

Just as the sowing of the divine word has certainly not been without blessing in the case of the dismissed pupils, so work is still being done in hope on those who remain, namely on children who are very different in age, capacity and disposition. But the Lord has so far richly blessed the work; for the children are making gratifying progress and the impression of the divine Word on their hearts is manifesting itself in many ways.

This year 9 children entered, and - exceptionally - a bachelor of 32 years, in order to learn to understand and confess God's word at his and his parents' request; and for the same reason a girl of 16 years, who had already been in an English institution in the state of Wisconsin for six years. At the end of the year, 36 children remained in the institution, 6 of whom are being prepared for confirmation and will be confirmed in the course of this summer in their home church, if God gives grace and strength. 15 children have been registered for admission. However, since the conditions of the institution do not allow for more than 40 children to be admitted, only 10 will actually be admitted, since the present circumstances have required that all teachers and the house father live in the institution building, which has limited the space for sleeping quarters. Also, the strength of three teachers does not allow to accommodate a larger number of children; for a teacher should not have more than 10 children in his class, according to the judgment of all expert teachers of the deaf and dumb here and in Europe, as well as according to daily experience in the institution here.

In order to be able to satisfy all the applications, the number of teachers would have to be increased and separate residences would have to be built for them. However, should this be desired and demanded by the Christian communities, they would also have to ensure that the necessary funds are raised.

As far as our health is concerned, it has been good this year, too, thank God! For we have been spared all serious illnesses. The children all look healthy and fresh, rejoice in their lives and thank God the Lord that they have found such good care.

The association, which gathers every month with prayer and supplication to be the physician and helper of suffering humanity, has many serious worries to fight and overcome; it is often afraid, but it does not despair, because it is the cause of the Lord, and in its trust in the help of the Lord, who has helped until now, it has never been disgraced, the Lord has always helped beyond request and understanding. The financial report proves this sufficiently; for everyone can see from it, in comparison with last year's report, how the cash income exceeds that of last year by more than 2000 dollars; and how not only the deficit of 697 dollars could be covered, but also 600 dollars of the total debt could be paid.

The pleading and admonishing voice of the director, now in his grave, in his last annual report has borne its fruit, and the association could reap in blessing. The establishment of interest-bearing and non-interest-bearing bonds has also contributed to this. But a total debt of over 11,600 dollars is still owed to the institution, and as long as this debt is not covered, we must not tire of making ever greater sacrifices of love to support the institution.

If the entire debt could be covered by bonds, this would save many expenses for high interest and would contribute much to the faster payment of the total debt. Since the house staff requires more expenses due to the increased teaching staff and the house father position, it would be desirable that the Christian congregations take this into consideration when collecting and sending in their gifts of love.

As much as the Christian congregations have done so far to praise and glorify God, and gifts of love have flowed to the institution from near and far, we find

There are still many congregations in our synodal conference that have done nothing or too little. The reason may be that many congregations do not know about the existing institution for the deaf and dumb, or have not been informed about its beneficial effectiveness, and that they have never heard the cry for help, or have not heard it very insistently. Would that all who have the office or the gift of it" would heed and practice the word of the Lord: "Open your mouth for the mute and for the cause of all who are abandoned", Proverbs 31:8.

Consider, however, that these poor deaf and dumb children have an immortal soul, and the Lord has also purchased them with fine holy blood; and if fle are to be saved, we must lead them to Christ, so that they may "learn" to believe in him and be saved through faith in him. But how can fle believe, of whom fle can hear nothing, and into whose mind and heart the word of God cannot penetrate by hearing, without the necessary instruction and training, by which, as it were, another door is opened to their heart and mind? - —

Urged by necessity, the association has felt compelled to send out a collector, who has found a warm and loving reception in many congregations, and his efforts and work have borne beneficial fruit. However, it has become apparent that this institution does not fully serve its purpose; many pastors and congregations have also become unhappy with it, so it will probably have to drop this institution altogether for the future.

In the course of this year, the association has sent a letter through me to the various neighboring Lutheran congregations with the request to establish branch or auxiliary associations in their midst, which would like to make it their task to call into being an orderly charity activity for our institution, so that, for example, a separate treasury, with a collector, would be set up for this cause, in order to be able to save the sending out of collectors from house to house. In the Lutheran congregations of Fräser and Roseville, gratifying beginnings have already been made, and it would be desirable that similar institutions be established in many more congregations.

As long as the institution is burdened with such a large debt, the association must insist on the decision of 1874, according to which wealthy parents from our synodal conference of the month have to pay $12.00 and those from other churches -15.00 for board, lodging and laundry for each child. Tuition, supervision and spiritual care are enjoyed equally by all for free. The children of less wealthy parents may also be admitted at a lesser monthly payment; and children of very poor parents, or who are abandoned orphans, if such is duly proved, may be admitted entirely free of charge.

However, only deaf-mute children are admitted to the institution, i.e. not idiots or imbeciles; such children require special treatment and the institution is not equipped for this. For the admission of deaf-mute children, please contact the director of the institution with an accompanying letter from the local pastor. If at all possible, each child must bring two suits of clothing, as well as a quilt and a blanket to bed. Boys should bring only colored shirts. One should never forget that the institution provides for the washing and mending of damaged clothing, but not for the purchase of new clothing and shoes, nor for the necessary school books. Parents who cannot pay the boarding fee because they are too poor should at least try to make it possible for them to take care of their children's clothes and shoes. These requirements are set in such a way that the rich can hand over their children to the institution with a clear conscience and the poor with confidence.

The most suitable age for the reception of children is from the seventh to the tenth year, but only according to the age and the mental as well as physical capacities of the child can the duration of instruction be determined; for some six and for others eight years may be necessary. Children of advanced age are difficult to teach and seldom attain a clearly intelligible pronunciation. But all of them can learn to read and write, and thus they are given a means of finding and walking in God's Word the way to eternal life, and by which they can also find their way in the world.

When one considers the condition in which the dear deaf-mute children enter the institution, and sees what progress they make spiritually and physically, and how no sacrifice of love is lost, but bears abundant interest, one cannot thank God enough for such grace.

thank you. As an example, a former student of the institution, who was confirmed last year, recently wrote: "Dear teacher, I read the Bible, catechism and other books daily; I understand everything well. I pray daily to the dear God. God hears my prayer. I used to be Reformed in Germany, but now I am and remain Lutheran. My mother is still reformed. I do not want to go to the English institution because I am afraid of losing the German words. Here is a young man, confirmed for 19 years, but has now forgotten all German words, and can never speak; otherwise I would speak with him. On Holy Easter I went to Holy Communion. Communion" and so on. Many more examples could be added to this one, if the space of this report would allow it.

May the Lord our God further confess his cause here and bless the work on these poor deaf-mute children, and comfort the sorely afflicted parents with the joyful progress of their dear children. May he make the hearts of all Christians willing and able to support this work through prayer and gifts of love, and may he bless and crown them all for it with his rich grace and mercy. Amen!

NorriS, Wayne Co, Mich, June 1, 188V.

C. Schwankovsky, Lutheran pastor.

(Submitted.)

Death notice.

The dear Lord Jesus Christ, according to His promise: "Where I am, there shall My servant be also", has taken up one of His faithful servants into heaven, namely on the last Ascension Day, May 6 of this year. Weiland Ernst Moritz Große, born on September 24, 1813 in Leisnig. Kingdom of Saxony, had come to America with the Saxon emigration in 1838, in order to enjoy here the blessing of religious freedom and to be able to serve the Lord his God unhindered. St. LouiS has always been fine residence. He helped found the first Evangelical Lutheran congregation here, was for a long time the precentor and ruler of this congregation, and later for 23 years a teacher at the 4th grade of the local Jmmanuel school. He never gave any trouble, but he has always been an example in faith and godly conduct and has worked most faithfully for the spread of the Kingdom of God. Of his six sons, two have already been serving the church as pastors for a long time and two are still preparing for it, one for the preaching ministry, the other for the school ministry. Although he always enjoyed good health, it pleased the Lord to strike him suddenly with a stroke on April 12 of this year; it happened in the morning, when he was about to go to school. For 3 weeks and 3 days he lay paralyzed on his bed, but enjoying the sweet peace of Jesus Christ. All the fine distant children rushed to his bedside and stayed with him for a few days, by which he was also greatly refreshed. On Ascension Day, however, he was suddenly overcome by weakness. His end was near, but his spirit was confident and joyful. He exclaimed shortly after his death: "O what power, what glory! On Sunday Exaudi his faded body was buried with great participation, after the funeral sermon had been preached in the crowded Immanuel Church in the afternoon on the words of Christ Matth. 6, 33: "Seek first the kingdom of God and his righteousness. Seeking the kingdom of God and his righteousness was his mind and heart, and this word of the Lord is therefore his call to his disciples and to all who knew him, even from his grave. He has brought his age to 66 years, 7 months and 12 days and leaves behind a grieving widow, 6 sons, 3 daughters, 2 sons-in-law, 3 daughters-in-law and 11 grandchildren. May his memory remain in blessing! B.

Inaugurations.

At the meeting of the Honorable Presidio- Northern District- on the Feast of Trinity, Rev. I. E. Himmler was installed in his new office by the "undersigned" at Trinity Lutheran Parish, St. Joseph, Berrien Co, Mich. H. Gose.

Address: Lsv. T. 6. Li minier,

8t. Tosepk, Berrien 6o., Nick.

I" discharge of the honorable Presidium Northern District was held Pastor I. A. Bohn on the first Sunday after Trinitatis solemnly introduced in the Lutheran congregation of Krankenkost by the undersigned. G. Bernthal.

Address: Lsv. .1st Lok".

Box 1282- Last 8axin "v, look.

Church dedications.

On Trinity Sunday my congregation tn Florida, Henry To., O., dedicated their new brick church, 28 X 40 feet in size, adorned with a 7V foot tower, Prof. F. W. Stellhorn and Rev. L. Dulitz preaching in German and the undersigned in English. - H. The" er.

On Pentecost Monday, St. John's Lutheran congregation on Gorsuch Road in Car roll County, Md. dedicated its newly built little church to the service of the Triune God. Festive preachers? were Mr. k. T. H. F. Frincke of Baltimore and undersigned^wel- chrr preached in English. I. G. Hafner.

On the first Sunday after Trinity, the Lutheran congregation of St. Matthew's in Mulgrave Township, Province of Quebec, Canada, dedicated their log church (26X24 feet) to the service of the Triune God. In the morning Mr. k. Wildermuth, in the afternoon undersigned as pastor of the congregation. This is the first church in the province of Quebec to be connected with us. Aug. Senne.

Commemorative coin.

Through our dear vr. Walther, Pastor F. Lochner and others, some brothers here in Baltimore have decided to have a commemorative coin struck, following the example of our ancestors, to commemorate the double jubilee, which will be celebrated on June 25 of this year. It is to be of good Britannia metal and of the same size as the one ordered by Pastor Fr. Lochner in 1867, which is about the size of a half dollar. On the first page it shall show an opened Concordia book with the title of the same and the English transcription: VII. tukiiee ok tks ^uxgkurZ Oonkossion "nä VI. ok "de Look ok Ooncorä, sammt das Datum:^3uns 25.

v. 1880. American Zion. On the other side a church on the rock in the middle of the sea (of this world), on the rock read't mau da- word: vkristum, after an old Lutheran model, to indicate that the church is founded and built on Christ, not, as the pope teaches, on Petrum; below it is Matth. 16, 18. and around it our old motto: God's word and Luther's teaching vergehet nun und nimmermehr. The same appears herewith on three jubilee coins, which have been struck within the last 25 years in our synod.

Since the honor and praise of God is the primary goal of this undertaking, and since it is intended to set up a monument to the glorious benefits that He has bestowed upon the Church by granting and preserving the Augsburg Confession and the entire Book of Canon Law, in which God is certainly pleased according to Josh. 4, 20. 1 Sam. 7,12; because also a possible surplus shall flow into our synodal treasury": and with this coin old and young" Christians shall be provided with

a lasting and beautiful souvenir of the experienced jubilee year: so one hopes for a quite numerous acceptance. However, since the time until the celebration is very short and the number cannot be "minted" for the unknown, one asks for immediate orders, namely under the address:

No ^m. ZcdrmmlosMl, 219 Lark ^.vs., Lnltimors, Ncl.

The price is: 100 pieces §16.00; 50 pieces §9.00; 12 pieces §2.40; 1 piece 25 cents. To avoid inconvenience, in larger cities the amount will be collected by the squeeze.

According to this, some changes have been made in the original plan since the advertisement in the last "Lutheran"; only "the same" happened "on the ideas of the engraver, who is known as a skilled artist, and therefore find without doubt improvements. The brothers will therefore gladly agree to the same. One would like to deliver something good, God grant that it succeeds! Hugo Hanser.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. St. assembles, s. G. w., August 4, in the congregation de- Herr" k. C. T. Schmidt tn Indianapolis, Ind.

In accordance with a decision of last year's pastoral conference, the main subject of the doctrinal negotiations will be the presentation by L. L. C. Schmidt on the "Uebertragungslehre" (doctrine of transmission). A second presentation is a paper by Dr. Sihler on the question: "What are we still missing?"

After the synod is over, the pastoral conference will take place. Do not forget to bring the parochial reports.

Registration is requested no later than 14 days before the synod. Geo. Runkel.

Since, according to the resolution of the Middle District (see Report 1879. p. 61 ff.), the proposition of the Synodal Conference is to be discussed again this year, pastors and congregations of our "Middle" District are hereby requested to take this matter up again for discussion at congregational meetings for the instruction of their synodal deputies.

W. S. Stubnatzy.

Conferenz displays.

The conference of teachers of St. Louis and vicinity will meet, s. G. w., on July 13, 1" Netz Lud, III. Departure from St. Louis on Tuesday morning. Registration requested.

A. F. Mangold.

The Northern Illinois Pastoral Conference will meet in Aurora from July 6 at noon to July 8 in the evening. Brothers are asked to register with Pastor Krebs 14 days in advance.

L. v. Schenck.

Following the exam at Concordia College, Sprkng- field, the Springfield SpeciaConference will meet from 9 o'clock in the morning of June 30 until 5 o'clock in the afternoon of July 1. Those attending the exam and conference may register with Hm. Rev. Bro. Lochner to register. A. D. Greif.

Changed conference - display.

The New York District Conference will not meet in Albany, N. A., as designated, but in Norwtch, Conn. (Mr. k. Ttlly); and from August 17 to 19 incl. - Preacher: Mr. k. Stutz; substitute: Hr. k. Schulze.

Main subject: "Theses on Usury" (see 14th Syn.-Brr. of the General Synod of 1.1869). Fr. Andres.

Income iu the coffers de- Illinois District-:

To the synodal treasury: From?. SchüßlerS Filialgemeinde tn Spencer §15.50. k. Achenbach- Gem. in Beuedy by I. F. Stevina 19.70. k Dom- Gem. in Pleasant Ridge (for 4th teacher in Springfield) by Kassirer Schuricht 5.00. Whitsun- Collecten: by k. Große- Gem. tn Addison 50.69, k. Schmidt- Gem. in Schaumburg 25.50, k. Große- Gem. in Hartem 11.20, k. Hahn- Gem. in Staunton 11.25, ?. Dorns Gem. in Pleasant Ridge 12.20, ?. Schroeder- Gem. in Mount Olive 820, k.Dun- sing- Gem. in Strasburg 12.00, k. DöderleinS Gem. in Home- wood 10.50, L. WillnerS Gem. tn Palmyra. Mo., 4.50, ?. RamelowS Gem. in Etk Grove 11.45. Au- Chicago: by L. Wunder- Gem. 30.00, k. Wagner- Gem. 38.00, by himself 3.00, Mrs. LLbke (for da- Kingdom of God) 1.00, ?. SuccopS Gem. 34.45. k. PisselS Gem. in Bmson 5.20. k. BuSzinS Gem. in Meredosia 9.50. k. LoßnerS Gem. tn Lake Zurich 9.60. ?. Streckfuß- Gem. in Grand Prairie 19.31. k. Schuricht- Gem. in St. Paul 13.67. k. Witte- Gem. in Pekin 18.36. ?. Schieferdecker- Gem. in Neu-Gehlenbeck 8.15. k. Müller- Gem. i" Randolph 8.60. Gem. in Effingham by Ch. Alt 7.00. L, Greif- Gem. in Chandlerville 8.50. Gem. in Bloomington by Joh. Deutsch 7.27. ? RoederS Gem. at Arlingtvn HeightS 15 33. k. SievingS Grm. at Manito 1.30. ?. Schröders Gem. in Mt. Olive (for 4th teacher in Springfield) 6.05. k.Brauers Gem. in Trete by G. Brauns 16.00. L. Eirich- Gem. in New Minden 36.20. k. MertrnS' Gem. at Champaign, communion loll. 5.31. L. Flach-bart- Gem. at Dorsey, de-gl. 7.30. k. Baum- gart- Gem. at Darmstadt 3.75. L. DörmannS Gem. at York- ville 12.30. k. Wangerin- Gem. in Town Sumner 5.76. In regular contributions from the kk. Streckfuß, Schieferdecker, F. Lochner, H. P.'Duborg, Nuoffer, H. G. Schmidt, A. Wagner, I. A. F. W. Müller 2.00 each, Graf 4.00: from the teachers A. AlberS, Ph. Müller, W. v. Schenck, L. Paul, L. Selle 2.00 each. (Summa §568.60.)

To construction fund: k. Nuoffer- Grm. to Eagle Lake 12.40.

For inner mission in the West: Through teacher Dörmann tn Bethlehem from the Teachers' Association 6.00. Through k. Streckfuß in Grand Prairie from H. Schmudde 5.00. (S. §11.00.)

For Negro Mission ". School in Little Rock. Ark.r By k. Gross in Buffalo 1.00. By k. Streckfuß in Grand Prairie by H. Schmudde 5.00. By teacher L. Paul in Chicago by Zimmermann .25. (S. §6.25.)

For Negro Missron in New Orleans: By Teacher Paul in Chicago by Carpenter .25.

For emigrant mission in New York: k. Wagner- Grm. in Chicago 20.00. ?. GrupeS Gem. in Rodenbrrg 5.68. Mrs. Hesse in Belleville by k. Kühn I.W. k. Rauscher" in Dalton by s. Gem". 11.00. k. FrederkingS Gem. at Dwight 6.40. ?. Nuoffer- Grm. au Eagle Lake 9.70. k. KleppischS Gem. at Troy, Pentecost Coll. 8.w. (S. §61.78.)

On the emigrant mission in Baltimore: k. Wagner- Gen:. in Chicago 15.W.

To Tollege-Hau stop tn St. LouiS: W. Frye in New Minden by k. Eirich 5.00.

For poor students in St. LouiS: Frauenverein i" St. Paul through k. Schuricht 6.75. Through k. Succop in Chicago from the Jüngl.-Vrretn 5.W ". from the Jungfr.- Berein 8.W for Otte, from d. Gem. 8.W for Lewerenz. By k. Wagner das. for F. LoockS from JünglingS-Verein 15.W. k. Love- Gem. in Wine Hill for Schulze 10.30. (S. §53.05.)

For poor students in Springfield: through k. Schuricht in St. Paul, Coll. at L. FelgerS wedding, 8.27. k. Nordens Gem. in Squaw Grove 4.70. k. Döderlein- Grm. in Home-"ood for A. Heinz 8.W. Members from ?. BurfeindS Gem. i" Rich for I. H. F. Hoyer 10.00. (S. §30.97.)

For poor students in Fort Wayne: Wittwe Heuer in Ad- dkson for W. Köpchen I.W. Mrs. Kruse ia Staunton by Leh-.

rer Trrttin for k. BeyerS orphans 1.00. AuS Chicago: by k. Wagner vo" G. Koller for T. Koller 22.00; by k. Hölter for A. Bünger from d. Gem. 20.00 u. from Jungft.-Verein 10.00, from dems. for E. Arndt 10 00; by ?. Lochner for D. Lochner from N. N. 3.00. By k. Kühn in Belleville fiir Jac. Rubel, half of Advent & PassionS lollect, 7.17. By k. Ottmann in CollinSville for P. Wichmann, weddingS coll. at at H.Johann, 7.W. (S. -81.17.)

For poor seminarians in Addison; Wittwe Heuer in Addison 5.00. By k. Schuricht in St. Paul, Toll, at Herm. TorbeckS child baptism, 2.85. By k. Schmidt in Schaumburg, Loll. at W. Pentecost wedding, 12.25. Wittwe Heuer in Addison for T. Kambeiß 1.00. By Frauen-Verein d. Gem. in Fort Dodge, Iowa, by Aasfirer P. Radrmacher for A. Wkedmann 4.00. By k. Engrlbrecht in Chicago for Jul. Trapp from the Jnngft. association 15.00. By k. Reiuke there from the Jungft. association for T. Appelt and C. Abel 7.00 each. Teacher Ph. Müller in Okawville for Ries 5.00. (S. -59.10.)

To the widow's fund: Wittwe Heuer in Addison 5.00. k. HieberS Filialgem. 3.20. k. BeckS Ge". in Jacksonville 5.00. Mrs. Böttcher by k. Flachsbart in Dorley 2.00. Gem. in Rock Island by Ch. HanSgen 10.00. By k. Willner in Quincy, MissionSftunden-Collette, 5.50. L-BusseS Eheftau in Elk Grove, thanksgiving offering for happy delivery, by k. Ramelow 4.00. By kk.: Streckfuß, Ottmann, P. Graf, B. Mießlrr, I. A. F. W. Müller, H. H. Holtermann, I. G. O. Katthain 4.00 each, Beck, Nuoffer, H. G. Schmidt 2.00 each, Schieferdecker u. Prof. Selle 5.00 each, Tb. MertenS 3.00. Of the teachers A. AlberS, L. Jung, Ph. Müller, Ch. H. Brase, I. Brase, I. L. Backhaus, G. Sedoldt 4.00 each, Trettin u. Militzrr 2.00 each. (p. -113.70.)

For k. Brunn in striving: ?. Hiebei bet Matteson 1.00. k. Schieferdeckers Gem. in Neu-Gehlenbeck 2.50. (S. 3.50.)

For k. P. Count: k. Grif- Grm. in Ehandlrrvillr 4.50.

For old and sick pastors and teachers: By K. M. Große in Harlem, surplus of a hat collection during the synod in Quincy, 8.76.

For redsufferers in Kansas: k. BrunnS Gem. in Jrffrrson 13.75. AuS Lhieago: by k. Engelbrecht from F. Hartwig.75, R. N. 1.00; by k. Reinke from s. Gem. 23.30, from Aug. PanSke, Mrs. N. N., F. Niemann each 1.00, W. Krebs, Mrs. W. Schulz, Marie Hörmann each .50. (S. -43.90.)

For the congregation in Hanover Township, Iowa: through k. Reinke in Chicago from sr. Ge". 32.00, Mrs. R. N. 2.00, Ferd. Wegner.50. (p.-34 50.)

For the congregation in Houston, TeraS: k. Schuricht- Gem. 1" St. Paul 10.00. From the bell bag of the Gem. in Schaumburg 10.00. L. Melker in Chicago by k. Bartling 3.00. k. BurfeindS Gem. in Rich 15.00. k. HirbrrS Gem. at Matteson 4.00. k. DunfingS Gem. in Strasburg 7.52. k. A. BrewerS Gem. at Brecher, Pentecost Coll. 10.25. (p. -59.77.)

For the congregation in Waverly, Iowa: k. SchurichtGem. at St. Paul 7.85. From the collection bag of the congregation at Schaumburg 10.00. k. HieberS Gem. at Matteson 2.00. (p. -19.85.)

For the English Lutherans in Webster County, Mo.: Grm.-Gltedrr in Rich by k. Bursrind 8.00. W. HülSkötter in Venrdy by k. Achenbach 5.00. N. N. by k. BuSzin in Mrrrdosia 2.00. k Dear Gem. in Wine Hill 24.75. (Summa -39.75.)

For the Gem. in LouiSville, Ay.r k. Brewer- Gem. in Crrte by G. Brauns 19.50.

For k. Schwemley's Gem. in Ford County, Kansas: W. Tempelmeier by k stretch foot in Grand Prairie 2/X). ?. Brauer's Gem. in Trete by G. Brauns 16.25. k. NuofferGem. at Eagle Lake 25.00. (p. -43.25.)

For poor fellow believers in Spearville, Kansas: k. Ramelow- Gem. in Elk Grove 37.00.

For the Gem. in Eincinnati: N. N. from k. BurfeindS Gem. in Rich 5.00. By k Lochner in Chicago from F. Hetdom 1.00, T. Zinke.25. (S. -6.25.)

For the deaf-mutes in NorriS, Mich.: k. StrikterGem. in Proviso 10.00. k. HieberS Grm. at Matteson 7 00. (S. -17.00.)

To the Orphanage at St. LouiS: W. Frye in New Minden by k. Eirich 5.00. By k. Streckfuß in Grand Prairie Thank offerings by Joh. Koch 3.00, by W. MartenS 1.00, H. JakobS 5.00, Fr. Hohlt 2.00, G. Obermann 5.00. (S. -21.00.)

For the Tractat Association: k. C.F.Hartmann in Woodworth .50.

Addison, Ill, May 31, 1880. h. bartling, cassirer.

For the "Preachers" and Teachers' Widows' and Orphans' Fund received as a contribution from k. H. H. Bremer -2.00. Gifts: HochzritS-Eoll. at H. Rode in South St. LouiS 14.45. By k. Flach-bart, thank-offering fiir happy delivery of Mrs. k. Flach-bart and Mrs. Krieger each 1.00. Lonfirmation-Coll. in k. VoigtS Gem. in Dissen, Mo., 4.50. C. F. W. Sappe r.

For the community in Marena, Mdgeman Co. Kansas, with heartfelt thanks received from:

k. TrautmannS Parish in Adrian, Mich. -17.00. k. E. Lenk- Gem. in St. LouiS 25.00. k. Ottmann- Gem. in CollinS- ville, Ill. 23.25. k. Winter- Gem. at LoganSville, WiS., 10.50. k. May- Gem. at West Jegua, Ter., 25.00. k. Mießlcr at DeS PereS, Mo., 1.00. S. Lochmueller a. E. Biteg at Dennison, Iowa, each .50. k. SieverS in Minneapolis, Minn, 5.00. Wm. Muller in Frohna, Mo., 5.50. k. Eirich- Gem. in New Min- den, Ill., 63.00. S. Schmidt u Others in Cleveland, O., 4.00. k. SieverS' Gem. at Frankenlust, Mich., 11.27. N. N. at Pa- terson, N. I., 2.00. k. ElöterS' Gem. at Valley Creek, Minn, 9.00. A. He im er, Cassirer.

The following gifts of love have ncch been received by the undersigned for the church at Rockford, Minn:

Bon Hrn. I. Birkner, New York City, -2.00. By Mr. k. Wicke",yer of sr. Gem. in Richmond, Ind., 3.00. By Hrn. k. Boehme of sr. Gem. in New Washington, O., 1.00. By Mr. k. Kolbe at Howard Lake, Minn, 1.00.

God bless! I. Siegrist.

Kaffeu Report of the Lutheran "Deaf and Dumb" Support Association- in NorriS, Mich. from March 10, 1879 to March 9, 1880.

Intake.

Contributions in Baar-3774	.94
Cost	672.00
Non-interest bearing bonds	795.00
Interest bearing bonds	1210.00
AuSgrated Bonds	1062.00
Rent for the farm to Royal Oak	85.00
For sold cattle from the farm to NorriS	33.00
Interests 6	.91
Monthly contributions of the members of the association	30.05
Cash on hand March 10, 1879	250.65
Total amount available	-7919.55

Issue.

Interest bearing bonds redeemed-3500	.00
Non-interest bearing bonds redeemed	410.00
Old bond (or share) proceeds	245.00
New Bond- redeem't	25.00
For contents, firing rc	1479.73
For linen and bedding	23.28
For provisions	845.48
Tax and fire insurance from Royal Oak building	26.59
For labor wages, seeds and feed on the farm to NorriS	301.37
Interests in bonds	788.80
For repair on buildings	39.00
Miscellaneous expenses	217.30
Total expenditure	-7901.55
Cash on hand at date	18.00

As above-7919 .55

Received in monetary value during the year: Contributions in Feldftüchten- 40.29
To old bonds donated 181.00
Werth d. Feldftüchte von d. Farm zu NorriS 355.87
-577.16

The Institute's debts are, as follows: Promissory bills with interest-M00 .00

Promissory bills without interest	1831.73
still outstanding bond-	744.00
Bonds issued	1069.00
Total debt on March 10, 1879	-12938.73
" on March 10, 1880	1M4.73
-11644.73	
Paid off last year	-1294.00

C. H. Bey er, Secretary.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts) find received:

1. contributions:

By k. B.^SieverS -4.00.

2. gift:

By k. B. SieverS of sr. Parish 12.45. By k. A. W. Frese, weddingS-Coll. at H. Koth's in West Point, Nebr , 5.45. By I'. Estel, HochzeitS-Coll. at I. CarstenS in Pierre, Nebr , 4.00. L. F. Guenther, Cassirer.

For poor students received with heartfelt thanks through Mr. k. Wille in BrownSville, Mo., from Mrs. Postold as a thank offering -1.00. By Mr. k. Hansen in Worden, Ill, by his congregation (already toward the end of April, by mistake only now acknowledged) -14.00. E. F. W. Walther.

For deu seminary hau stop at Addison, Ill, received since July 26, 1879:

By the Kassirer: C- Grahl in Fort Wayne -38.00, H. Bart- ling in Addison 125.41, E. Roschke in St. LouiS 3.70. By Prof. C. A. T. Selle 77.47. AuS k. Löber-Gemeinde in Ni - leS, Ill, 42 sacks of potatoes. From k. Ramelow- Gem. in Elk Grove 27 p. Potatoes, 10 p. Oats, 5 p. grain, 80 lbs. meat ". some sausages. From k. RoeberS Gem. in Arlington HeightS 19 p. Potatoes, 12 p. Grain, 16 p. Oats, 100 lbs. meat, from F. Voigt 75 lbs. do. From ?. StrieterS Gem. in Proviso 8 p. Oats, 8 p. Potatoes, 4 p. grain. From k. Schumann's Gem. in Freistadt, WiS., 182 lbs. of butter. From F. Kaufmann's in Sheboygan, WiS., 157 ppo. smoked meat. From the comm. in Addison: from L. Balgemann 5.00, W. GLdke 1 p. oats, W. Hahnebut 1 p. potatoes, Wittwe AhrenS 4 p. grain, 3 p. oats, F. Rohmeier 1 p. potatoes, Wittwe Graue 4 p. oats, 3 p. grain, Aug. Graue 1 p. potatoes, 2 p. oats, 2 p. Grain, 2 p. apples, W. Asche 2 p. oats, 1 p. potatoes, H. Plagge 2 p. oats, 1 p. potatoes and 1 quart beef, Wittwe Mönch 2 p. oats, 1 p. rye, Louis Rathje 2 p. oats, 1 p. grain, 1 p. rye, W. Bunge 2 p. oats, Eh. Bunge 2 p. do., L. Hethemann 2 p. do, 2 p. grain, 1 p. potatoes, Papenhagen .25, H. Meyer 1 p.grain, E. Kornstädt 1 p. grain, H. Backhaus 2 p. oats, 2 p. grain, 2 p. potatoes, L. Fiene 3 p. grain, 1 p.

oats, 2 p. potatoes, H. Bergmann 1 p. oats, 1 p. grain, D. Fiene 2 p. oats, 2 p. grain, F. Krage 4 p. grain, 4p. Potatoes, L. Blecke 2s. Oats, 1 p. grain, 1 p. potatoes, D. Plasse 2 p. oats, Wm. Fiene 1 p. wheat, 1 p. Rye, 1 p. Potatoes, H. Geil- 1 p. Grain, B. Heinberg 1 p. Oats, 1 p. Grain, F. Stuwe 2 p. Grain, W. Neddermeyer 2p. Potatoes, 2 p. oats, Fr. Meyer 2s. Oats, 2 p. grain, John Sckloman" 2 p. grain, L. Kruse 2 p. oats, F. Kruse 2 p. potatoes, L- Backhaus 1 p. oats, 1 p. grain, Jürg. Brakmann 2 p. potatoes, 1 p. grain, 1 p. oats, W. Marquardt 4 p. oats, I. Hacker 1 p. oats, H. Lampe 1 p. oats, Herm. Marquardt 2 p. oats, 2 p. grain, F. Marquardt 2 p. oats, 2 p. grain, 1p. Potatoes, F. Stünkel sr. 35 lbs. of cage, Möller 1 p. potatoes, H. Hachmeister 3 p. cor", 2 p" oats, D. Rosenwinkel 3 s. grain, 2 s. oats, W. Schaper 2 s. grain, 2 s. oats, L. Schaper 2 s. potatoes, H. Kruse 1 s. oats, H. Rosrnwinkel 4 s. oats, 1 s. wheat, E. Kruse 1 s. oats, F. Buchholz 3 s. grain, 2 s. oats, H. F. Fiene 2 s. Grain, 1 p. oats, L. Hohmeier 1 piece of bacon, W. Stünkel sr. 2 p. oats, 1 p. grain, Ch. Heidemann 3 p. potatoes', 2 p. grain, 6Z dozen eggs, H. Buchholz 2 p. grain, 2 p. oats and 1 dozen eggs, F. H. Stünkel 2 p. grain, 1s. Oats, E. H. W. Leestbera 4 p. oats, W. Buchholz 4 p. oats, H. Hmer 2 p. oats, 2 p. grain, 4 p. potatoes, H. Oehlerking 5 p. oats, 2 p. grain, 5 p. potatoes, G. Rittmüller 1 hog, 4 p. potatoes, 2 p. oats, W. Grote 3 p. potatoes, 1 p. cor', Bro. Hollworth 1 p. oats, F. Tonne sr. 3 p. oats, 1 p. coru, Wm. Tonne 3 p. potatoes, 1 p. oats, Bro. Kücker 1 p. oats, 1 p. potatoes, Eh. Treathoff 2 p. oats, 2 p. com, H. Tonne 2 p. potatoes, Fr. Precht 2 p. oats, 2 p. grain, Joach. Thie- mann 1 p. oats, 2 p. potatoes, A. Frömmling 2 p. oats, 1 p. grain, Bro. Lkepitz 1 p. grain, W. Heuer 4 p. oats, 4 p. grain, Ferd. Bartling 2 p. potatoes, 1 p. oats, H. Tim" 1 p. oats, 1 p. grain, F. Rittmüller 3 p. oats, 4 p. potatoes, 2 p. grain, 2 Gall. Lard, F. Tonne jr. 2 p. grain, 1 p. oats, H. Heidor" 3 p. potatoes, 2 p. oats, 1 p. grain, W. Struckmeyer 40 lbs. cheese, Odlerich 3 gall. Lard, F. Kuhl- manlt 1 p. potatoes, 1 p. oats, 1 p. grain. Z barrel of meh^ k. Große 1 p. oats, H. E. Buchholz 1 p. oats, D. Dam- mever 10 lbs. coffee. D. Kornhaaß in Harte" 2 p. cor", 1 p. oats, 2 p. potatoes.

Many thanks to all dear donors!

Addison, III, June 5, 1880. ' Johann Rohde.

New printed matter.

(Submitted.)

The first part of the book is a description of the **life of W. Sihler, as a Lutheran pastor, etc.,** described by himself at several requests. Volume 2. Lutherischer Verlags-Verein, New Iork, 356 kearl 8t. -

Whoever, tempted by this modest title, assumes here "only a simple description of life, in which the events of a period of almost forty years, as they approached the author, are simply and truthfully reproduced, will soon find to his pleasure, when reading through the present volume, that not only this, but much more is presented here. This biography is nothing less than a history of our synod from its origin to our days and a description of the men who were chosen by God to participate in its establishment in a particularly beneficial way. It is generally acknowledged that one of the most difficult tasks for a writer is to give a historical account of circumstances and institutions that still exist, and at the same time of persons closely associated with them who are still alive; for in doing so he is confronted with obstacles that make either him or his book impossible. The more pleasantly it will surprise the attentive reader how skillfully Dr. Sihler has understood to solve this task in the present volume. Where individuals are spoken of appreciatively, the language is nevertheless measured and without any superfluous flattery, and where, on the other hand, censure is expressed, it is done without any bitterness, so that one cannot become angry with the zealot for the sake of the Lord. In short, whoever acquires this little work of history will be grateful to us for having drawn his attention to it. The author's picture, which was almost suppressed by the publishers, is also attached to this picture.

The store price is -1.00, in lots, of course, cheaper.

J. P. B.

From the "Luth. Concordia-Verlag" to obtain the following writings r **Concordia-Jubellied** by G. Schaller.

In a few days, this commemorative publication will leave the press and orders are requested now, so that they can be processed immediately after completion of the printing. The "Jubellied" is accompanied by "Ein' feste Burg ist unser Gott.

The price per 100 copies is 50 cents postage paid.

The Basic Confession of the Evangelical Lutheran Church. With a historical introduction and short explanatory notes. Presented to the Lutheran Christian people on the 350th anniversary of the Augsburg Confession by F. Pieper. Price, postage paid, 40 Cts.

Jubelfestbüchlein für die liebe evangelisch-lutherische Schuljugend zum 25. Juni 1880. Ein Gespräch über die Augsburgische Confession und das Concordienbuch. To celebrate the 350th anniversary of the handing over of the Augsburg Confession and the 300th anniversary of the first edition of the Concordienbuch, presented by P. Otto Hanser. Price, postage paid, 5 Cts.

Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877. Containing descriptions of this celebration, sermons relating to it, excerpts from them, sermon dispositions and songs. Published on behalf of the Lutheran Synodal Conference of North America. Price -1.00.

Volume 36. St. Louis, Mon., July 1, 1880. No. 13.

The visible protection and support of God, which Luther once enjoyed, is irrefutable proof that Luther's work was not the work of man, but the work of God.

As is well known, the world judges everything according to success. If a man is doing well in the earthly world, if he becomes wealthier and richer from year to year, the world thinks that he must be sitting in God's lap; if, on the other hand, he is doing badly in the earthly world, if he remains poor and meager despite all his work and effort, the world thinks that God must be his enemy, that God must be fighting against him. If a man succeeds in everything he undertakes, the world attributes this solely to his skill and worthiness. If, on the other hand, he fails in almost all his undertakings, the world attributes this solely to his clumsiness and unworthiness. Whoever wins a war, the world believes that the justice of his cause has been revealed; whoever, on the other hand, loses a war, the world believes that his cause must have been unjust. Even true Christians sometimes do not want to decide in favor of a good cause until it is confirmed by success, as they think, as God's cause and work.

This is a great, dangerous error. How often have lies triumphed over truth in state and church,^ injustice and malice over innocence! How often has an evil thing gone out happily, while a good thing has come to an unhappy end! The history of the world, as well as the history of the church and religion, is full of examples of this. All too often nefarious tyrants, addicted to conquest, have hurried from victory to victory, have flooded and devastated whole flourishing countries with their armies as with a curse sweeping away everything, have subjugated whole free peoples - one thinks of Napoleon the First from more recent times -, while many just wars of defense have ended with the settlement of the defenders of their just cause - one thinks of the battle of Mühlberg in 1547, in which John Frederick the Magnanimous, Elector of Saxony, was so miserably defeated, although he had drawn his sword only for the purpose of giving his country and people freedom of religion and freedom of speech.

God's service to preserve. False religions have often spread with astonishing speed and have survived for centuries - just think of the religion of the lying prophet Muhamed, to whom, after more than 1000 years, millions of seduced and blinded souls still adhere as a prophet of the only true God. Church history tells similar stories about many heretics and sects. When, for example, in the 4th century the arch-heretic Arius, who denied Christ's eternal deity, left the church, his ground-breaking, soul-destroying heresy spread so rapidly throughout Christendom that the church father Jerome wrote that the whole world had finally sighed and wondered at having so suddenly become Arian. *)

So there is no doubt: the mere success or non-success of a work does not determine whether it is good or evil.

As indisputable as this is, however, it cannot be denied that there were also such works, to which God, however, also expressed the seal by the success itself, that they were not works of human cleverness and power, but works of divine wisdom and omnipotence. Who, for example, can read the story of Joseph without seeing in it God's counsel and His hand guiding everything to a glorious goal? Who can read the story of the expulsion of the people of Israel from Egypt by Moses without being convinced, even apart from the great signs and wonders that took place, that the Lord himself led this people of his outstretched arm out of slavery through the desert into the land of promise? Who can read the history of the foundation of the church in the whole world by the holy apostles without being reminded of Gamaliel, who already at the first appearance of the holy apostles had called out warningly to the High Council: "Let these men go and let them depart. If the council or the work is of men, it will perish. But if it be of God, ye cannot restrain it, lest ye be found contending against God." (Acts 5:38, 39.)

*) "*Ingemuit totus orbis, et Arianum se esse miratus est." (Dialog. adv. Lucifer.* c. 7.)

Among those works which God has also sealed as His deeds by their miraculous progress and previously undreamed-of success is also the work of Luther, the work of the Reformation; and since in the last few days we have celebrated the fourth and a half century jubilee of the handing over of the Augsburg Confession, which belongs above all to those great deeds of God of which the history of the Reformation tells us, we want to show our dear "Lutheran" readers this time, as a continuation of their jubilee reflections, recently, that, among other things, the visible protection and assistance of God, which Luther once enjoyed, is irrefutable proof that Luther's work, the work of the Church Reformation, was not the work of man, but a work of the great God Himself.

Our first reason for this assertion is: because only God could have preserved Luther in the countless dangers in which he floated on and on throughout his entire ministry.

That Luther did not end his life at the stake soon after his public appearance, as the holy martyr Huss and other witnesses of truth once did; that, on the contrary, not a hair of his head was ever harmed by his enemies, and that only in the 63rd year of his age, after he had already finished his work, he fell asleep in peace in the circle of his friends like Simeon: this is one of the greatest miracles of divine protection and preservation which world and church history has honored us with.

No man has ever had so many enemies who were so powerful, so cunning and so bloodthirsty as Luther had. Luther's main enemy was the Pope of Rome, who at that time had almost all of Christendom at his feet as Christ's governor, indeed as a god of the earth, whose voice was considered God's voice, whose blessing was God's blessing, whose curse was God's curse, before whose banishing rays high and low trembled, who had installed and deposed emperors, kings and princes, at whose beckoning thousands stood ready to exterminate every opponent from the face of the earth, and to whose commands countless bishops, priests and monks partly really obeyed.

The monks had sworn that they were guilty, but they thought they were guilty. In addition to the pope, however, Luther's other powerful enemy was the Roman-German emperor, whose scepter extended over half of all of Europe and over two large empires of North and South America, of whom one therefore used to say that in his empire the sun never set, and who, out of politics, had allied himself with the pope for the destruction of Luther and the eradication of his work. No sooner had Luther raised his voice than he was banned from the church by the Pabst, who longed for his blood, and because he had not wanted to recant, the powerful emperor, who had been enraged by him, was forced to impose imperial sanctions.

In addition, the pope and the emperor seemed to have the highest right to bring Luther from life to death as a rebel in church and state. For no private man had ever spoken to the lords of the earth as Luther did, e.g. in his sharp writings against King Henry VIII of England, against Duke George of Saxony, against Duke Henry of Brunswick, against Prince-Bishop Albrecht of Mainz and others. In his writings, Luther had publicly proclaimed and mocked the Pope himself as the Antichrist or Counter-Christ, as the greatest enemy of God and man, as the most horrible destroyer of the church and as the governor, not of Christ, but of the devil, as the, not holy, but infernal father; And when, after the handing over of the Emperor's Augsburg Confession, bloody edicts against Luther and all Lutherans appeared, Luther had declared the writer of these, as he put it, alleged imperial edicts to be an instrument of the Antichrist in various public writings. In his "Answer to the King's Blasphemous Writings in England" of 1527, he wrote: "As God lives, whichever king or prince thinks that Luther is humiliating himself for him, as if his doctrine repents of him, and has taught unjustly, and is seeking mercy, he is fooling himself. For the sake of doctrine, no one is so great to me: I consider him to be a water bubble and even lesser; it will not turn out differently." (XIX, 509.) But Luther's doctrine had not only kindled a fire of discord that seemed to want to consume church and state, but under a lying appeal to Luther's doctrine of Christian liberty, wild spirits now rose up in many places, placed themselves at the head of the dissatisfied subjects, and really carried the blazing torch of indignation through the land.

It is true that Luther soon made friends, even among the German princes; but not only were all of these only vassals of the emperor, who, partly for the sake of conscience, did not dare to rebel against the majesty of their supreme authority, a powerful world ruler, and partly were much too weak to lend him protection; but it was Luther himself who continually implored the princes who were his friends not to break their loyalty to the emperor for the sake of the gospel. Yes, Luther held to his death that the Antichrist, according to Daniel's and St. Paul's prophecy, should be broken "without hand", only "by the spirit of Christ's mouth", that is, by the gospel, thus spiritually killed, and in general that God's word should neither be spread nor protected and defended by bodily force. The only weapons Luther wanted Christians to use as Christians were the Word of God, prayer and tears.

So for almost 30 years, from 1517 to 1546, Luther stood there like a defenseless lamb, apparently surrounded by bands of roaring lions and ravening wolves.

Where did it come from that Luther's countless enemies, despite all their great power, could never become powerful over him? Where did it come from that they could not shed his blood despite their bloodlust? Where did it come from that, in spite of their cunning with which they pursued him, often even through assassins and poisoners hired against him, they could not carry out their evil plots? How did it come about that thousands and thousands who confessed Luther and his teachings soon had to atone for their confession with their lives, while Luther himself always went free? How did it come about that Luther, although he himself so ardently wished to die a martyr's death and was so often in the hands of his enemies, was never once touched by them? In 1530, his Elector did not take him, the banished and outlawed one, to Augsburg into the enemy camp, but left him in a castle in Coburg, which, however, was easily accessible to the enemies and guarded by no more than 12 men. How did it finally come about that immediately after Luther's death a bloody religious war broke out to exterminate Lutheranism, while during Luther's lifetime this war only hovered over the head of Luther and the Lutherans like a threatening thundercloud, without being able to pour over them?

For this almost thirty-year miraculous preservation of Luther in the midst of his countless enemies, who had both the power and the will to destroy him, no other explanation is possible than this: Luther was God's servant and instrument, Luther's work God's work, therefore Luther stood in God's, the Almighty's, so wonderful protection. In Luther's case, therefore, those miracles were repeated again, that God shut the lions' mouths so that they could not devour Daniel, and that God took away the power of the flames in the fiery furnace to destroy Shadrach, Meshach and Abed Nego, even to scorch their hair. The hour had come, of which the 12th Psalm says: "When the miserable are destroyed, and the poor groan, I will arise, saith the Lord; I will make a help, that they may teach with confidence." God himself therefore terrified Luther's enemies in their conscience, made them cowardly, and said to them, "Do not touch my anointed, and do my prophet no harm." "Make up your mind, and nothing will come of it; make up your minds, and nothing will come of it; for here is Immanuel." Therefore Luther himself sang:

Nothing is done with our power.
We are even soon lost;
The right man, whom God himself has chosen, is fighting for us.
Do you ask who he is? His name is Jesus Christ, the LORD of hosts, And there is no other God, He must keep the field.

(Conclusion follows.)

(Submitted.)

A Catholic service.

"Holy Mother, pray for us," thus sounded from the choir, while the congregation sat quietly or prayed their rosaries. When the chanting was silent, everyone fell to their knees to pray with the priest, alternately
To call upon Mary. Four times and ten times they implored her for help in all distress. There were certainly sincere souls among them. It was obvious that they were serious about their service. How pleadingly their voices sounded when they called out: "Holy Mother, Queen of Heaven, be our consolation in life and in the hour of death, Amen. And yet all these things of theirs were an abomination before our God.

During a short hymn, the priest ascended the pulpit. Since we were now barely ten steps away from him, we could clearly hear every word he said. His sermon, however, read something like this:

"Beloved in the Lord! Today we celebrate the feast of the glorious Ascension of our Divine Savior, who has sat down at the right hand of God. At the same time, however, we also remember the joys that the Blessed Virgin has in the glory of her Son. She is the only one, according to the Church, who is already in heaven at the right hand of her Son. And how could it be otherwise? This body was so pure, it was never contaminated with any sin. That is why the Church has appointed a day to glorify the Assumption of Mary. What joy and blessedness she may enjoy, we know not; for, as the holy Scripture saith, eS no eye hath seen 2c. And I believe there is no such powerful stimulant to a godly life as when you think of the joys of heaven. For even if you have to live, suffer and struggle here for another ten or twenty years, what is that against eternity? It is said of St. Theresa that in her penitential exercises she always straightened herself up with these words: O blessed eternity, O eternal bliss. And she did not only fast for forty days, but for her whole life. Therefore, remember the joys of heaven, and you will live devoutly; of course, he who lives godlessly must fear hell. On the other hand, whoever lives godly can be sure that he will be blessed. Our divine Savior himself said: "In my Father's house are many mansions. Certainly, but they are different according to merit; he who has earned much will naturally attain a beautiful, glorious dwelling. And the Mother of God will gladly help us to get there, because she is also our mother. She can also do it, because she is powerful. As Queen Esther asked for the people of the Jews *), so Mary also asks for the life of her children, for us. And should she make a wrong request? Certainly not. Her divine Son will hear her. Therefore, we should call upon the Mother of God diligently and especially on this day, the glorious Ascension of Christ. The more diligently we ask, the more she will hear us; yes, we want to surrender to her completely, we want to trust her completely, then she will help us, not only in life, but also in the hour of death. Amen."

Then the congregation knelt down and prayed with the priest before the altar of Mary, among others also this: "O Queen of Heaven and Earth (the congregation answered each time: pray for us), O Queen of all Patriarchs, O Queen of all Prophets, O Queen of all Apostles, O Queen of all Hosts, O Most Blessed Virgin, O Mother of God - pray for us." Then the priest strode

Of course, he lied about it, because he said that when Esther came to the king, he became so angry that she fell down in terror - only then did the king calm down. Run, he can lie to the Catholics, they are not allowed to read the Bible.

The congregation knelt, worshipped and crossed themselves. Yes, our neighbor even asked us to kneel and worship with her before the mystery of the transubstantiation of the bread. Then we ended with singing. - —

This was a Catholic service on the Ascension Day of our Savior Jesus Christ. Well, how did you like it, dear Lutheran? How people are so deceived, so blind and wrong! The whole service from beginning to end, what was it but idolatry and devil worship? It was the Feast of the Ascension, but what was it about? About the Virgin Mary! She was venerated, invoked, pointed to as the only consolation, the only help in life and death. Not a word about Christ, our beatifier, who did everything for us, who also went to heaven for us, for our good, who gives us everything by grace, free of charge, through faith - no, nothing of that, but: live piously, then you will already be blessed with the help of Mary. This is how the Antichrist deceived the people. He takes away all honor from Christ and all comfort, even blessedness, from people. For if one dies on such a sermon as that of the priest, he will not be saved. In short, no Catholic can inherit the kingdom of heaven if he lives and dies as they teach.

This should be an incentive for us to praise and thank God that we have the pure doctrine; it should spur us on to rely on Christ alone, to trust in him; for he wants to and can help us out of the distress of body, sin and death, because he has ascended to heaven, even above all heavens, and is guiding us to the right hand of power. Hermann.

(Submitted.)

This year's proceedings of the Northern District of the German Ed.-Lutheran Synod of Missouri, Ohio, et al. St.

The northern district of our synod met this year in the congregation of P. J. Trautmann at Adrian, Mich., from June 9-15 incl. All who attended the proceedings have to praise the Lord our God that His word has been useful to us for teaching, for punishment, for correction, for chastening in righteousness.

The congregation consisted of General Praeses Schwan, 37 voting and 4 consulting pastors, 32 teachers and 37 congregational deputies along with numerous guests, namely pastors from other districts, a pastor from the Ohio Synod and some members of Trautmann's congregation.

Absent warm only 2 voting pastors, 4 teachers and 3 community deputies.

After we had been prepared for the important negotiations by the opening sermon of the General Praeses Schwan as well as by the synodal speech of the District Praeses Fürbringer, we went first to the discussion of the theses on the sacraments in general and Holy Baptism in particular, which had already come up for partial discussion last year.

The following was brought to the complete certainty of all synod members from God's Word:

1) Although the Apology of the Augsburg Confession, Article 13, and the writings of our doctrinal fathers speak of sacraments in a broader sense, since sacraments are the most sacred acts of worship in the "Christian" Church.
The first is the sacrament of baptism and the second is the sacrament of the Lord's Supper, which are the sacraments of the Lord's Supper. Here the words of Augustine apply: If the word comes to the element, then it becomes a sacrament. Our Lutheran catechism also teaches only two actual sacraments, namely baptism and Holy Communion.

The essential pieces that belong to a sacrament are three:

a. A sacrament is a sacred act commanded by God Himself.

b. A sacrament has a visible element which God Himself has prescribed.

c. A sacrament brings with it the evangelical promises of grace, which are the forgiveness of sins and the other spiritual goods connected with this forgiveness.

Since Quenstedt, a doctrine has been established in the orthodox Lutheran church, according to which a certain heavenly good belongs to each of the sacraments; but the Scriptures and the confessions of the Lutheran church teach only of the one sacrament of Holy Communion that in it the certain heavenly good, which is the true body and true blood of the Lord, is sacramentally united with the bread and wine and partaken of with the mouth. As to the heavenly good offered in Holy Baptism, which some call the Holy Trinity or the words of institution of Baptism, others the Blood of Christ, still others the Spirit, we must confess that it is certainly essentially present in Baptism, but not in the same way as the Body and Blood of Christ are present in the Lord's Supper. The heavenly good communicated in holy baptism is not sacramentally united with the water. Also, unbelievers receive the same heavenly good, namely the body and blood of the Lord, in the Lord's Supper as believers; but in holy baptism the unbeliever cannot receive with the water the heavenly good of the Holy Trinity, etc., which is offered at the same time. It is undoubtedly the teaching of Holy Scripture that in the Lord's Supper the bread is the body of the Lord and the wine the blood of the Lord; but nowhere is it written that the water is the Holy Trinity or the words of institution or the Spirit or the blood of Christ.

The nature of the sacraments does not depend on the character of those who administer them (neither on their

faith or unbelief and piety, nor on the legitimacy of their profession and ordination, nor on the worthiness of those who receive them), but on the fact that they are administered according to God's appointment. Although no layman has the right and the power to administer the sacraments ordinarily, because otherwise the public ministry of preaching, which is God's express order, would be overturned, yet the case of necessity justifies an exception, e.g. the necessity of baptism. And if a layman administers Holy Communion to another on his deathbed, when no pastor can be reached, because of his condition, since he is in grave distress, his power and his authorization to do so are based, as in the following cases
at Holy Baptism, to the universal priesthood of all Christians.

Four cases of practiced serious synodal breeding are recorded:

First, in response to a question from the President of the Illinois District concerning the former pastor, Mr. L. Traub, the Synod unanimously declared that it could not recommend him for a preaching or school ministry again.

On the other hand, **Pastor J. R. Lauritzen in Port Huron, Mich, was expelled from the synodal community** because he not only did not heed the advice already given to him by the previous year's synodal assembly to resign from his office, but also committed further grave sins by interfering excessively with the office of the God-appointed pastor in St. Clair and by rekindling and fomenting discord. Clair and by rekindling and fomenting discord; furthermore, he had actually revoked his confession of repentance made before the synod the previous year by means of a printed and widely distributed circular, and in this he had grossly sinned against the eighth commandment.

Thirdly, the synod indignantly rejected the unworthy insinuations and poisonous omissions which the synodal congregation of Waldenburg, together with its pastor, had issued against it in two documents, as completely null and void, and insisted on the expert opinion issued from its midst in the years 1878 and 1879 regarding the matter of the lawsuit between the above congregation and its pastor on the one hand, and between its former teacher Th. Zacharias on the other. If the congregation was not satisfied with this decision, it could appeal to the General Synod, which it had also threatened to do.

Fourthly, the Synod could not bring itself to help Mr. F. W. Spindler, who had had to "resign" his office in Grand Haven and had really resigned on Char Friday of this year, back to a preaching office, was also not approached in its meetings.

The proposals of last year's synodal conference concerning the formation of state synods and the unification of seminaries were adopted by the synodal assembly in such a way as to concur with the resolutions of the Illinois district, namely, that, if at all possible, only one large synodal body, instead of three separate larger synodal bodies, should embrace all the special state synods.

At the request of many, the synod was presented with sentences for evaluating the question of whether a Christian could join one of the local secular workers' support associations with a clear conscience, based on an expert opinion on this matter from our theological faculty in St. Louis. Unfortunately, these sentences were not discussed due to lack of time. But at least the sentences themselves may be brought to general knowledge at the end of this report.

With heartfelt thanks to God, who has put to shame all attempts of the evil enemy to disturb or even destroy the unity of our synodal district by shameful abuse of the preaching ministry, the proceedings closed. Your testimonies, O God, find our eternal inheritance. Amen. F. Sievers.

Sentences for evaluating the question of whether a Christian can join one of the local secular workers' support associations with a clear conscience.

I.

It is commanded in God's Word that every Christian, with whom God does not make a special exception, work diligently in an earthly occupation pleasing to God, that he may honestly nourish himself and his own, and that he may have something to give to the needy.

II.

Associations that merely aim to provide mutual support in times of need are not in and of themselves contrary to God's Word.

III.

However, because circumstances that conflict with God's Word make a thing that is in itself permissible sinful, a Christian cannot in good conscience join any of the local secular workers' support associations, 1. because a Christian should not seek and accept support from the world without extreme necessity;

2. because according to God's Word, the support of the needy should be a That of free love;
3. because according to God's word, Christians should mostly do good to their fellow believers, Gal. 6:10;
4. because Christians should not make a contract according to which they request night watches in cases of serious illness even from unbelievers;
5. Because Christians must not promise to take every fellow member to the grave;
6. because a Christian, by excluding himself from such an association, must often make himself a party to other people's sins;
7. Because a Christian who excludes himself from such an association gives offense to other Christians and is himself in danger of becoming lukewarm and sluggish in his Christianity, and finally of being brought to complete apostasy.

IV.

A Christian congregation should therefore not accept into its congregation those who have already joined such an association but do not want to be taught.

V.

Such church members, who already belong to such an association, should be taught about the matter with all patience and doctrine until they come to the right understanding; but where obvious contempt for the Word of God comes to light, exclusion from the church must finally follow.

To the ecclesiastical chronicle.

I. America.

Something concerning our seminaries for preachers. This year 34 seminarians, 16 from St. Louis and 18 from Springfield, have again been released to enter the ministry of the church. *) Although the number of our graduates this year was not inconsiderable, it was by no means sufficient to fill all the fields of work that presented themselves to us and were eagerly awaiting workers. Unfortunately, only a little more than half of the congregations asking for young preachers and of the large mission areas opened to us (for there were 61 of them) could be supplied. We can hardly express what

*) Besides these, 7 Norwegian students and 1 inappropriate to the Wisconsin Synod have passed the Candidate Exam.

This lack of workers for our ever-growing harvest field has caused us great heartache. It has once again come vividly to our minds how necessary it is that we become even more eager to find gifted and pious young people who could enter our so-called practical seminary, and to encourage and entice them to be equipped as quickly as possible as competent preachers of the Gospel by God's grace and help; Otherwise, we would not be blameless before God if, especially in the far West, where the stream of immigration mostly flows, ever greater numbers of children of our church either become prey to the fanatical sects or fall back into pure paganism. May then every righteous Lutheran who loves his church congregation, be he preacher or layman, be mindful of the sacred duty that lies on the conscience of every Lutheran in this regard as well. "So help whoever can help," Luther writes in his interpretation of the 101st Psalm, "and have mercy on the poor youth, on our dear offspring, and on all God's chosen children who are yet to come and have not yet all been born, who must also come to baptism and to Christ through our service and help, for which we have also been called and live precisely for the sake of it; otherwise our faith would be enough for our person, no matter what hour we die. And woe to all woe, where we throw such service and calling to the wind! God will require it of us, and will take account of us all the descendants of souls who are neglected by us." (V, 1246.) May the jubilee celebration of our precious pure Lutheran confession in the past month of June have contributed something to the fact that we now not only become more eager to hold on to this unspeakably precious treasure for ourselves, but also to procure this treasure for those who, although also children of our so richly gifted church, nevertheless lack it.

W. [Walther]

The Baptist (Anabaptist) **sect** likes to boast that everything in it is set up "according to the apostolic model. But our readers know that this is a vain boast. Even the dumbest eye can recognize the Baptists' behavior in California as unapostolic. As is well known, the head of the Baptists in San Francisco, a certain Kalloch, is a Baptist preacher and at the same time mayor of the city. He was elected by the Socialist Party and recently stood accused of abusing his office in favor of rebellious elements. His son, also a Baptist preacher, shot a newspaper writer in revenge, and old Kalloch, far from seriously condemning his son's deed, expressed the hope that the Baptist congregation would not take a step against him that would hinder his usefulness as a preacher. But has not the whole Baptist Convention of California declared itself against these vile men? None of the above. The convention recently assembled in Sacramento voted down a motion condemning the conduct of these two Baptist preachers. Who does not think of the socialistic, murderous Anabaptists of Luther's day? G.

Methodism. The General Conference of the Northern Methodist Episcopalians, held every four years, met in Cincinnati for most of May. Although

it had large churches at its disposal, it held its meeting in a theater, in part probably to "make money"; for the boxes and seats in the galleries were sold to the highest bidders. The 4 newly elected bishops were also ordained on the stage. Politics plays a big role in this body; to it one attributes also the failure of the election of the bishops: all 4 are from the
East, the Germans would also like to have a German bishop and the Negroes a black bishop, but could" obtain nothing. That the secret societies completely dominate this body was shown again this time. Four years ago the General Conference had sent a preacher, Lynch, a Freemason, as a delegate to the Wesleyan Conference, which does not tolerate secret societies among themselves. This Mr. Lynch was therefore not accepted. The reading of his report excited almost general merriment, and it was decided to dissolve all connection with the Wesleyans." Strange was the proposal to include in the church constitution a paragraph according to which children of 14 to 15 years of age, after previous public examination, should be received as full members of the church by publicly professing the baptismal covenant before the congregation. Whether the proposal was accepted or not, the available reports do not say; but it is strange, because years ago in the "Apologist" the confirmation was blasphemed as an "unbiblical and sin-stained confirmation machine". These people, who pay homage to the priesthood, do not yet find themselves at peace with the representation of the laity. There was a proposal that the bishops should meet with the preachers for themselves and the lay delegates also for themselves, so that the conference should consist of an upper house and a lower house. The adoption of the proposal lacked only one vote. - — G.

The local Roman Catholic "Herald of the Faith" lets almost no week go by without barking at the "Lutheran. We occasionally want to share something of this with our readers, but we do not intend to get involved with him as long as the "Herald" does not confront us with better opponents. They are either completely dishonest or completely ignorant people. The dear reader may judge for himself. Concerning the Augsburg Confession, the jubilee of which lies heavy in the stomach of the "Herold," he says, among other things, that the Elector of Saxony did not accept the 17 articles written by Luther because of the violent language and commissioned the "gentle" Melanchthon to rewrite the confession of faith written by Luther; furthermore, the Lutherans had no copy of the Augsburg Confession after the German and Latin copies had been handed over to the Emperor. He writes: "What the Lutherans know as the Augsburg Confession of Faith was subsequently reassembled by Melanchthon after it had been read out before the emperor and the imperial estates. All manuscripts and copies were made after the reading of the Confession." However, not a word of all this is true. - In No. 33, the "Herold" wrote that in the Bible editions published during Luther's time and ordered by him, Jacobi's letter was missing, but in Lutheran Bible editions "made after Luther's time", Jacobi's letter was printed. Not a word of all this is true. The fact is that Jacobi's letter is found in all Lutheran Bible editions and that even Luther made glosses to it. - So the writers of the "Herold" find either completely dishonest or completely ignorant people. But one does not enter the battlefield with such people. However, we are more inclined to the opinion that the writers of the "Herald" are not honest and deliberately distort facts, since they do not otherwise show themselves to be completely ignorant in worldly matters. To point out only one thing, they develop unusual knowledge in the field of agriculture. In the question box, among others, the following question is answered: "How does the manure work best as fertilizer, when it is plowed under dry or wet?" From the answer we recognize a man who knows how to handle manure.
G.

Against the lodges. The "Luth. Kirchenzeitung" communicates the verdict which the judge Kirkpatrik of Pittsburg recently delivered against secret societies of any kind.

hak. "He says, among other things, that the so-called '*Beneficial Associations*' belong to the greatest 'swindles' of the time and practice nothing less than charity. The unfortunate victims of these are to be pitied, for the only ones who have any real profit from them are the officials, who keep the honors and the profit for themselves, while the defrauded commoners enjoy the honor of paying and paying homage to the great ones in the most obedient way. A righteous woman is a much better savings bank and a much better keeper of the sick than such societies with all their stuff, and just the woman and the children are robbed of more time and money by the meetings and parades of such societies than can ever be made up for. Thus he still says much that is very worthy of consideration, and that from his own view and experience, for he, along with many others, had gone through all this foolishness in the past, but is now pleased to be able to say that he has not wanted to know anything more about it for a long time." From the "Luth. Zeitschrift" we learn the following: "What bad support associations the lodges find, we have seen last year on the occasion of the meeting of the

Odd Fellows in Baltimore. On the average, each member had to pay in three dollarsS to get one dollar in support from the Lodge in time of need. And all this when things are still going well. But it can also happen that one is laid up on a sick bed for a longer time, and then these support societies know ways and means enough to get rid of such a member. These cases occur too often. They also sometimes declare themselves bankrupt. For if it costs two dollars out of three dollars paid in to maintain the "exterior" of the Lodge, it does not have much left over to support the needy. If there is a particularly large number of cases of illness and death, the funds are no longer sufficient to provide support, and the Lodge turns away the sick, orphans and widows with the excuse: "We have no more money and can provide no further support. Thus a needy widow writes to one of our bills of exchange: 'I used to be supported by the Lodge with 4 Thaler a month, but now it's the third year since I got nothing. They have declared themselves bankrupt, and now the poor widows can look after themselves'. How much better it would be if people would spare something for themselves when they are healthy, so as not to be dependent on Andre in times of need. If one had the money that was paid into the Lodge, consumed in the inn and on other occasions with the Lodge brothers, in such cases of need, one would be well provided for externally." - From these reports, it can certainly not be concluded without reason that, if sometimes public thanks are given for prompt payment, these are only exceptional cases, which are announced to the big bell in order to lure careless people into the lodges.

The **present gymnastics societies** do not want to know about piety. The gymnastics meeting in Indianapolis decided to abolish the old gymnastics motto r "Fresh, Pious, Happy, Free!" and to adopt in its place the motto: "Fresh and Free, Strong and Loyal!"

A Rationalist Synod. The other day the "free Protestants" of Cincinnatt, and elsewhere scattered, had once again their annual "convention." The place of meeting was New Richmond, O. Bon Cincinnati, where the "Protestants" had assembled, they went with each other by steamboat early in the morning to the place of meeting, arriving there at 9 o'clock. The guests were "hospitably" received and entertained by the local congregation. This certainly took some time. Then the convention was organized. Then, of course, they got hungry and had lunch. In the afternoon the "free church body" met again, where it turned out that in the last year the enormous sum of $154.09 for

"The convention was held in Cincinnati in the morning of the same day. Then the annual convention of the "Union of the Evangelical Protestant Congregations of North America" adjourned, and went leisurely down the river again to Cincinnati, from where it had swum so gloriously on the morning of the same day. That was agreed upon for a short time, but otherwise it was just - nothing. (L. Kztg.)

II. foreign countries.

In Schleswig-Holstein there is a congregation whose members not only do not have to pay anything for the maintenance of church and school, but even get something out of it. This is the reformed congregation in Friedrichsstadt. This congregation has such large church assets that in the last two years not only were all the costs of maintaining the congregation covered, but there were also surpluses. The congregation did not think it could use these surpluses in a more practical way than by "distributing" them among the adult members. Each member was therefore paid 60 Marks, under certain circumstances at least 40 Marks from the church treasury. That the church treasury money should be used for church purposes does not seem to have occurred to this clean community. W. [Walther]

Luther's birthday. From Bunzlau a pastor of the separated Lutheran church in Prussia writes in the "Kirchen-Blatt" of May 1: "We" (i.e. he and his congregation) "want to arm ourselves to celebrate the great jubilees of 1883 worthily, Luther's 400th and our parish's 50th birthday. Indeed a timely armament! W. [Walther]

Baden. The "Pilgrim from Saxony" of May 9 writes: In order to help the unbelieving Protestant professors in Heidelberg, who were in danger of running out of students, several years ago the government and the chambers had donated significant scholarships for theologians, regardless of whether they were from Baden or not, if they only studied in Heidelberg. In fact, this rare lure worked, for the number of students increased to some 20, so that there were at least a little over two students for every professor. However, the moderate majority was provided by foreigners, and thus did not "advance" the state church with the help of Protestant theology. As a result, the state parliament recently decided that scholarships should be awarded only to those who commit themselves to serve the Baden state church. A proposal of the delegate Mühlhäußer to call men to the Heidelberg theological faculty in the future who agree with the confession of the church, which would soon bring students to it, was not accepted by the government.

Usury **Law**. A usury law has been passed in the German Reichstag, of which the "Pilgrim from Saxony" of May 2 says: "The law in the form given to it will have the good that the usurers will no longer bring their usury claims before the courts with the most impudent impudence as before and make these the executors of their cutthroat practices. In the law, the judge has a means by which he no longer needs to execute the usurers' claims if he is convinced that "inexperience, recklessness or necessity" have been shamefully exploited. Instead of slaughtering the poor victims of the usurers for their benefit, he can now rather turn the tables and give the "usurers" a lesson that would cut off their desire to cut off their necks. A loophole recommended for the law by Deputy Lasker, which would have allowed the usurer to shear his sheep in a roundabout way, was gratefully rejected by several sides.

Pope Pius IX is in the opinion of many papists, even the infallible Pope Leo XIII,
still in purgatory. Other papists think that he went to heaven soon after his death. A French paper, "Le Pelerin", even wants to know something about how he was received in heaven. It says that at his entrance he received from the hand of Mary [but the dust of Mary's hand is still in the grave] a crown for declaring her unstained by sin, Joseph warmly pressed his hand and thanked him for making him patron and protector of the Church, Peter set the tone to the welcoming chant, Francis de Tales and Als. de Liguori, whom he declares to be "teachers of the Church", sang of his deeds, and "25 saints and 26 blessed", whom he made, greeted him with harmonious choruses. - Such nonsense the simple-minded papists let their parish priests recite to them. We do not believe that Pius IX is in purgatory, since there is none. But we do believe that no one can go to heaven who is against Christ and puts Mary in the place of Christ. G.

The **Prussian Minister of Culture,** v. Puttkamer, is not ashamed to say grace as the father of the house, even at the "official" banquets he gives. Unfortunately, this is one of the things of which even those who want to be Christians are ashamed.

From the army camp of the Antichrist.

The Roman-Papal Church makes of Joseph, as of many other saints, an idol. Pope Pius IX has even chosen Joseph as the special patron saint of the papacy. Therefore also in the last years various writings about Joseph have appeared. The papal church, or rather Babel, is related to the false union and all allies of antichristianity in that it mixes truth and lies in a horrible way, in order, after trying to satisfy the souls that have a desire for truth with the remnants and slivers of truth that it has tailored, to be able to plunge them all the more surely into the abyss with lies. Such thoughts came to us when we read again our notes from the book of Joseph, which was published some years ago in America and Europe: Joseph's Book or the Power of Intercession of the Patriarch Joseph, the Nurturer of Jesus and the Bridegroom of the Blessed Virgin Mary. The pictures are very beautiful in their

nature and help to promote the work of seduction of poor souls.

In the beginning there is the text of the Holy Gospel, what it tells about Joseph. Afterwards, however, the book does not care about this text at all. Rather, quite contrary to it, it is told that according to tradition Joseph had taken the pious (!) vow, wio "Ma- ria, to preserve his innocence (!) until death. Therefore, he also later refused to take Mary as his bride and to celebrate the marriage with her, except under the condition that his virginity would always be preserved. - How far we are from the truth and teaching of the Scriptures! Because of his virginity Joseph deserved to become the bridegroom of the holy Virgin and Mother of God. - New false doctrine!

And so that the still somewhat sober spirit goes out the eyes nevertheless immediately, the lying spirit goes out immediately clumsily: There was nothing that prevented him from completely fulfilling the great commandment "Thou shalt love God with all thy heart". He was truly a man after God's own heart, a righteous man, as the Scriptures call him, equipped with all the gifts of the Holy Spirit that made him worthy to cooperate in the great work of salvation, "the business of all the ages.

So you hear it: Jesus alone is no longer the Savior, but Joseph is also involved!

Now it is said of the ring of Mary that it is of onyx, that it was found in the year 800 in Italy near *Clusium* (Chuisl), that it was kept there, then stolen, and that it is now kept in Perugia and exhibited for veneration every year on August 3, and that it has already done many miracles.

It is told how at the wedding Joseph and Mary renewed their vow to live as brother and sister! How impudently the holy scripture is denied!

It is said that angels brought Maria's house, where she lived, to Loretto, as well as her cupboard, where she put her dishes, along with bowls of clay and her stove.

The Holy Scripture says that John the Baptist was filled with the Holy Spirit while still in his mother's womb. Scripture says that he was filled with the Holy Spirit while still in his mother's womb. But here it is said, because the Antichrist always strikes the mouth of the Lord Jesus: the sanctification of John the Baptist and the angelic innocence of his heart, say the holy (!) fathers, was an effect of the anointing and grace, which the presence of the Virgin spread over his soul!

Follow all kinds of snacks about Joseph's trip to
Egypt, they have his coat in Rome in 2 churches, one piece each. In Egypt, a chief priest had converted to the Christian faith 2c.

Later, Joseph is praised for taking the Holy Scriptures out of the closet - and today the Roman papacy forbids having the Holy Scriptures even in the closet!

He unfolded, it is said, with holy reverence the leaves of the prophets, he read with heavenly devotion the comforting promises of the Lord! and now, if someone wants to imitate him, he comes under the spell, because no one is allowed to read the Bible. Perhaps Joseph was not a layman! ?

In short, in the small house where the Holy Family lived, the angels saw - what do you think, l. reader? - Nothing less than the image of the Holy Trinity.

In the story of the 12-year-old boy Jesus, where Joseph and Mary were each partly to blame, everything is of course excused by the circumstances: "In the crowd Joseph and Mary could not notice that the boy Jesus was missing. Joseph believed that he was at the side of his holy mother. Mary thought he was with Joseph." The two thus also cared nothing for each other, as it seems, a charming picture of famitte, as each one wanders around for itself and is content with opinions!!! - —

Now listen further to all that Joseph is and has:

As a righteous man he was already in possession of all virtues, but he reached the highest degree of them in his dealings with JEsuS. His love for God was boundless. Joseph, because a righteous man, had the perfect love of God, he loved God above all, only because of Himself, because He is the highest good. He exactly fulfilled all the commandments of God, all the prescriptions of the law; sin, the greatest evil, the mortal enemy of love, was not in him.

So that means, l. reader: Joseph was JEsus, he was not a man, he was God!!!

Joseph could not die any other death than the death of love - so JEsus again! For all men must die for the sake of sin.

But now contradictions follow! The same so God-like Joseph stands now again as only sanctified by Mary; the Mother of God sanctifies - above we have already rebuked this blasphemy against the Holy Spirit - by her nearness John the Baptist under the heart of fine mother Elizabeth in a moment and makes him angelically pure, so that Jesus himself calls him an angel (!!), how will Joseph have been sanctified by her, since he stayed more than thirty years in her nearness, so that one rightly calls him more an angel than an angel?
as a man can call. - He has already been made God above!-now again only an angel!

In another place it says: Joseph is chosen from eternity and recognized as a spark of divine love. But then again obedience is the foundation of his holiness; further down obedience rests on humility and he is exalted as a foster father because he has humbled himself in this way.

If you still doubt, l. reader, that he is really put on a par with Christ, or if you think we have said too much, then hear how it is further praised that he fulfilled 30 years with the most conscientious care all the duties of a father and husband (here the writer of the Jofephi book forgets himself too clumsily!), that there was no struggle in him with disorderly passions, but the most perfect peace reigned, and he finally passed away, abounding in merits.

For today, dear reader, it is enough to show you that you are dealing here with the Antichrist incarnate, who wants to overthrow Christ from the throne. Protect us from this, dear Father in heaven!

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

He didn't want to believe.

A few years ago, an English frigate was cruising in the Mediterranean, and its commander was ordered to investigate whether there was a cliff or sandbank below a certain longitude and latitude, about which a report had been received. The captain set about his task, but did so on the firm assumption that no such thing would be found in the designated area. The investigation was therefore only superficially carried out and was soon brought to an end by the captain declaring that the report was completely groundless and based on deception or fraud. Meanwhile, an officer on board, a man accustomed to accurate calculations and observations, had a different opinion and claimed that a more careful and prolonged investigation would probably yield a different result. But fine reasons made absolutely no impression on the commander, rather he got a sharp reprimand from him, as a man who had no experience. The officer, on the other hand, made a careful collection of observations and calculations, and after leaving the frigate, he managed to get the admiralty to assign him a further investigation and to place a small ship under his command, on which he would seek out the suspected cliff, or whatever else it might be. His voyage was successful, and he was able to report that a dangerous rocky reef was hidden under the water at the designated place in the Mediterranean Sea. This circumstance was soon carefully noted on the nautical charts, in order to give more safety to the navigation in the Mediterranean Sea. The officer was awarded a promotion for this service. When the captain of the frigate heard of this after some time, he became very angry and declared that the report was nothing but a fraud and had only had this promotion as its purpose. "If ever," he added, "I have the keel of this ship under me again in those waters, and do not lead her undamaged over the place where the chart indicates a rock, call me a liar and not a sailor."

Two years later, this captain sailed to Naples with some diplomatic officials on board. One autumn afternoon, while the ship was sailing in a northeasterly direction, threatening clouds appeared in the sky, and soon a violent storm arose. Night fell; the captain paced the deck anxiously, conferring with the experienced helmsman. They examined the chart; suddenly the helmsman, pointing to the area where they were, called out, "There you see, Capt.
- it was the recently discovered dangerous point, designated with the name" "Twills Reef". The captain thought of his earlier voyage; he became terribly angry, burst into passionate speeches, scolded the officer, and repeatedly declared that he was determined to sail straight across the spot and prove that there was nothing dangerous there. He then descended to his passengers in the cabin and told them the story of the hidden reef, "to joke with them at the expense of the deceitful lieutenant. "In five minutes," he said, laughingly pulling out his watch, "we shall be over the dangerous place." But the news by no means excited the same merriment among the company. While he spoke so cheerfully, they became frightened. A small pause arose; then a slight creaking of something grazing the bottom of the ship was heard, followed by a shout of alarm from the hatches, then a bump, then a crash and a shaking of the hull, and finally the collapse of the beams, - the frigate was stranded; another while, and the stately ship was a wreck; the masts crashed into the sea, and the surf threatened to swallow everything. With desperate effort, everything possible was done to save the passengers. The boats were lowered, the crew was embarked, only the commander did not want to leave the ship, lest he should survive his mad rashness. He was still seen standing there with his head bare, looking down from the wreck into the foaming waves that were gradually destroying it.

He did not want to believe. He had the means to find out the truth; he had heard the reasons and listened to the reports of others, "there would be" enough evidence to convince a man free of prejudice; - but, he did not want to believe. Is not history a picture of what we have before our eyes every

day? People do not want to listen, even if it is proved to them with good reasons that under their life's fairway there is also a cliff hidden. They laugh about it or get angry when they are warned about it; they calmly steer towards it until in the dark night their life's shuttle is stranded, too, - because they did not want to believe. (Paulsen.)

Copernicus, born 10 years before Luther and died 3 years before Luther, is known to have taught first that the sun does not move around the earth, but stands still. Therefore, he is now highly praised by the unbelieving world. They think that Copernicus clearly proved with his teaching that it is not true when the Bible says that the sun stood still at Joshua's prayer (Jos. 10, 12-14.). But if this is not true, then the whole Bible is not true either. But if the world knew Copernicus more exactly, it would not regard him as one of its kind and venerate him. For Copernicus was a believer from the heart. A proof for it is that he made himself the following epitaph:

I do not desire the grace that Paul received. Nor the grace with which you forgave Peter. Only the one you granted to the henchman at the Creuze.
I only ask for them.*) W. [Walther]

*) The epitaph was written in Latin and read as follows:

Non parem Pauli gratiam requiro, Veniam Petri neque posco, sed quam In crucis ligno dederas latroni, Sedulus oro.

About the 6 main pieces

of Luther's Small Catechism says the famous Hamann:

"The sixth number coincides with the working days of the week, that a child has a stint to say every day from this true enchiridion (manual)."

Inaugurations.

In accordance with the commission received, on Sunday Jubilate Mr. Pastor Georg Buch was introduced by the undersigned with the assistance of Mr. k. T. Steup in the midst of the Lutheran ImmanuelS congregation (83rd Street, New York). F. T. Köraer.

Address: lisv. 6l "orxs Lucd,
Lustsrn öoulovnrä, doiv. 77tli <L 78td 8ts., Issv ^orü

On Sunday Exaudi, Pastor I. Aron was introduced to his new congregation by the undersigned in the presence of President L. Crämer. F. A. Reinhardt.

Address: R "v. 3. ^.ron,
Rodio, Canton 60th, Iova.

On the 4th Sunday after Trin. Rev. A. Pohl was installed by me in his congregation at St. Clair, Pa. on behalf of the venerable Presidency Eastern District.
Fr. WambSganß.

Address: Rev. L. kokl,
I'rvnUom, koavsr Oo.,

Church dedications.

On the 3rd Sunday after Trinity, June 13, the first Lutheran congregation in LouiSville consecrated their church, purchased from Methodists, to the service of the Triune God, after it had previously been renovated. The church is a solid brick building that comfortably seats 500 people. Connected to it is a parsonage and a spacious schoolroom. - The speakers were Messrs. kk. Wtchmann, Seuel of Indianapolis and Fischer of Seymvur, Ind. The latter preached an English sermon in the evening. Undersigned said the dedicatory prayer. K. W. Pohlmann.

On the first Sunday after Trinity, the newly built church of the Lutheran Trinity Church in Cape Girardeau, Mo. was dedicated to the service of the Triune God. In the morning
B. SieverS, Afternoon- k. A. Lohr. H. Gümmer.

Explanation.

Teachers here and there who have been out of office for a time, or who otherwise find themselves in a position to desire, for reasons which appear to them to be valid, to be active in a field other than their former field of work, may "apply" to the College of Professors at Addison with the request that they be assisted in fulfilling their desire.

We declare here once and for all that the Board of Teachers is not "called" by the Constitution of our Synod to grant such requests. Addison is not a synodical Teachers' Pre- srntationS Bureau. The Teachers' College here deals only with the respective graduates of the seminary as far as professional matters are concerned. After conscientious consideration, we propose them to those places for which they seem to us to be most suitable according to talent, knowledge, character, etc.".

We therefore ask the bett. We therefore ask the teachers to contact their district presidents, and possibly also the general president, in such cases, as they are responsible for such matters.

If someone wants to turn to a member of the Teachers' College here, he is of course free to do so; but the Teachers' College as such does not assume any obligation in such cases, nor any responsibility for what individual members may have found or "find" to be good to do.

In the competition of the teachers' college
Addison, June 11, 1880. Krauss.

For attention

To all the dear brothers in office of the Iowa - District.

All those pastors of this district who have ever received support from the Mission Fund and have not yet consulted with the undersigned" are requested to do so immediately.

In the discharge of the pastoral couftrenz of the Jorva District-.
Le Mars, Iowa. F. S. Bünger.

Conferenz displays.

The mixed preachers' and teachers' lonftrenz of Manito- woc and Sheboygan Co, WiS. will meet, s. G. v., at Plymouth, July 20 & 21. Lr object r Art. X of Concordia formula ; k. Anger. Catechesis on da- 3rd commandment by k. R. Pieper. I. Heart he.

The Quincy Pastoral and Teachers' Conference will meet, s. G. w., July 20-22, at the church of Mr. k. Knies in Keokuk Junction, III. People do not forget to sign up. I. H. Hargrns.

The mixed Northwest and Wtnnebago Lonftrenz assembles fich, s. G. w., on August 9 bet Hrn. k. Hölzel at Fond du Lac, WiS. According to the resolution, everyone coming to the conference is "hooked" to register well in advance. A. Töpel.

The Cleveland Specialconftrenz assembles, s. G. w., July 19 & 20, at Cleveland, south side, O. H. Weseloh.

The general mixed teachers' conference of Minnesota will meet, s. G. w., July 19, at the school de- Mr. Augustin at Hay Creek. Pick up July 17, 2Z o'clock, at Red Wing. Ch. Roediger.

Wu-eko""e" tu the sasse de- Western District-:

About the synodal treasury: From k, HeinemannS Gem. in Neu-Btelrfeld, Mo., §14.03. k. LükerS Gem. in Aroma, Kans., 5.00. k. SandvoßS Gem. in Augusts, Mo., Collecte, 4.00. k. Bremers Gem. in Jron Mountain, Mo., 5.00. k. Adams' Gem. in GlaSgo", Mon., 2.90. k. Michels' Gem. in Franklin County, Mon., 2.50. k. ScholzS St. Petri's comm. in Holt Co.", M". tol., 2.13. Dessen St. IohanniS comm. there, 4.56. k. GermannS Gem. in Fort Smith, Ark., 7.75. k Pennekamps Gem. in New Wells, Mo., 5.00. k Wille- Gem. in BrownSville, Mo., 13.75. St. Joh. Gem. bet Farley, Mo., 3.00. k. RösenerS Gem. in Big CypreSS, TeraS, 8.00. k. JohanuingS Gem. in Tole Camp, Mo., 3.00. ?. NrthIngS Gem. in Lincoln, Mo., 2.50. k. Lenk- Gem. in St. LouiS 5.00. TriInigk.-Diftr. that. 10.65. k. NützelS Gem. in West Ely, Mon., 5.00.

For inner mission: k. Polack's congreg. in Paitzdorf, Mo., 8.30. k. ScholzS St. Joh.-Gem. in Holt Co., Mo., 3.05. T. A. Hermann in St. LouiS 1.00. W. Henjes in Blumenau, Tol., 1.00. A. B. in St. LouiS 2.00. Drcicinigk.-Distr. that. 1.10.

ZurHeidenmission: N. N. by k. Polack in Paitzdorf, Mo., 5.00. Mrs. Brinkmeier in St. LouiS 5.00.

For the emigrants - mission: k. JanzowS Gem. in Frohna, Mon., 5.30. k. BiltzS Gem. in Concordia, Mo., 8.00. For New York: Bon Karl Reutzel in Fort Smith, Ark., 3.00.

To seminar hau stop in Springfield: Collecte of k. Cousin's Gem. in Osage Bluff, Mo, 3.80.

For the Gem. in Houston, TeraS: k. Marien-' Gem. in Port Hudson, Mo., 4.00.

For the Gem. in LouiSville, Ky.: k. Mary's Gem. in Port Hudson, Mo., 3.50.

For the Gem. near Waverly, Iowa: k. Michels' Gem. in Franklin Co, Mo., 2.00.

For the deaf and dumb: W. Henjes in Blumenau, Tol,
2.00. E. Roschke, Cassirer.

Entered the Sasse de Iowa District:

To the synod treasury: Boa k. Günther's Women's Association in Boone §5.00. k. Horn- Gem. in Derter 2.25. ?. Hair congregation in Denison 5.00. k. Aron" Gem. in Robt" 4.00. k. GrummS EmanurlS- Gem. 2.55. Pfingftcollecte of Gem. k. Herrmann- in State Centre 5.20, by himself 1.00. k. Mallon in Magnolia 5.00. k. Weber- St. MartinS-Gem. 5.92. whose St. Joh. Gem. 14.00. (Summa §49.92.)

For inner mission: ?. WiegnerS Gem. in St. Ansgar 7.011. By k. Streckfuß in Davenport of N. N. .75. ?. GrafelmannS Gem. at SherrilS Mount 9.35. whose Gem. at French Settlement 1.50. k. GülkerS Gem. at Dayton 3.50. k. Brumms EmanuelS Gem. 1.00. Pentecostalcoll. of k. Strobel's Gem. at Taloma 5.31. k. DornsrifS Gem. tu Elkport 5.00. W. Kolb in Fort Dodge .50. k. Mallon- Gem. in Magnolia 5.00. Pfingftcoll. d. Gem. k. BrammerS 6.45. DeSgl. d. Gem. k. BräuerS in Maxfield 6.00. k. SrmmannS Gem. in Marengo 2.50. Collecte during Synod meeting in Warfield 35.10. Pentecostal coll. of Ge", k. ReifingerS in Wtlton 5.34. k. Stephans Gem. in Bremer Co. 3.50. Pfingftcoll. of the Gem. k. BeselS in Guttenbrrg 5.00. By dens. of W. K., G. B., Fr. S., Frl. F. & W. Kr. each .50. By k. Grumm of Mr. H. Richter for the mission in Council Bluff- 1.00. (S. §106.30.)

For negro mission: By k. Weavers in Victor by Mrs. R. R. & children". 2.00.

To the Negro School: By k. Grumm by H. Richter 1.00.

For heathen mission: ?. Stephan- Gem. in Bremer Co. 8.20.

For the deaf and dumb in Norri-, Mich.: Communion coll. of k. RiedrlS congregation in Charlotte 6.75. Ofterfest coll. of k. Semmann- Gem. in Marengo 3.75.?. WiegnerS Gem. at Clear Lake 5.50. By k. Streckfuß in Davenport, Kindtaufcoll. at Mr." Spie-, 2.50. By ?. Mallon ges. on s. preaching grounds 4.65. ?. F. von Strotze in Monttcello 5.00. Mr. H. Vogel in SherrtllS Mount 1.00. By ? F. v. Strotze in sr. Gem. ges. 20.45. (p. §49.60.)

To the orphanage at St. LouiS: k. Mallon u. Gem. in Magnolia 2.00.W. Kolbe at Ft. Dodge .40. (p. §2.40.)

On the emigrant mission in New York: k. Brandt in Clarinda 5.00.

For poor students: ?. Günther's Women's Club in Boone 5.00. M. Leininger Jr. through dens. 2.00. (S. §7.00.)

For Wittwe Ruhland: By k. Weaver in Victor v. Mrs. Eckard 1.00.

For the congregation in LouiSville, Ky. Dornseift Gem.in Dubuque 6.10.

For the comm. in Houston, Ter.: k. Mallon In Magnolia 1.00. k. Bretscher In Buena Vista 1.00. (p. §2 00.)

For the comm. in Waverly, Iowa: By Kassirer H. Bartling 9.20, 6.90, 7.85, u. 22.00, k. Mallon in Magnolia 1.00. (S. §46.95.)
For the congregation in Hanover Township,Iowa: ByCassirer Bartling 4.00, 34.50 & 10.00. (p. §48.50.)
For the comm. in Tincinnati, O.r k. Mallon in Magno- lta 1.00. Mr. Dahm the. .50. (S. §1.50.)
For the closely l. brethren in Missouri affected by the hurricane: k. Crämer congregation at Ft. Dodge 11.60. k. Wiegner congregation in St. Ansgar 2.50. (p. §14.10.)
Fort Dodge, June 12, 1880. I. P. Rademacher, Cassirer.

Incoming to the Saffe de- Oestliche" District-:

For synod treasury: from Rondout congreg. §6.40. Rorbury congreg. 11.35. East Boston congreg. 4.17. College Point congreg. 10.00. ImmanuelS congreg. in WilliamS- burg 11.75. New York congreg. 8.30. k. Frey'S Gem. in A1- banv 21.00.
To the widow's fund: HochzeitScoll. bei H. Frenzel 2.75.
For the deaf and dumb in NorriS: Gem. in Barton 3.50.
To the orphanage bet Boston: By k. Frey from Mrs. K. T. 1.00.
To the orphanage at St. LouiS: A. Frenzel 1.00.
For old sick pastors: A. Frenzel, W. Schäfer 1.00 each.
On the Negro school in Little Rock: A. Frenzel 1.00.
For Wittwe Ruhland: Fräul.Dieckhoff.50. M.Schäfer 2.00.
For poor students at Ft. Wayne: WeddingScoll. at I. Fritz for Kastenhuber 3.37.
To send a pastor to Australia: congregation in Neu-Bergholz 2.00. congregation in New York 5.00. St. Andrew's congregation in Buffalo 13.20. I. Aichrl, W. Dick 5.00 each. E. R. Schneider, I. Behn 1.00 each. B. Deichert 3.00.
For damaged church in Webster County, Mo.: A. u. W. K. .50.

Correction.

Page 79 of "Luth." read instead of "§8.00 from the congregation in Summerfield for synodical funds": Gem. in Somerville.
New York, June 1, 1880. I. Birkner, Aassirer.

For da- Waiseuhau- in Addison, III, receive":

AuS Illinois: From k. Miller's parish at Kankakek 26 Ud. calico, 2 woolen hoods, 2 coats, 3 shawls, 5 shirts, 2 pr. girls' pants, 8 dresses, 1 woolen undershirt, 1 pr. shoes, 1 boys' skirt, 1 cap, 2girls' hats, 18 pr. stockings. From Chicago: Through k. Hölter from Mrs. S. ZelmS 1 dress, 1 petticoat, 4 Id. Calico, 5 Id. Kleidrrzeug nebst Knopf, Frau Baumann 1 Pr. Stieftln, 1 Pr. Schuhe U. getragene Kleidungsstücke, Frau Karoline Eckart 18 Id. Towel stuff, 2 woll. Shirts, 1 worn dress, 1 cap; by k. Lochner from Mrs. F. Th. 2 remnants of stuff, 2 tr. skirts, Mrs. David 3 remnants of calico, H. Fründt 1 remnant of calico, 1 remnant of pants stuff, 2 tr. undershirts, K. Kruse 1 woll. Petticoat, 5 id. Kattun, 3 tr. dresses, Mrs. Tru- sier 4 Id. MuSlin, Mrs. Rosenkranz 4 id. Pants, 6 id. Calico, Joach. Abraham 10 id. Muslin, 10 Id. Kattun, Jnl. Knosp 5 jackets, 6Pr. underpants, 3Pr. pants, 1 tr. wool. Shirt, Mrs. Kuschet 10 id. Kattun, Mrs. Schabach 2 Id. Kattunflanell, 2 Id. Ginäham, Ferd. Hackbart 2dresses, 3!shirts, 2 pants, 15 spools of thread, 1 boron of buttons, 5 buckle", H. Brinkmann 2 shawls, 2 jackets, 4 bows, 3 caps, 3 pr. stockings, Kühn 2 caps, 3pr. shoes, 1 bundle of tr. garments, Sophie Scheff- ler 1 remainder calico, Fr. Brinkmann 1 remainder gingham, D. F. CohrS 31 id. Shirt stuff, lOlb. Trouser stuff, 10Ad. MuSlm, Karl Falk 2Z Id. "oll. Zeug (double), Th. Heimann L ham, Alb. Get- semann 3 remnants stuff, N. N. 2 remnants calico, 1 doz. Theelöffel, C. I. N. P. 2 pr. tr. stieftln u. tr. garments; by ?. Bartling by Mrs. Bunge 1 tr. suit, Mrs. N. N. 2 caps, 2 aprons, 4 pr. gloves, 1 tr. skirt, Mrs. Wickow 2 handkerchiefs, 2 pr. stockings for the studying orphan boys, Mrs. Rose 1 pr. tr. shoes. 2 pr. stockings, 1 dress, Mrs. Dr. Meier 8Z Id. Dresses, Her". Heß 5 Id. Calico, tr. garments, 1 coat, 1 apron, 1 skirt, 1 jacket; from ?. Wunders Gem. by Aug. Heuer 1 lottery, 2 bores of ink, 2 bores of dominoes, 4 picture books, several pictures, H. Schultz IM bores with Landy u. Rüsten for Christmas, F. Grrke 1 pr. shoes, 1 pr. tr. boots, Mrs. Schöllkopf 1 piece of flannel, Mrs. Metz 1 sheet, 6 pillowcases, H. Meier L Rirdert 1 barrel of flour; from ?. Reinkes Gem. by teacher Steinkrauß 1 dress, from Karl Draaer 1 new- dress, aetr. garments, 3 girls- hats. From Addison: from Joach. Range 18 id. Trouser stuff, H. M. several pcs. beef, Emilie Stünkel 1 dress, Hrinr. Heidemann 1 pr. tr. boots, Lina Gehrke 1 jacket, D. Plaste 1 pc. wool. Stuff, Wm. Heuer 2 p. grain, 2 p. oats, 4 p. potatoes, 8 chickens, D. Dammeyer 100 p. flour, 10 p. coffee, Kr. Graue 100 p. flour, I. H. Brakmann 1 skirt, 1 pair of pants, 1 vest, Fr. Treichler 2 p. meat, some sausages; by ?. Große 10 pr. wool. Stockings, by H. Mesenvrink 5 pc. Wool yarn, H. Fiene sr. 6 doz. Eggs, Kuhlmaun 1 p. flour, 1 p. grain, 1 p. oats, 1p. Potatoes. From L. H. Schultz inArlington HeightS 1 bor with cake. From the Women's Club at Eagle Lake 1 pillow, 3 pillow cases, 11 boys' shirts, 6 girls' shirts, 2 dresses, 2 aprons, 13 pr. stockings, 1 sheet, Mrs. H. Odlendorf there 2 pillows with covers, 2 separate dresses, 1 jacket. From the Women's Club knEffingham2 quiltS, 7dresses, 10 shirts, 10 pr. wool. Stockings, 5 bodices, 2 aprons, 3 petticoats, 1 pr. pants, 12 pillowcases, 4 handkerchiefs, 1 pr. tr. shoes. From the Women's Club in Crete 8 pr. stockings, 2 boys' shirts, 2 jacket", 5 pants; through G. Braun- das. 1 pr. stockings. Through k. Hallerberg from the "MissionS-Nähverri" in Quincy 9 dresses, 15 aprons, 6 jackets, 9Pr. boys' pants, 6 girls' pants, 18 boys' shirts, 16 girls' shirts, 5 Pr. stockings. From Joliet from the women's club in ?. SchüßlerS Gem. 13 girls' trousers, 2 petticoats, 4 jackets, 6 pr. new and several tr. stockings, 5 dresses, 5 schürrrn, 6 shirts, 3 remnants stuff, 5 pr. shoes, 1 skirt, 1 pair of trousers, various tr. garments. From G. Amling in hard 1 quilt, 4 pft. Butter. From k. Meunicke- Gem. in Rock Island 5 dresses, 6 pants, 14 shirts, 2 petticoats, 1 skirt, 2 pr. shoes, 4 pr. stockings, 1 shawl, from Mrs. Lotring 1 dress, 1 pair of pants. Wittwe L. Krull in Altamont 13 Id. Calico, 2 pr. stockings. Au- k GotschS Gem. in York Centre from H. Goltermann 3 shirts, 2 petticoats, 1 pr. stockings, Bro. Finke 2 p. potatoes, 1 pc. bacon, F. H. Ah::nS 2 pants, 4 shirts, H. Volberding 1 quilt. From ? StrieterS Gem. in Proviso: by F. Volberding u. H. Müller 2 S. Kar.offeln, 2S. Grain, 4 p. Oats, 2 gall. Schmalz, 2 St. Speck u. 3 Würste; by Puschek 2 S. Hafer, 1 S. Flour, 3 S. Korn, 6 S. Kartoffel", 3 Gall. Lard, 2 pcs. bacon, 6 sausages, 4 aprons, 1 dress & by the distraught". Mathilde Puschek 5 dresses, 1 petticoat, 2 pairs of pants, 1 shirt and her piggy bank with .50; by G. Mandel and Wiesemann 5 p. potatoes, 8 p. Kor",

8 sack of oats, 2 gall. Lard, 3 cuts beef, 2 pcs. bacon, 1 pork shoulder, 1 ham, 1 sausage, 1 peck beans, 1 qutlt. AuS k.RamelowS Gem. in Elk Grove by Konr. Röhler and Meier 9 p. potatoes, 8 p. Grain, Z Bush. Beans, 15 sausages, 3 brawns, 1 pork shoulder, 1 ham, 1 tr. skirt; by miller 5 p. oats, 5 p. grain, 2j p. potatoes, 2 boxes mat cheS, 10 pc. soap, 15 lbs. pearl barley. By k. Burfeind in Rich from Mrs. Mahler junior 1 quilt, 2 sheets. From Venedy tn k. Achenbach- Gem. from Frauen-Verein 10 shirts, 10 pr. pants, 11 bodices, 12 petticoats, 17 dresses; from Mrs. Niehoff 4 shirts, 1 bodice. From unknown persons: 1 bundle of separate garments, 4 pr. shoes, 4 pcs. wool yarn, 1 apron.

AuS O-Hko-H, WiS., of N. N. in k. DatbS Gem. 1 doz. Girls' shirts. From Willie & Edwin Zipilmann in Cleveland, O., 1 woll. Neckerchief, 1 pr. gloves. From W. Zopf in Detroit, Mich. 4 pr. stockings, 12 handkerchiefs. From La Porte, Ind, from the Virgins' Association in ?. Niethammers Gem. 4 dresses, 4 petticoats, 4 aprons, 3 wool. Caps, 4 neckerchiefs, 5 pr. stockings, 4 pr. gloves. From Minnesota: through teacher Dießner in Nicollet from Sophie Bade 1 pc. Woolen yarn, 1 pr. stockings, Wmine Bade and Louise Wennholz 2 pcs. woolen yarn. From N. N. 1 qutlt, 3 shirts, 8 pr. stockings, 1 cap, 3 id. Flannel, 1 remnant of clothing, 1 tr. dress, 1 underskirt, 2 towels, 1 pc. Woolen yarn. By Mrs. Alma Bührkng of the Sewing Club tn Claremont 8 shirts, 2 aprons. AuS Milwaukee, Wis. by the Women's Club in k. Küchle- Gem. 9 shirts, 5 jackets, 9 boys' pants, 7 MLdchenhosen, 6 shirts, 6 dresses, 6 pr. stockings; by A. Matthäus 1 shawl, I. Buchholz 1 pr. gloves, Spangenberg 1 pr. stockings, A. Schneider 1 shawl, Fräulein Hartmann 4 caps, E. Strelow 1 pr. gloves, L. Drttmann 1 pr. do, H. Kringel 2 caps, 1 pr. gloves, 1 shawl. By H. Lotz in JoneSvillr, Ind, 1 quilt, 2 remnant stuff. AuS Boo "e, Iowa, from women "s club in k. Guenther's Gem. 1 shawl, 6 dresses, 5 kiffen overcoats, 2 pr. MLdchen pants, 2 petticoats, 3 sheets, 5 woolen shirts, 3 aprons, 1 petticoat, 6 handkerchiefs.

Many thanks in the name of the "poor orphan" to all dear donors!

Addison, III, June 5, 1880, John Harmentng.

For the whirlstnrm-hit English lothereiners in Wehster So., Ro.

According to "Lutheraner'" of June 1, the following had been received by then: -113.33. Ferne, from k. F. Wolbrecht 5.00. H. Fricke 5.00. Unnamed in k. DöscherS Gemeinde 5.00. By k. H. E. Michels 6.00. By Kassirer I. G. Simon 9.00. By k I. H. Theiß (Theil d. Pfinastcolleete) 10.65. By" k. ". Schmidt 24.25. By Kassirer Bartling 39.75. By k. Nething 18.40. F. Tönfing, C. Schreiber, ?. O. Kolbe each I.W. H. Stohlmann, W. Daviter, A. Schefft each .25. S. K. in Hudson, N. Zs., 1.00. On KammryerS u. KückerS wedding s. v. ?. Biltz 7.30. By Kassirer Schuricht 10.00. By k. H. P. Wille 16.00. From ViSvasi in Mobile I.W. By k. Th. Wtchmann 10.00. Mrs. Tl. Römhild .50. D. L. I. Gehrmann .50. H. Rawe sr. 3.00. H. Rawe jun. 2.00. I. Lienhard 1.00. E. Walther .50. Dr. W. Sihler .55. by k. P. Weseloh 7.00. by M. Mar- tenS 3.00. by k. Brandt (Coll. s. Gem. tn St. Louis) 15.00. H. KathrinuS 1.00. by Kassirer Schuricht from d. Jowa-Distr. 14.10. by D. G. Runkel 5.00. Mrs. Mälzer 1.00. Joh. Bär .75. Mrs. Schabdach .50. (Summa -340.83.) Issued to "Lutheraner" from June 1, 1880. -113.33

" on1June1W0 64.15

„ 7. ,,,, 70.20

„„ 14.„„ 40.00

-- „ 22. „,, 53.15

as above -340.83 Correction.

In last receipt read: By k. Lehman" instead of 3.00:
3.90. LouiS Lange, Jr.

For the Preachers' nnd Teachers' Widtwen "nad Orphans' Cafe (of the Illinois - District).

find received:

1. contributions r

From the professors and pastors: F. Lochner -8.00; Director E. A. W. Krauß 5.00; Th. BuSzin, A. H. Brauer, H. Sie- ving, E. Mariens, Prof. A. Crämer, M. Otto, W. Hallerberg, L. Lochner, A. Detzer 4.00 each.

From teachers I. P. Johnsen, I. G. Röcker 2.00 each; from Chieago Teachers Conference 20.25.

2. gifts:

From G. Klotz by k. Reincke 2.00. Mrs. Streck at Matteson by k. Schlechte 1.00. Gem. of?. Mary 15.00. Collecte at Awe-Heinemann's wedding by k Baumgärtner 7.30. R. N. Ln Worden 2.00. By Kassirer H. Bartling were delivered -123.70.

Chicago, III, June 23, 1880. H. Wunder, Cassirer.

For the semivar hauShalt in St. LoniS

since January of this year": From Hm. Huber 2 sacks of potatoes. Mr. Chler from ? Bock's parish 1 p. of potatoes. From the Belleville Women's Association 7 pairs of socks for poor students. Mr. I. Dittmer 1 busbei bean", 1j bushel apple slices. H. Koch .30. h "rn P. Gast 5 gall. Wine vinegar. Bon of an unnamed comm. in Benton Co, Mo, 1 barrel of MolaffeS. Hrn. k. Weisbrodt in Mount Olive, III, 7 lbs. butter. Mrs. Noack in St. Louis, 2 pots of preserved cabbage and tomatoeS. Mrs. M. Eckart in Darmstadt, Germany. III, 1 box of butter & cheese. Hrn. k. Gräbner's Gem. in St. Charles, Mo., 72 pieces of shoulders, hams, and sprck sides, together with I Bu. Potatoes, k T. H. LükerS Gem. in Kansas 2 barrels and 2 pails of butter. AuS k. Chr. Bocks Gem. of C. Seeger 1 ham, Ehr. Hahne 1 do., F. Bollhofer 2 pieces of bacon, B. Held 1 piece of wool yarn, from k. Bock 1 gallon of apple butter. - God verqelt'S I

St. LouiS, June 29, 1880. H. Iungku " tz.

For poor students received with heartfelt thanks dnrch Hr". k. Wille 1" BrownSville, Mo., from the worthy women's club of his community -10.00. E. F. W. Walther.

Received for Stud. B. P. Goßweiler from Hm. k. A. T. Pechtold -10.00, as a collecte from his parish.

G. Switches.

Through the orphan father Mr. I. Harmentng from the worthy Mif- fionSnähverein in Hrn. k. Hallerberg community in Quincy, III, 7 pairs of stockings received for poor students in Addison.

Many thanks! Krauss.

Cordially thanking I certify the receipt of -18.25, collected at the wedding at Mr. L. Rohrhuber's in Franconia consolation for my son at the college to Fort Wayne. I. Lift.

Received with thanksgiving by Mr. Starke -8.05 (baptismal collccte) for my sons F. and K.

North Tover, O., June 18, 1880. i. Rupp right.

For da- Orphanage near Boston: By teacher Arie- ger of Mr. Bürger in Baltimore -6.00. A. Brauer.

Received for the Seminar-Han-Halt in Springfield:

From the municipality of Hm. k. BuSzin in Meredofia, III, 9 bacon sides, 1 box with 36 doz. Eggs. From Mr. Haarbauer here 2 bushels of potatoes. G. Peacock.

Sect the 1st of May the first German Lutheran congregation in LouiSville, Ky., received with heartfelt thanks the following gifts of love to cover the Airchen debt: From the Gem. of Hm. k. I. G. Kunz -14.75. D. L. F. Lösch- Gem. tn Lancaster, O., 14.00. k. I. P. KarrerS Gem. in Allen Co, Ind, 4.00. by Hm. k. A. Saupert in Evansville, tn mission-hours collected 5.45 and from Young Men's Association that. 5.00. D. M. MertzS Gem. 11.70. k. F. R. TrammS Ge". 14.00. Gem. de- Hm. k. Stirgemeier at LaneSville, Ind. 12.00 (3rd shipment, in whole 48.00). By cassirer I. S. Simon 22.80. by cassirer I. Birkner 3.40. by cassirer I. T. Schuricht 84.75. N. N. at Bradford, Ind., 3.00. k. Ph. Fr. F. Hahn's Geq. subsequently 5.00. F. W. Pohlman."

Corrections.

In my last receipt "Luth." No. 12 read in the heading "For the Synodical Fund"': by the Jem. in Addison -60.69, not "50.69"; in the heading "For the Inner Mission in the West" not "by teacher Dörmann of the Lehrrrverein", but: by teacher Hömann of the Leseverein -6.00; in the rubric "For Negro Mission 2c. in Little

Rock, Ark." by k. Groß in Buffalo, N. 8-, by H. Döll I.W; in the rubric "For needy in Kansas" by k. Reinke tn Lhtcago by sr. Gem. 23.90, not "23.30"".

H. Bartling, Kassirer.

In No. 11 of the "Luth.", p. 88, the receipt of Mr. F. W. Schildknecht for the gabm for Ford County, Kansas, instead of "Chr. Bockelmann 8.00" read: ?.. A. Wangerin- Gem. -8.00.

New printed matter.

Jubelfestpredigt, am 350. Gedächtnißtage der Augsburgischen Confession den 25. Juni 1880 in der Dreieinigkeitskirche der ev. - luth. Gemeinde zu St. Louis, Mo., gehalten und auf Verlangen dem Druck übergeben von C. F. W. Walther. Price 5 CtS.

Proceedings of the Twenty-third Annual Meeting of the Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. 1880.

The report of our Eastern District has just left the press. As the reader already knows from the "Lutheran" of May 15, this District has dealt with an extremely "important", contemporary subject, the question: "What does our Book of Concord teach about the power to "forgive sin" on earth through men? Since the doctrine of absolution "is misunderstood, despised and hated by all non-Lutherans, and because therefore doubts about it sometimes arise among members of our congregations and false ideas are found," this report with the beautiful connections about this doctrine should be widely distributed, thoroughly studied and discussed. This should also be done for the sake of another important subject. The report also contains a memorandum to the congregations, reminding them of their duty to allow their teachers to attend the synodal meetings and pointing out the great blessing this will bring to teachers, schools and congregations. For those who diligently study and refer to the Synodal Report, the index attached to the report will be welcome. The price is 20 EtS. Man adresfire: "Luth. Concordia Publishing House". St. LouiS, Mo. G.

Blüthenlese aus der deutsch-christlichen Unterterhaltungs-Literatur. Containing stories, biographies, poems, descriptions 2c. With illustrations. Edited by Louis Lange. Delivery 3. St. Louis, Mo. 1880.

Not a few Christians have the need to read something for their spiritual recreation and instruction in addition to God's Word and writings that serve solely for edification. Since so many entertainment writings are now appearing and being praised, which are permeated by the spirit of unbelief and sinfulness, our dear "Abendschul-Lange" has made it the task of his life and work,
He is also trying to provide his "dear" fellow Christians with such entertainment - teaching material, which they can use not only without the danger of being "stained" by it on their souls, but also with benefit for this and that world. For this purpose, he also offers this 3rd delivery of "Blüthenlese" to the Christians who love reading. This delivery contains a colorful and varied miscellany: a story under the title: "Die Pfarrfrau von Heftrich", 3 lovely songs by Professor Schaller about faith, love and hope, a natural history article by Dr. Dümliug about the deer. Dümliug about the deer, the biography of Philipp Wackernagel, an account of the way the blind learn to read and write, a poetic tale by L. Grote, the description of an adventure in the forest, an article about Chinese customs and some other nice little things. It is all so interesting to read that whoever begins to read an article cannot easily "get away" from it before he has finished reading it. Particularly interesting is the story of a disgusting trial conducted in 1675, in which an innocent priest's wife was the lamentable victim of alleged sorcery. In order to prevent misunderstanding, it should have been added to the moving description of the atrocities that occurred at that time that many faithful theologians testified against such atrocities in those days, although the terrible vice of sorcery according to God's Word was also punished by them with great seriousness. The price of this booklet is also 25 CtS.

W. [Walther]

Introductory sermon, held 'on Sunday Rogate, the 2nd time 1880, in the German Lutheran St. PauluS Church at San FranciSco at the introduction of Mr. Pastor L. Wagner and by decision of the congregation submitted to print by I. M. Bühler. San FranciSco, 1880.

Antritt- - Predigt, am Sonntag nach der Himmelfahrt Christi oder Exaudi, den 9. Mai 1880, gehalten tn der deutschen ev.-luth. St. Paulus-Kirche zu San Francisco von C. L. W. Wagner, zweitem Pastor der Gemeinde und Missionar, und auf Beschluß der Gemeinde dem Druck übergeben. San Francisco, 1880.

These are two excellent sermons. The introductory sermon answers the question based on Mark. 16,15. the question: "What should encourage us as preachers and congregation to show cheerful, "active" zeal in the work of spreading the gospel? The answer is: 1. the express command of our Lord, 2. the saving power of the gospel. The inaugural sermon, based on the Gospel for Sunday Exaudi, deals with the subject: "The testimony of JEsu, the noblest work of his servants", showing 1. what this testimony of JEsu is and how a preacher and missionary should testify, and 2. what the purpose of the testimony of JEsu is and how all hearers should receive this testimony. If the introductory sermon shows that our dear brother, Mr. P. Bühler, has been the "right man" for the difficult lonely position in which he has found himself so far during a "long series of years" on the coast of the calm sea, the inaugural sermon shows that God has placed the right man at his side in the "young" Mr. P. Wagner. As heartily as our synod has been able to rejoice that through the faithful service of Fr. Bühler at least one flourishing congregation has arisen beyond the rocky mountains, united with us in spirit and faith, so confidently can we now hope that more and more people will soon be called there under the banner of the pure Gospel, since it has now become possible for Fr. Bühler, together with his colleagues, to carry out the blessed work of inner mission among the many children of our church scattered throughout California more than has been possible up to now. We may hope for this all the more, since the dear St. Paul's congregation has appointed a second preacher for the most part precisely in order to be able to do more in their part for the spreading of the "pure" Gospel and thus of the Kingdom of God than before.

May the Lord bestow abundant gifts of His Holy Spirit upon both of these great men for this important work, open many hearts everywhere to their testimony, and finally let a great church of pure confession arise in that farthest west, shining far into the land! W. [Walther]

From the "Luth. Concordia-Verlag" can be obtained:

Curriculum vitae of W. Sihler.

S. II. Volume -jfortofree shipping. M. L. Barthel, Agent.

Tract Ro. 7. The Bible and the Worldly Dance. Published by the German-Amcrican Lutheran Tractat-Verein.

A tract that has been in demand for a long time. It answers two questions: 1. what does the Bible say about dancing at all? 2. why do the worldly dances find "sin" and therefore to be fought against with all seriousness?

The tract includes 8 pages closely printed. Price per dozen only 20 CtS. Order from Mr. k*. Dstts, 710 Vranklia ^vo., 8t. Ixrui", Llo.

BerLrrdered address":

Rev. 3. D. 8l>scbm "nn, 573 lllennrm str., Den vor, 6ol.
Rsv. L. Stubnatzy, LckZsrtoo, lVillinmo 6o., Odio.
S. Laropv, 304 lV. ckslIorsoo str., k>t. lock.

Printing house of the "Luth. Eoucordia - Publishing House."

Volume 36. St. Louis, Mon., July 15, 1880. No. 14.

The visible protection and support of God, which Luther once enjoyed, is irrefutable proof that Luther's work was not the work of man, but the work of God.

(Conclusion.)

A second reason for this assertion is this: because God alone could have given Luther the unprecedented joy of faith which he needed for his work and which never left him until his death.

It is true that Luther was already by nature not a timid but a firm character, a brave man; there are only three circumstances which prove that Luther's joy of faith was not natural but worked in him by God Himself.

First of all, it is a matter of experience that believers have great joy even in difficult undertakings for God's glory, as long as they overcome the opposing difficulties, but that when they finally see nothing but danger, yes, apparently certain ruin before them, then even the bravest among them loses courage, if God does not strengthen him miraculously. Thus, for example, the rock-man Peter, who had just courageously drawn the sword for his Lord in Gethsemane, fell shamefully in the high priest's palace, where he saw only death and ruin before him, denying Christ three times against his solemn and undoubtedly sincere promise. Thus the great prophet and zealot for the true God Elijah, who shortly before had shown a truly wonderful joy of faith in the fight against the Baal monkeys, became despondent when he not only thought that he was close to certain destruction in the church, but also when his life was threatened from all sides. Despondent, he lay down under a juniper tree and said to God, "Enough is enough; now, O Lord, take my soul; I am no better than my fathers." (1 Kings 19:4) How differently Luther, rightly called the third Elijah, behaved! Luther did indeed cry out for his sins and for the sake of his soul's salvation, and he often pleaded and wept for his soul's salvation.

But he never became fainthearted because of hardship and danger that befell him or the church; on the contrary, the greater such hardship and danger became, the greater the joy of fine faith became. In 1517, feeling his weakness, Luther, with fear and trembling, wrote his famous 95 sentences against the papal indulgences, when he himself had hardly an inkling that he would thereby provoke the pope's majesty against himself. He himself wrote of it later in 1538: "My great weakness and ignorance urged me in the beginning to begin this matter with great fear and trembling." (XIV, 470.) But when Luther then received the citation to come to Rome and the papal bull of excommunication, in which the evangelical truth that he had already clearly recognized was condemned, and when now everything trembled for his life, only Luther did not tremble, but, having thereby become certain that the pope was the Antichrist, he now fearlessly let go forth that mighty writing against the pope, which bore the title: "Against the Bull of the Antichrist", and burned the bull of excommunication together with the entire papal law book freely in public before the gates of the city of Wittenberg. Then, in 1521, when the emperor summoned him to the Diet of Worms and everyone believed that he would not leave Worms alive if he appeared at the summons, and when his friends therefore told him to flee in haste, it was again Luther who stood firm. Already before, when only the rumor arose that the emperor would cite him, and the Elector had him asked whether he would comply with such an order of the emperor, Luther had answered: "Here you have my advice and opinion: Assure me of everything, except that I will flee or recant. I will not flee, but I will recant much less, so long as my Lord Jesus strengthens me. For I can do none without danger to godliness and the salvation of many. If I should be called, I will, as much as is in me, let myself be led away before I am sick, if I cannot come in health; for it is not to be doubted that I am called of God, where the emperor calls me. Do they want to do things by force, as it seems (because
they are probably not working on this appeal to the end that they teach me better), then the matter is to be ordered to God. He still lives and reigns, who preserves the three men in the red-hot furnace. But if he does not want to preserve me, it is a bad thing for my head, if it is held against Christ, who was killed with the highest disgrace, everyone's scorn and much destruction." (XV, 2240. 2242.) But when the imperial citation actually arrived, far from Luthern's courage being lost, he became all the more joyful and set out without delay. When he stopped at the monastery of Reinhardsbrunn in Thuringia on this journey and the vicar of the monastery, Johann Kestner, warned him of the dangers of the Welsh and the Spaniards, who would not rest until he had been burned, Luther replied with a smile: "With nettles it was all right and could be endured, but burning with fire, that would be too hot! Dear Mr. John, pray an Our Father for our Lord Christ, that his Father may be merciful to him; if he preserves his cause, mine is also won. *)

Continuing his journey confidently, he received the news from his friends that he had already been condemned in

Worms and therefore had nothing else to expect than what Huss had experienced, the stake; he could only turn back. Luther answered: "And even if they made a fire that reached to heaven between Wittenberg and Worms, because he was challenged, he still wanted to appear in the name of the Lord and kick the Behemoth in his mouth between his big teeth and confess Christ and let him rule. (XV, 2173.) Arriving in Frankfurt, he wrote to his friend Spalatin: "I see that Carl's mandate and order have been printed to frighten me. But Christ lives! and we want to come to Worms to defy all the gates of hell and princes of the air." (Ibid.) When he was already in the vicinity of Worms, and Spalatin warned him once again in writing not to come, he again dismissed him:

See Ratzberger on Luther and his time, edited by Neudecker. Jena, 1850. p. 50.

"If there were so many devils in Worms, as a goat! on the roofs, I still wanted to enter", "because", Luther, who tells this himself, adds, "I was undaunted, fearing nothing". (XV, 2174.) Thus Luther also answered before emperor and empire with unparalleled boldness, as is well known, by concluding with the words: "Here I stand," that is, here you have me, I am in your power; "I cannot do otherwise," that is, my conscience is caught in God's word; "God help me," that is, my confidence stands alone in God; "Amen!" that is, summa: I do not recant! It is true that Luther allowed his Elector, after he had been condemned and declared an outlaw, to have him secretly taken to Wartburg Castle and hidden there; But when he heard that Carlstadt, the swarming wolf, had broken into his herd at Wittenberg, Luther himself left his hiding place against the prohibition of his Elector and hurried as a faithful shepherd to Wittenberg; and when the Elector told him that under these circumstances he could not protect him against the Emperor and the Pope, he answered him in unparalleled holy Godly courage as follows: "I come to Wittenberg in much higher protection than that of the Elector. Nor do I intend to seek protection from Your Electoral Grace. Yes, I think I would want to protect Your Electoral Grace more than she could protect me. If I knew that Your Electoral Grace could and would protect me, I would not come. No sword can advise or help in these matters: God alone must accomplish this, without all human care and help. Therefore, he who believes the most will protect the most here. Since I now feel that Your Electoral Grace is still very weak in faith, I cannot regard Your Electoral Grace as the man who could protect or save me in any way. That now also Your Electoral Grace desires to know what she should do in this matter, since she considers that she has done far too little; I answer humbly: Your Electoral Grace has already done too much, and should do nothing at all. For God will not and cannot suffer Your Electoral Grace or my worries and doings. He wants to leave it to him; that and no other; Your Electoral Grace may follow. If Your Electoral Grace believes this, she will be safe and have peace; if she does not believe, then I believe, and must let Your Electoral Grace's unbelief have its agony and sorrow, as is fitting for all unbelievers to suffer. Because I do not want to follow Your Electoral Grace, Your Electoral Grace is excused if I am caught or killed. (XV, 2381. f.) - We see the same joy of faith in Luther when in 1530 the Augsburg Confession was to be read before the Emperor and the Empire. While everything was hesitating, Luther wrote and sang his victory song in Coburg: "Ein feste Burg ist unser Gott" (Our God is a Mighty Fortress), because the victory of God's cause was already certain to him in advance. But when the papists threatened the Lutherans with fire and sword after the reading of the Confession, and therefore everything looked to the future with trepidation, Luther scoffed at this fear and wrote to Melanchthon: "If the proverbs are true, then this German proverb will also be true: 'He who dies of dread, to him shall be brought with the sound of asses.
But with what sound shall you be rung, who are not killed by the evil, but by yourselves for the sake of the evil of the adversaries? They are words of doom, and nothing else but dooms; but dooms of stubble and reeds, which thoughts the Lord knows to be vain. But even though war will certainly follow, it has not yet begun. Much may yet happen. But if it has begun, it has not yet begun. And even if it has already proceeded, victory has not yet been obtained from them." (XVI, 1096.) But the prospects became more and more threatening for the Lutherans. At the end of the Diet of Augsburg, the emperor issued an edict in which the Lutherans were commanded "under penalty of life, limb or property" (XVI, 1943) to return to the church of the pope and to unite with it in faith and ceremonies. In particular, the edict commanded that the doctrine that faith alone makes one righteous and blessed before God be abandoned as contrary to all respectability. But no matter how many Lutherans were frightened by this threatening language of the powerful emperor and the papist princes on his side, it did not frighten Luther. Convinced that the edict had not been fabricated by the emperor himself, but by wretched papal servants who had surrounded the emperor, but that the emperor himself thought quite differently in his heart, Luther now published a paper with a boldness that has hardly any equal, which bore the title: "Dr. M. Luther's Glosses on the Supposed Imperial Edict. From this writing, written with the zeal and mockery of an Elijah, we will lift out only the passage that refers to the doctrine of faith rejected and forbidden in the imperial edict. Luther writes about this as follows: "Because I see that the devil must always blaspheme this main article by his pillar teachers, and cannot rest nor cease: I say to Doctor Martin Luther, an evangelist unworthy of our Lord Jesus Christ, that this article (faith alone, without all works, makes one righteous in the sight of God) should be and remain the Roman Emperor, the Turkish Emperor, the Tartar Emperor, the Persian Emperor, the Pope, all cardinals, bishops, priests, monks, nuns, kings, princes, all the world together with all devils, and should have hellish fire on their heads, and no thanks for it. Let this be my, Doctor Luther's, intercession of the Holy Spirit, *) and the right holy gospel. For there is the article that the children pray: I believe in Jesus Christ, crucified, dead 2c. There is no one who died for our sins, but only Jesus Christ, the Son of God. Only JEsus, the Son of God; again I say: only JEsus, the Son of God, has redeemed us from sins, this is certainly true, and all the Scriptures; and if all the devils and the world should tear themselves apart and burst, then it is true. But if he alone takes away sin, we cannot do it by our works: for it is impossible for me to grasp and obtain such a one and only Savior from sins, Jesus, except by faith; by works he is and remains beyond our grasp. But since faith alone, for and before works follow, grasps such a Savior, it must be true that faith alone, for and without works, grasps such redemption; which

Luther says: "My intercession by the Holy Spirit", because in the imperial edict it was claimed that the church had decreed "out of appeal to the Holy Spirit" that the chalice should not be given to the laity in the "holy" Lord's Supper.

nothing else can be, but to become righteous. For to be redeemed from sins, or to have sins forgiven, must be no other than to be or become righteous 2c. But after such faith or received redemption, or forgiveness of sin, or righteousness, good works follow, as such fruits of faith. This is our doctrine, and so teacheth the Holy Ghost, and all holy Christendom, that we abide in God's name, Amen." (XVI, 2046 - 2048.)

A second circumstance, from which it is clear that Luther's joy of faith was not a natural one, but one worked by the Holy Spirit himself, is the following. Luther had against him everything that was then considered learned, wise, pious, and holy, and that was called the holy Christian church. Not only the papal decrees, but also many decisions of the holy conciliar bodies and many passages from the writings of the church fathers could be held against him, while he himself had nothing but the Bible on his side. "Who are you, wretched monk," one could call out to him, and one really did call out to him quite often, "that you bring forth a new doctrine, that you alone want to be clever, to rise up against pope and bishops, against all universities, against all concilia and church fathers, to reform the whole holy Christian church, yes, to condemn it? Woe to you, for it is written: Whoever does not hear this church, consider him a heathen and a publican!" But far from Luther, after he had come to full knowledge, being doubted or frightened by such speeches, he was only made all the more joyful by such reproaches. As long as he was still stuck in the false doctrine of the church, these speeches made a great, disturbing and frightening impression on him; but when he recognized from God's Word that the church was nothing other than the entirety of all devout Christians who truly believed in Christ, he happily stood on the rock of God's Word and asked nothing of it, even if the entire false church came out against him and cursed and condemned him as a heretic. He himself writes, how it was for him at the beginning, when his 95 theses were condemned in the name of the "church", in the year 1538 as follows: "There were many pious men who took great pleasure in my propositions and thought much of them; but it was impossible for me that I could have regarded and recognized them as members of the Church, endowed with the Holy Spirit; I looked only at the pope, cardinals, bishops, theologians, jurists, monks, priests; therefore (from these) I waited for the spirit; for I had eaten and drunk their doctrine so greedily into me (that I speak thus) that I was not at all thirsty for it, and did not feel whether I was asleep or awake. And since I had overcome all the arguments that lay in my way, displaced (refuted) from me by the Scriptures, I have finally overcome some of them, namely, that one should hear the church, with great anxiety, effort and labor by Christ's grace barely. For I held with much greater earnestness and right reverence (and did so from the heart) the pope's church to be the right church, than these shameful and blasphemous trafficers, who now extol the pope's church against me.) If I had despised the pope, as

This is still the case today. Many "Catholic" theologians despise and ridicule the pope in their hearts no less than we do, and yet they defend him with their pen. With what contempt, for example, Archbishop Kenrick in St. Louis may think of the Pope! At the Vatican Council, where the infallibility of the popes was made an article of faith, he declared in a speech that if the popes were declared infallible, then

I would have been afraid that the earth would have risen at the same hour and would have swallowed me alive, like Korah and his mob. (But that I come back to the point:) While I was waiting for the church and the Holy Spirit's sentence and judgment, behold, suddenly I was commanded to keep inside and keep quiet about everything, and was attracted only by the custom and habit of indulgence. When I heard the name of the church (which every Christian should honor and hold in high esteem), I was frightened and offered to back down. I also told Cardinal Cajetano at Augsburg in 1518 that I would keep silent from then on, but at the same time I asked him in all humility to command my opponents to stop and be quiet with their cries; but he not only refused me this, but also threatened me that if I did not recant, he would condemn everything I had ever taught. Now I had already taught the Catechismum, that many people had improved, so I knew well that I would not suffer that it should be condemned, because I wanted to deny Christ. So I was forced to try and expect the utmost hardship." (XIV, 472 f.) When, however, Luthern finally realized that the church was not the people with the pointy hats, but the pious Christians, he laughed at the eternal cry of the papists: "Church! Church! Conciliation! Conciliar! Fathers! Fathers! As early as 1521, he declared at Worms before emperor and empire why he alone was imprisoned in God's Word and wanted to be imprisoned, "for," he added, "I do not believe either the pope or the conciliar alone, because it is obvious that they have often erred and have been repugnant to themselves. (XV, 2308.) And so our Luther, too, found his dear Bible enough against the whole world and all its wisdom and holiness.

A third circumstance, which makes Luther's joy of faith so admirable and reveals it to have been wrought by the Holy Spirit Himself, is finally this, that even the wavering and apostasy of those who had first been his faithful assistants or had recognized and known the beatific truth with him, could not dampen his joy of faith. It hurt Luther so much that Zwingli and his followers fell away, that his friends became his bitterest enemies, that his initial "confidants" became his fiercest fighters and blasphemers, and that when he noticed that even men close to him in whom he had confided were secretly making friends with his enemies and becoming traitors to him, it hurt him so much that the papists were able to sneer at the Lutherans: You yourselves do not agree! - this did not mislead him either. Alone and trusting in the written Word of God, he had begun the great work by God's grace, so he was ready to finish his work alone when he saw one after another of his own leave him, secretly or publicly, to the right or to the left.

Catholicism can only be defended by ridiculous excuses against the unshakable testimony of history, because history shows irrefutably that the popes have contradicted themselves quite often, one has declared as truth what the other has rejected as error. And yet Mr. Kenrick, in order to "remain in office," has finally ducked! In the "catholic" church there are without doubt more secret religion scoffers than mau think".

So I ask: Where did it come from, my dear readers, that Luther never lost his first joy of faith until his last breath, but only became more certain and courageous the more everything came together in him that would have filled any other man with doubt and fear and made him despondent? - There is no other explanation for this than this: Luther's unprecedented joy of faith was not natural human courage, not natural strength of character, but God's courage, God's strength, he himself God's chosen equipment, his work God's work.

Well, the old God, the God of Luther, is still alive: Let us then, you Lutherans, strengthen ourselves in Luther's heroic faith, hold fast to Luther's teaching, which is no other than the teaching of the divine Word, even in this time of apostasy, so God will also be and remain our protection, and in all our temptations, dangers and hardships, in all the storms of the Roman Antichrist and all the fanatical and religious sects, we too will become more and more joyful in our faith and learn ever more confidently to join Luther:

And if the world were full of devils. And would even devour us. So we do not fear so much, it shall succeed. The prince of this world, how sour he poses, he does not do us;

That makes, he is judged;
One little word can fell him.

W. [Walther]

(Submitted.)

Disputation and struggle of the poor sinner with severe spiritual temptations and his victory over them.

I. The poor sinner says: There is sin in me which condemns me.

The Word of God answers the sinner: Behold, this is the Lamb of God who bears the sin of the world! I have come, says the Son of God, to save sinners. And this is a certain word worthy of all acceptance, 1 Tim. 1:15.

The sinner: Certain sinners are well accepted, but perhaps I do not belong to the number of them.

The word: Christ says: "Come to me, all who are weary and burdened. No one, neither the stranger nor the circumcised, shall be excluded, Is. 56, 3. God our Savior wants all to be saved, 1 Tim. 2,6. For Jesus Christ gave His life for all to be saved.

The sinner: Sin is imprinted on my nature, and by nature I am a child of wrath.

The word: As by one man sin came into the world, and death by sin and condemnation upon all men; so by one righteousness justification of life came upon all men. The new Adam, i.e. Jesus Christ, is more powerful than the old Adam, from whom sin came. God and righteousness is more powerful than death and sin, life is more powerful than death, heaven is more powerful than hell, blessedness is more powerful than damnation.

The sinner: Many are justified and Christ gives his life for many for salvation, Matth. 20. But how am I sure that I belong to the number of the many?

The Word: How through One Disobedience Many
If all men have become sinners, then through one obedience many will become righteous, i.e. as many as believe in Christ.

The sinner: But why is the particle "many" not put in general, and instead of "many" not immediately said all? After all, it is expressly written, "Many are called, but few are chosen."

The word: Israel, you bring your own misfortune upon yourself, for your salvation stands with me alone. He who excludes himself from the promise of grace, the same is and remains in the number of sinners and reprobates. For he who does not believe in the Son is already judged, and the wrath of God abides on him. Therefore it is written, "Many righteous" (and not all). For many are and remain not believers. But he who abides in the Son of God, the same is in the number of the righteous and excluded from the sinners. Therefore it is said, "Many sinners" (and not all). For those who believe are justified, according to this saying: "There is therefore nothing condemnable in those who are in Christ," Rom. 8.

The sinner: But faith is certainly a gift and work of God, which does not depend on our will and activity, but God also works when He wills, Rom. 9.

The word: There you exclude the merit of your works and praise God's grace. For man's striving, will and work accomplish nothing here. But here the question is: would you like to believe if you could? If you say, "You are now lost and can be helped neither by counsel nor by help"; if you say so (looking at yourself and all men's works), then the situation is good and you can easily overcome your temptations.

The sinner: My faith is very weak and almost no faith at all.

The Word: 1.) Faith is a gift and work of God, however small it may be. 2.) God works the willing and the accomplishment, Phil. 2. Therefore, if I only will, I can be certain of the presence and work of the Holy Spirit in me. 3.) One must not judge about the grace of God according to the greatness or nature of faith, but according to its foundation, on which faith rests, whether it is strong or weak. This foundation is the merit of Jesus Christ, the Son of God, his obedience, satisfaction and his righteousness imputed to us. For faith is but the hand that grasps that righteousness of the Son of God. And just as a little child grasps a precious ring with its little fingers, just as a giant grasps it with his whole hand and fist, and yet it is the same ring, so it is also the one merit of the Son of God, which we grasp both by weak and by strong faith. 4.) Marc. 9.: I believe, Lord, help my unbelief, or my unbelieving faith. For God must be called upon to increase, strengthen and establish faith in us. 5.) Rom. 8: The Spirit helps our weakness and bears witness to our spirit, represents our sighs, tears and petitions, moves them, makes them firm and alive, so that they never come back empty. 6.) Matt. 12: The Lord will not crush the bruised reed, nor quench the smoldering wick.

The sinner: But is not God's secret counsel unknown to all men, that he has ordained to life whom he wills? This

I cannot prevent God's will from being done. But I am uncertain what God's will is over me. But who can resist his will?

The word: This objection is inspired by the devil in man, which these unshakable reasons are to be opposed: 1.) God's secret counsel is revealed to us through the Word, the Son of God, who is the chancellor and interpreter or messenger of the great counsel of God. We are to hear this. 2.) God is true, and what he promises he certainly keeps, Ies. 34. 46.' Ps. 33.148. and 2 Cor. 1.: All promises of God are Yes and Amen in Him. Matt. 24: My words shall not return empty. Isa. 40: The word of God abides forever. 3.) God calls you through the Word to be blessed; otherwise He would not give you the Word and the Sacraments. 4.) Whoever doubts the certainty of the promise of grace, accuses God of lying, condemns the Son of God, belittles the benefits and merits of the Son, rejects the reconciling hand of God and the Holy Spirit, and prefers Moses to Christ. 5.) There is no more horrible sin than not accepting the grace offered by the Son of God, as the devils do not accept it, to whom it does not belong. 6.) God wants to make us blessed through and for the sake of His Son. This we know from the fact that for this reason he gave us his Son, who is Jesus, that is, a beatific and true, and gives us his word, baptism and the Lord's Supper, and his Holy Spirit, who works in us true faith, consolation and true repentance and invocation. If God had wanted to condemn us, he would have done so long ago, just as he condemned the devils at the same time. Then he would not have given us his Son, nor room, nor desire to repent and turn to God, nor commanded that we trust in his help.

The sinner: But the doubt in me is very great.

The Word: Pray: I believe, dear Lord, help my weakness! Forgive my guilt! Increase faith in me! Help us, we perish! Give me the joy of your salvation, and your free and certain Spirit sustain me! Help that doubt may not be done and accomplished by me, but that I may suffer it, i.e., not surrender to doubt, but resist it, deceiving myself that I am troubled by this doubt. At the same time take hold of the promise, according to which God has also committed Himself to us by an oath, when He says: Truly, truly, I live and do not want the death of the sinner. O we wretches, if we also do not believe the swearing God! Augustin says about Psalm 110: "The faithful God makes himself a debtor to us, not to receive something from us, but to promise us great things. The promise was not enough for him, he also wanted to commit himself by writing, issuing us a manuscript of his promise. But not only did he set up a writing with men so that they would believe, but he also set up a mediator, his one and only Son, as a pledge, so that we would believe him.

The sinner: My many sins, which I have committed and remembered throughout my life, frighten me.

The Word: Christ, the Lamb of God, bears the sin of the world, and is the propitiation for our sin, but not only for our sin, but for the sin of the world.

If he therefore bears the sins of the whole world, he certainly bears yours also, who are but a shadow and particle of the world. If he has taken all of it upon himself, he has certainly left no part of it. According to Romans 5, grace is poured out over sin. Where sin has become powerful, grace has become even more powerful. Ps 103: God does not deal with us according to our sins and does not repay us according to our unrighteousness. As much as the heavens are higher than the earth, so much does he make his mercy higher (above our sin) to all who fear him. As far as the morning is from the evening, so far does he let our transgression be from us. As a father has mercy on his children, so the Lord has mercy on those who fear him. Augustin: According to this, our sins are in the downfall, but his grace is in the exit.

The sinner: But my sins are too terrible and too cruel.

The word: This temptation is found in all the saints. Ps. 38: There is nothing wholesome in my flesh. My sins are upon my head. My wounds fester at my foolishness. Ps. 32: I said: I will confess my transgression unto the LORD: thou forgavest me the iniquity of my sin. For this shall all the saints pray thee. Isa. 1: Though your sins be as the color of blood, they shall be as white as snow: though they be as the color of raisins, they shall be as wool. Isa. 64: We are all like the unclean, and all our righteousness is like an unclean garment. If this is true of our righteousness and works, how much more must it be true of our sins!

The sinner: But my sins are too many and too great.

The word: Ps. 57: Your mercy goes as far as the heavens, and your truth as far as the clouds. Cain says Gen. 4: My sin is greater than it could be forgiven. Cain lies, says Augustin, because God's mercy is greater than the sin of all men.

The sinner: I have sinned against God Himself.

The word: Ps. 51: Against you alone have I sinned. Jer. 33. God says, "I will cleanse them," declares the Lord, "from all unrighteousness, whereby they have sinned against me; and I will forgive them all their iniquity, that they have sinned and transgressed against me.

The sinner: But I have also sinned too terribly against my neighbor.

The word: Matth. 12: All sins, even those against the Son of Man, are forgiven men, how much more those against the neighbor! 1 John 1: If we confess our sins, God is faithful and just to forgive us our sins.

II. the sinner: the law of God gnaws at me and condemns me.

The word: Christ redeemed us from the curse of the law when he became a curse for us. 2 Cor. 5: God made him who knew no sin to be sin for us, so that in him we might have the righteousness of God, that is, the righteousness that is before God.

Ill- The sinner: The most righteous and severe wrath of God terrifies me.

The word: The mercy of God is above all his works. Ps. 25: The ways of the Lord are mercy and truth. Wrath is an alien work of God: as soon as sin is forgiven.
as soon as the wrath also departs. The mercy of God never ends and does not only go down to the third and fourth generation, but extends over many thousand times thousand generations. Mich. 7: God will not hold wrath forever because he is merciful. The wrath of God is only temporary, Ps. 30. - As much as Christ is greater than Moses, so much is mercy greater than wrath. And because the mercy is greater than the harm, therefore the Son of God became man.

IV. The sinner: The devil accuses me and holds the register of my sin before me.

The Word: Say: Depart, Satan! You cannot accuse me, because I have sinned not against you but against God, to whom I say with David, "Against you alone have I sinned. Answer him further, Thou art an unclean and damned spirit, and the enemy of my Savior. I can allow thee nothing, neither a right to me, nor a fellowship with me. Tell him: "If you want to reckon my sins to me, then do it confidently with my permission; but only write the entrance in this way: The seed of the woman hath bruised the serpent's head. Likewise: For this purpose the Son of God appeared, that he might destroy the works of the devil, 1 John 3. Then add to it, and write under it, and bring together what you will.

V. The sinner: My conscience accuses me and condemns me.

The word: 1 John 3: If our heart condemns us, God is greater than our heart. Is 55: My thoughts are not your thoughts, but as much as the heavens are higher than the earth, so much are my thoughts higher than your thoughts. Hosea 11: My heart is of another mind, my mercy is fervent, because I am God and not a man.

VI The sinner: The examples and the destruction of Cain, Saul, Judah and others terrify me.

The Word: These examples concern the impenitent and unbelieving, as the Son of God testifies when he says: "If you do not amend, you will also perish. Those who reject grace, who trample underfoot the blood of Christ, are counted among those damned. We have other examples, such as: the examples of Adam, Seth, David, Manasseh, the butcher on the cross, Peter, Mary Magdalene, Zachaei the tax collector, the prodigal son and others. These examples are presented for the comfort of those who believe in Christ for eternal life, 1 Tim. 1.

VII The sinner: I am also frightened by all kinds of misfortune, such as sickness, poverty and similar ills.

The word: Whom God loveth he chasteneth. Romans 8: We suffer so that we may be raised to glory. This suffering is not worthy of the glory to come. Our suffering is only something small, temporary and of short duration. Ps. 30: Weeping lasts through the evening, joy in the morning. The Holy Spirit also represents us and helps our weakness as our helper and comforter. In addition, the Church of God obtains relief from misery through its supplications. And God does not let us be tempted, challenged, tormented more than we can bear.

VIII. The sinner: Death and hell terrify me.

The Word: Hosea 13: I will deliver you from hell and save you from death. Death, I will

your death; hell, I will be your pestilence. 1 Cor. 15: Death is swallowed up in victory; Death, where is your sting? Hell, where is your victory ? Thanks be to God, who has given us the victory through our Lord Jesus Christ.

IX. TheSinner: The contemplation of the Last Judgment frightens me.

The Word: John 5: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not perish.
He is not in judgment, but has passed from death to life. Ps. 34: All who trust in him will have no guilt. Where then shall I flee, except to thee, my God, who art my Creator, Redeemer, Judge and Savior? I flee from the angry God to the reconciled one. To Him be praise, thanksgiving and glory forever and ever. Amen.

(Ric. Selnecker tm II. part of his Evang. und Episteln über das Evang. des Sonntags Reminiscere, page 71 ff.).

What does our confession teach about the transfer of the pastorate?

(Proposals to the Middle District Synod.)

I.

The parish office is the public administration of the goods and rights of the spiritual priesthood.

Apology, Müller edition p. 252 § 19 and p. 255 f. § 31-34, Schmalk. Articles p. 341 § 69, p. 333 § 24 and p. 340 § 67.

II.

Therefore, there is no spiritual state in the church beside and above the general Christian state.

Apol. S. 233 § 9, Schmalk. Article p. 332 § 20
and p. 306 § 1.

III.

However, the parish office is not a part of the spiritual priesthood, but a special office endowed by God in the church.

Augsb. Confession XIV, Schmalk. Article p. 333
§ 26, p. 330 § 10, Apology p. 203 § 11.

IV.

God entrusts this office to individuals through election and calling of the church, i.e. the local congregation.

Schmalk. Article p. 329 § 8.11, Apology p. 203 § 12, Schmalk. Article Thl. III Art. VII. and p. 333 § 24, p. 341 § 66-69, p. 331 § 14.15.

V.

Ordination is not divine appointment.

Schmalk. Article p. 341 § 66-69. 70. - § 65, Apology p. 203.

, VI.

Whether the transfer is made directly by the municipality or indirectly by its representatives is only a matter of form.

Schmalk. Article p. 331 § 13-15, p. 342 § 72,
S. 306 § 1.

VII.

The municipality remains the owner of the transferred offices and rights.

Schmalk. Articles p. 342 § 72, p. 338 § 49, p. 339 § 56, p. 333 § 24.

To the ecclesiastical chronicle.

I. America.

On the commemorative coin for the jubilee celebrated on June 25, under the representation of the church built on the Fel. sen Christum, the letters V. 8. are written. Subsequently, the owners of the commemorative coin are hereby informed that - suxilium (help), V. - victoria (victory), 8. - 8ulu8 (bliss) means.

Good answer. "There may be no God for the United States," said a mayor in Canada to the God-denier Robert Ingersoll; "but there is one for Canada, and you can't have a hall in this town to blaspheme Him."

II. foreign countries.

Roman Mass. Seven thousand thalers, which an Austrian merchant bequeathed to the Roman Church in order to pray his soul out of purgatory,

the executors of the will do not want to hand over until they have proof of the redemption of the soul of the deceased. (Chr. B.)

Terrible end of a usurer. We learn the following from a local political newspaper: Fearing the consequences of the new Prussian usury law, which came into force on June 14, a Berlin usurer put a violent end to his existence. By lending money on bills of exchange with great caution and at high interest rates, he, in order to also
He was able to earn his own commission and rise from a small shoemaker to a capitalist, living in a pretty country house with his family. His distinguished visitors, the counts, barons, etc., with whom he "worked", were his pride and he bragged
with these acquaintances when he visited a restoration. For quite some time, the man had been conspicuously silent. On June 14, he was found dead in his reception room, hanging from a mirror hook. In a letter lying open on his desk, he bade farewell to his family and literally justified the suicide in the following manner: "I cannot survive the losses threatening me; dear wife, you have taken no interest, you can sue for everything."

The Würtemberg Regional Church and the Methodists. When the Methodists broke into the Würtemberg Regional Church, they were welcomed by it, because they claimed that they did not want to alienate the people of the regional church, but only to wake up the dead members of it. That this was vain deceit, the Würtemberg regional church had to learn only too soon. It is now doing what it can to defend itself against these enthusiasts. A synodal decree now decrees that every member of the regional church who lets himself be married by a Methodist preacher, has his children baptized and confirmed by him, or buries his own, shall be excluded from the regional church. The same applies to participation in the Methodist Lord's Supper and the so-called class meetings, except that a warning must first be issued beforehand.
must go. However, because the Methodists have a large following in the national church, it is feared that this decree, instead of keeping the national church safe, will only lead to more people leaving it. Whoever accepts enthusiasts as dear guests in his house must always be prepared for these clean guests to want to play host in the house. Therefore John writes: "If any man come to you, and bring not this doctrine, receive him not into your house." (2 John 10.)

W. [Walther]

"The godless Christian is godless because he is not a true Christian, whereas the atheist is godless because he is a
is a true atheist." (Albrecht von Haller.)

Two stories of reading the Bible.

Once upon a time there was a rich family man who had long been devoted to unbelief and lived in the world without God, even mocking his Savior. A poor man from Würtemberg was his coachman, and the master had nothing to criticize about his servant except that he attended church too diligently and regularly: but since he was a faithful, reliable man, the master let him do so and let him have his church services.

This coachman became deathly ill and his lordship, both lord and lady, came to see if he was not lacking anything.

"I am as well fed as I could wish," he said, "but I can no longer read, and my keeper cannot read aloud. If only you would be so good as to read me a chapter from the Bible now and then."

His wish was granted, admittedly with a smile, and after reading it, the Lord said, "If you should die, come back then, and tell us how it stands over there, and we will believe."

"You know," replied the servant with deep earnestness, "what the Savior says: 'They have Moses and the prophets; if they believe not these, neither will they believe when one rises from the dead'; - I would gladly come to bring you faith, but I will ask the Lord Jesus Christ to come to you Himself."

The pious servant lived just long enough for his lordship to read him the main parts of the doctrine of salvation from the Scriptures according to his indication, and little by little the matter comes to seem serious to them, so that they wished to die the death of this righteous man as well. The woman searched the whole house for a Bible and finally finds a dusty New Testament in a corner of the library. The master silently asked the coachman to bequeath his soiled and torn Bible to him - and this faithful servant was able to drive home in peace, after he had seen the beginning of the true conversion of his dominion to God and had
of which we can look forward to.

The other story is titled, "A Year of Bible Reading" and is called this:

Once upon a time there was a father in England who had a son who had been instructed in the ways of the Lord from his earliest youth. Father and mother faithfully walked in them, but the son rejected everything. Although hot prayers accompanied him on his path of conflict, they were of no avail. He walked on the wide road, ah! to what ruin. His father was about to die, and the son did not pay any attention to that either; he hoped that he would soon be the sole owner of his property, which would serve him even more than before to satisfy his desires. Then his father summoned him to his bedside. "My dear son," he said in a weak, breaking voice, "I have often testified to you with deep sorrow that your unfaithful conduct has caused me the bitterest grief of my life. I cannot hope that my present exhortations will change anything in you. I ask you only one thing, promise me only one thing: when I am dead and my mortal shell is taken away, you shall retire here to this room for a short time every day for a whole year and sit down here at the place where I am going to die and read a passage from the fat Scriptures. Only for one year, only 365 days, after that do as you please." The son was moved and promised the dying father what he had asked for in his already cold hand. On the first day after the funeral he retires to the death room and chooses the smallest psalm to read, on the second, on the third day likewise. Soon he has to move on to larger sections, and the further the year progresses, the more

He lingered longer in the death chamber. Yes, before the year was over, he was found not only reading, but also praying, even praying on his knees, and when the year was over, something had died in him, his old man with the lusts of sin, and a new year began for him, which was a year of grace that does not end in eternity. (Evangelical Lutheran Messenger of Peace.)

A poorly passed exam.

With grave countenance and solemn greeting, a Methodist preacher once entered the home of a Lutheran family in Illinois. As chance would have it, the woman was alone at home. That this coincidence has a special meaning is written in 2 Tim. 3, 6. But that this passage fits soon became apparent when the preacher immediately came to talk about going to church, praying and conversion. Since the woman had listened silently until then, the intruder became more intrusive and asked the woman to kneel down and pray with him. Challenged by this insolence, she made the following examination with him:

Woman: "First tell me, do you find you the Methodist preacher over there from the Grove?"

Methodist: "Yes, I am."

Bro: "I heard you are from P. in Germany, the same area where we are from. Is that so?"

M.: Yes, but I -in already in my 2V. Years emigrated."

Bro.: "Then you also learned our small catechism in Germany."

M.: "Most certainly! I was destined to be a preacher of God from childhood and was therefore superior to all my classmates in learning."

Bro.: "Since you now want to pray with me to Christ, I would first like to know what else you know about Christ from the Small Catechism. If you do not consider it indecent to ask me to pray with you, you will also consider it puffing if I ask you to recite the 2nd article to me."

M. sighing: "I believe in Jesus Christ, His only begotten Son".

Bro: "You left out our Lord!"

M.: "Our Lord, who was conceived by the Virgin Mary, died and is now dead .

Bro.: "Stop it! You are talking nonsense about Christ, who was not conceived by the Virgin Mary! Before you pray to Christ, you'd better learn the second article first.

M.: "The words have slipped my mind. But you have to know: I don't hold with the external plap- pern. I hold it with the Bible and it says: "To love Christ is better than to know all things".

Bro: "You only show that you don't understand the Bible either, because you don't know the catechism. One cannot love Christ if one knows nothing about Him. Were you able to love your wife when you knew nothing about her? Don't you see that preachers are completely useless if you can love Christ without them teaching people about Christ? Have you never read what is written in John 16: "But this is eternal life, that they may know Thee, and Him whom Thou hast sent, Jesus Christ?

M.: "Good woman, I just wanted to say that I
- that - that I - you know "

Bro.: "Yes, I know you wanted to pray to Christ, of whom you don't even know anything right anymore. So, now be so good and go home and don't come back until you know the small catechism from beginning to end. Until then, however, I do not consider you a preacher." (Pilgrim in R.).

A story for those who want to get engaged, or have already gotten engaged.

When the great Würtemberg theologian Matthias Hafenreffer was still a deacon in Herrenberg, he had a relationship with the daughter of the famous Johannes Brenz named Agatha in 1586, so that everyone considered him and her to be engaged. Agatha was poor and already a widow. Since certain people "suggested" to him that he could get a more beautiful and richer wife, he wanted to repent out of human weakness for having already bound himself in such a way that he could not well withdraw again without annoyance. So he poured out his sorrow before the wife of his colleague Johann Andreä, the mother of the excellent theologian Johann Valentin Andreä. But instead of getting a plaster for his conscience, as he had hoped, she gave him a good sermon. "How?" she said to him, "you, a scholar, a servant of the word, are so ignorant that you do not know your own happiness? A woman of righteous origin, well educated, happily married before, you do not know her? you do not appreciate her? You are not ashamed that you do not appreciate her merits, her housekeeping skills? You possess the blessing of her first marriage and the great name of your father-in-law, and you do not thank God for your happiness?" - That was enough. The dear port hit went into himself, carried out his resolution, and the marriage became a happy one by God's grace and blessing. W. [Walther]

Death notice".

Once again, God the Lord has sent forth one of His servants to enter into heavenly joy. This is Pastor C. Stöffler in Golden Lake, WiSc. He has been a member of our synod for a year and has worked faithfully with the gifts bestowed upon him. Suffering from lung for some time, his dying hour came on June 22. God's word was his refreshment until his departure. His body was laid to rest with great participation on June 24. Pastor Feustel and the undersigned conducted the funeral service. Text of the sermon: Ebr. 13, 7. The brother, who died at the age of 44, leaves behind a grieving widow with 6 children.

C. Penalties.

On July 5 he died blessedly in the Lord k. emer. H. I. Schwenfen, formerly of Neu-Bielefelv near St. Louis.

Inauguration.

On behalf of the ehr". Presidium- Northwestern" District, Rev. F. Step er was installed on the "5te" Sunday after Trinitatis at the St. John's Grm parish at Town Ahnapee, Kewaunee Co, WiS. by the undersigned. A. G. Doehler.

Address: R "v. I'. 8ts^sr.
8ox 116. ^knape", LsvsuQS" 6o., ^Vls.

Church consecration.

On the 4th Sunday after Trinity, the Lutheran congregation of Glencoe, McLeod Co., Minn., with the participation of neighboring congregations, dedicated their newly built church to the service of the "Triune" God. It is a frame building with 30X50 feet of space. Festive sermon" were Mr. kk. Ahner and Kretschmar. The undersigned said the consecration prayer and preached a sermon.A. La "deck.

Mission Festivals.

On the 5th Sunday, June 27, the Lutheran congregation of St. Paul's in Cohocto, N.U., celebrated a mission feast in conjunction with the jubilee, with numerous participants from the sister congregations of Wellsville and BASSwoodhill, N.U. In the morning, the church celebrated the first anniversary of St. Paul's in Cohocto. In the morning k. T. Zollmann, in the afternoon the undersigned. The collection, equally divided between the Inner Mission, the Negro Mission, and the Deaf and Dumb Institute in NorriS, amounted to O3O.13.

E. I. Sander, Pastor.

On 2V. June, the Lutheran congregations in Kewaunee and Door Counties, WiS. celebrated their Mission Feast of this year at the same time as the Jubilee Feast in the congregation of the undersigned, at Town Montpelter. The Collecte for Mission was H44.00.
E. Similar.

A request for help.

On his "missionary journeys" through the western counties of the state of Kansas, the undersigned has become acquainted not only with the great spiritual but

also with the physical hardship of our "fellow believers" there. For several months these counties have been afflicted by God with a terrible drought. The prairies are bare and dead; the wheat crop has been destroyed; a grain yield is still doubtful, since all kinds of vermin, including the army worm, are now making their appearance in many places and consuming everything that was still able to survive in the prevailing drought. The plight of the settlers under such circumstances is no small one. They go half naked and live on bran and water. Heaps of them go back to the eastern states empty-handed. Others stay; they do not think they can leave their new home again for the reason that two years ago the western part of Kansas was blessed by God with a rich harvest. And where should they find accommodation for themselves and their families so soon? Among these latter are also many of our fellow believers. Several of them are supported by their relatives, but many have no relatives to whom they could turn for help. One settlement of ten families was promised by a reformed preacher to take care of them. But they rejected this, because they discovered under it the imposition to let themselves be served by him. They then "complained" to me of their need and now, through me, address to you, dear fellow Lutherans, the request "Help our" lack. If you have sent them help in their great "spiritual" distress, let us also help them in their lesser "physical" distress with counsel and action. They trust our love to help them. Let us then prove that they are not mistaken in us, that we also live what we believe and preach to others, that we love all people for the sake of Christ, but most of all our fellow believers.

"But let us do good, and not be weary: for in his time we shall also reap without ceasing. Now that we have time, let us do good to everyone, but most of all to our fellow believers," Gal. 6:9,10.

The number of "families" known to me to be in need of assistance is probably ten. Some of them need support only to the extent that they can buy seed wheat; the others, however, need it in order to be able to buy food and clothing. G. TS "jes.

*

Any gifts can most easily be sent to "Mr." Pastor TönjeS- our traveling preacher in Kansas, to be distributed as needed. His address is: LIlinvooä, Lartoa 6o., Lavsas. F. I. Biltz.

To the dear congregations of the Honorable Synodal Conference.

Although the shareholding of the Lutheran Trinity Congregation in Cincinnati, Ohio, is not a synodal matter, I hope that the honorable editors will grant me a little space in the columns of the "Lutheraner", so that I can appropriately comply with the repeatedly expressed wish to make some announcements about the state of affairs.

Above all, I may boast with joy that the faithful God has "graciously" acknowledged our petition sent out several months ago to the congregations of the Honorable Synodal Conference, and has made many, many "hearts" willing to take a greater or "lesser" part of the burden pressing upon us upon their shoulders. Considering that most of the "congregation" have enough to do with themselves, and that their help is often called upon for various important purposes of the Kingdom of God, we must confess that the Lord has already helped us through pleading and understanding. Therefore, praise, glory and thanks are due to Him from the bottom of our hearts! - —

To date, 2075 shares have been issued within the Synodal Conference, i.e. in all parts of this great country, representing a capital of 10,375 dollars, which is almost entirely in our hands. The dear communities will see from these figures that we will now only have to pay interest on half of our debt mass, which is certainly a significant, most estimable relief. But I have even more to report to you. At the end of our petition, we almost shyly made the remark that whoever was not willing to take shares, might give us support in some other way. And

I beg you, these few words have not gone unheard. More than 1100 dollars have been given to us, partly by congregations, partly by individual fellow believers, to cover our church debt: a sum that will be very much appreciated at the time of the redemption of the issued shares. How the Lord has put our small faith to shame, but at the same time has strengthened our almost sinking courage and revived our hope. In addition, we were also able to experience on this occasion how wrong all human estimates and calculations usually are. To put it bluntly, we expected almost nothing from the small congregations with only a few members; but it was precisely from this side that we received surprisingly abundant support. Yes, school children, even poor widows and orphans have, as we have been told several times, brought in their mites and, like once that widow, put them into the God box in the temple at Jerusalem out of their poverty. Now, may our merciful God and Savior bless her, as well as all the loving givers, abundantly in soul and body according to the riches of His glorious grace. May He, who commanded His own: "Pray!" also fulfill His promise to all of them: "In this way it will be given to you. A full, pressed down, shaken, and superfluous measure shall be given into your bosom." (Luc. 6, 38).

As announced in the circular, the shares issued in several "series" will be redeemed punctually at the specified time. This redemption would, however, be made much easier for us if the 1900 shares still ready for dispatch found buyers, because then, completely freed from interest, we would be able to devote all our energies and resources to the redemption of the capital. Run, you dear fellow believers, near and far, in the cities and in the countryside, who have hesitated with your support until now, perhaps because the success of the "presented" plan seemed to be very questionable to you: now you also give us your helping hand, and - the enterprise has succeeded! - —

May our Lord Jesus Christ, the Archpastor of His Church, preserve His congregation which He has planted in this city! May he also with his grace and blessing be with all of you and your little brother.

Alex. Brömer, pastor of the congregation.

cerning the Synodical Assembly of the Middle District.

The officials of the Muncie railroad have offered to transport the synodicals from Fort Wayne to Indianapolis and back for less, than half the fare, namely, §3.00, if at least 40 persons choose this railroad."

All those who wish to use the same are therefore requested to contact the undersigned immediately.- The certificates must be collected from the undersigned's premises. H. G. Sauer.

Conferenz displays.

The mixed pastoral conference ofSouthern Michigan will meet, s. G. w., on the 27th ". July 28, at the church of the Lord ?. C. Franke in Jackson, Mich. - Registration requested.

F. Houses.

The Concordia Teachers' Conference will meet, s. G.'w., July 20, at AoungStown, Ohio. - Register one week in advance with A. Lindemann, local teacher. A. Gockel.

The Eastern Michigan Pastoral Conference is meeting, s. G. w., August 4-6, at White Rock, Huron Co. On Monday evening at 8 o'clock a ship (dir Waro) leaves there from Detroit.

H. W. Schröder.

In accordance with last year's convention, the mixed Iowa Teachers' Conference will meet this year on August 10 at the home of Mr. ? Guenther in Boone, Iowa.

XL. Since the number of those who will attend the conference is undetermined, prior registration will be necessary for the provision of lodging.

Fort Dodge, Iowa. Alexander.

The New Zjork Lrhrerconference will meet, s. G. w., August 11-14, at Rondout, Ulster Co, N. 8. Registration requested. L. Wedekind.

Conferenz display withdrawn.

The "Mixed Northwestern and Winnebag o Conference" announced in No. 13, which was to meet on August 9 at Mr. ? Hölzel in Fond du Lac, WiS. must be postponed until further notice due to certain important reasons. A. Töpel.

From the Sewing Club of the ZionS Grmeinde at St. LouiS, Mo., Student W. Harms received §11.25 and Student Looks §6.00, which is hereby cordially acknowledged with thanks.

Incoming to the "äffe ves Illinois District-:

For the synodal treasury: By ?. Nightingale at Waterloo by sr. Kreuz Gemeinde §2.85. By ?. Lochner's congregation in Ehicago 17.74. By ? Wagner there from Mrs. Beduhn (for the Kingdom of God) 2.00. ?. Kollmoraen's church in NaShville 5.20. ?. Hansen's congregation in Worden 8.30. Regular contributions from drn ??. E. Riedel, G. S. Löber, H. Schmidt a. Teacher I. Käppel 2.00. (Summa §44.09.)

To the Synodal. Building fund: Collections at the jubilee celebration: by the assembled congregations in Addison 183.72; ?. Bart- lingS congregation in Chicago 22.51; by ?. Steege in Dundee 65.80; by ?. Dörmann of d. Gemm. at Squaw Grove, Aurora and near Yorkville 50.00; by ?. Wunder, Coll. at d. joint celebration at Trete, 211.50. (S. §533.53.

On the inner mission in the West; By ? Schuricht in St. Paul by Father Böge 5.00.

For internal mission: ?. Steege- Gem. tn Dundee 5.45. From Chicago: by ?. Bartling by Th. Reinhardt 1.00, by ?. WagnerS Gem. 20.00. By ?. G. S. Löber, Jubelfest.Loll. from Gemm. assembled in Niles, 31.00. (S. §57.45.)

For the Negro School in Little Rock: ?. Sterges Gem. in Dundee 5.00. ?. Schroeder's church in South Litchfield 16.00. Father Böge through ?. Schuricht in St. Paul 1.00. (p. §22.00.)

On the clothing of Negro children in Little Rock: By ?. Engelbrecht in Chicago by Minna Page! 2.50. From the school in the west district of Addison 5.24. (p. §7.74.)

On the heathen mission: ?. HeyerS Gem. in Colehour 2.25.

On the emigrant mission: ?. KollmorgenS Gem. tn RaShville 4.45.

To emigr.mtsston in Newlork: ?. GößwetnS Gem. in Altamont 4.34. ?. SuccopS Gem. in Chicago 25.70. (p. §30.04.)

On the emigrant mission in Baltimore: ?. SuccopS Gem. in Ehicago 12.90.

For poor students in St. LouiS: By ?. Succop in Chicago from the Women's Vrrein 5.00 for W. Lewerenz. By ?. Wagner there from the JüngltngS-Verein 15.00 for F. Loocks. (S. §20.00.)

For the seminary - organ in Springfield: ?. RoederS Gem. in Arlington HeightS 7.30.

For poor students in Springfield: Through ?. Steege in Lander from d. communion fund for Goltsche 8.00. Through ?. Miracles in Ehicago from the women in sr. Grm. for G. Sond- hauS 4.50. For poorr students: From ?. Döring in Glencoe 5.00, by ?. Schmidt in Schaumburg, a third of the Collecte at H. Frrises wedding, 15.23. (P. 32.73.)

For poor students at Fort Wayner AuS Ehicago: by ?. Wagner from the Women's Association for W. Dallmann 13.00 and from G. Koller for L. Koller 18.00; by ?. Wunder from the Young People's Association for Joh. Meyer 5.00; by ?. Hölter before" Marie Märkrr for the orphan boy W. Köpchen 1.00. ?. Wolbrecht in Okaw- ville for K. Schubkegel 15.00. W. Neddermeyer in Addison for W. Köpchen .75. (S. §52.75.)

To the seminary household in Addison: By ?. Steege in Dundee from d. Communion coffee 4.00.

For poor students in Addison: From Ehicago by ?. Lochners Gem. 5.00. W. Neddermeyer in Addison 1.50. By ?. Schmidt in Schaumburg, one third of the Collecte at H. FreisrS wedding, 15.23. By ?. Succop tn Ehicago sür A. BeeSko": vom Frauen-Vrrein 4.50, vom Jüngl.-Veretn 20.00, vom Jung- frauen-Verrin 10.00. ?. BernreutherS Gem. in Allraany, N. 8, for A. G. Wiedmann 5.00. By ?. Reinke in Ehicago from the Women's Associ. for C. Appelt 10.00. W. Neddermeyer in Addison for E. Kambeiß .75. (S. §71.98.)

For old and sick pastors & teachers: By ?. Nachtigall tn Waterloo, thank-offering by N. N. for recovery after long illness, 2.00. By ?. Dörmann near Zjorkville, thank offering by E. Ebert, 1.00. (p. §3.00.)

For ?. M. Wyneken: ?. Baumgart's Grm. in Darmstadt 9.00.

For ?. Brunn in Stredrn: By ?. Succop in Ehicago by R. Gahl 2.00. By ?. Miracle that. by L. Frenke 2.00. ?. Hansen's Ge". in Worden 6.05. (p. §10.05.)

To the widow's fund: ?. Gotsch 4.00. From the teachers E. Rosen, E. H. Rademacher 2.00 each, S. Garbisch, A. Bäder .50 each, F. Milttzer 1.00. (S. §10.00.)

For the congreg. tn Hanover Township, Iowa: ?. Bart- ling- Gem. tn Ehicago 10.00.

For Roth sufferers t" Ford Lounty, Kansas: By ?. Trautmann in Gower by sr. Gem. 8.97, by himself 1.00. (S. §9.97.)

For the congregation in Waverly, Iowa: ?. Bartling's parish in Ehicago 10.00. ?. Engelbrecht's parish there 10.00. ?. Hölter's parish there 6.10. (p. §26.10.)

For the congreg. in LouiSville, Ky.: ?. Hölter's church in Ehicago 6.00. ?. Schieferdeckers Gem. in Neu-Gehlenbeck 5.00. (p. §11.00.)

For the congreg. in Houston, TeraS: ?. BartlingS Gem. in Ehicago 15.00. ?. Früchtenicht in Elgin and Jürgen Studt- mann each .50. ?. HölterS Gem. tn Ehicago 12.00. By ?. Engelbrecht there from L. Griebnip 1.00. ?. Schieferdeckers Gem. in Neu-Gehlenbeck 5.00. (S. §34.00.)

For the English Lutherans in Webster Eounty, Mo.: By H. Koboldt from ?. L. Frese's Grm. in New - Schaumburg 3.00 and from Lonrordia-Veretn in Effingham 2.00. By ?. Engelbrecht in Ehicago from R. N. 1.00. L. 8- Z- in Addison 5.00. Mrs. Mangel-dorf in Rock Island 5.00. By H. Koboldt in Effingham 6.25. ?. Engelbrecht- Gem. tn Ehicago 10.00. ?. Hansen's church in Worden 11.25. (p. §43.50.)

For the deaf and dumb in NorriS: By?. Steege in Dundee from d. Communion coffee 4.00.

For the orphanage at St. LoulS: By ?. Bergen in Prairie Town v. H. Dernau 5.00. ?. Hansen's Gem. tn Worden .70. (p. §5.70.)

For the Lutheran Tractate Society: By A. Buchholztn Addison.50.

Addison, III, July 2, 1880. h. bartling, cassirer.

Proceeds to the Northwest District treasury:

For the building fund: Pfingstrollecte of the municipality in Town Herman §13 00.

For poor students in Addison: ?. Rohrlack-Gem. 7.00.

Freestyle poor students at Fort Wayner ?. HudtloffS Gem. in Hamburg and Berlin 6.25.

For poor students tn Springfield: Heinr.Barth 1.00. N. N. from ?. KrumsirgS Gem. 5.00. - —

For the Free Church tn Saxony: ?. Coiner .50.

For poorr students in St. Louis: WeddingSroll. at E. Schmochrl 4.60. ?. HeririchS Grm. tn Fartbault 7.00.

For hridrnmtssion: ?. Ebert- Gem. 2.00.

For synodal reports: ?. H. I. Müllrr 2.00. ?. Rath- jen 2.00. From the living: F. H. Meter 4.00, K. Th. Fröhlich, Carl Messer", Schauß 2.00 each.

For the widow's fund: Bonden??.: Kollmorgen 5.00, H. I. Müllrr 3.00, WambSganß 5.00, Allwardt, Damm jr 4.00, Lösche 3.00, Daib, Pröbl, E. Seuel 4.00 each, I. G. Hild 2.00, E. G. T. Markworth 4.00, Geo. Plehn 5.00, Streckfuß, Leybe each 4.00. Of the teachers: G. Bartrlt 3.00, F. H. Meter 4.00, K. Eh. Fröhlich 2.00, Grothmann 3.00, Carl Mrsserli 4.00, Brau- drnstein 3.00, Schauß 1.00, A. Damköhlrr, T. F. Arndt jr 4.00. ?. Zorns Grm. 20.00. ?. WambSganß' Gem. in Adell 7.35. Heinr. Krttelhöhn 1.00. Mrs Eichmüller 5.00. F. LuukS in Town Herman 5.00. F. Röhrig tn Shrboygan 10 (X). High- timeS tollecte at Her". Wundrow 6.50. ?. Börneke'S Gem. at Danville 3.48. ?. SievrrS' Gem. at MinneapoliS 3.35.

For ?. Brunn tn strut": ?. Schütz - Gem. 5.00. Teacher Lehnigk 1.00. ?. Barth 3.00.

For poor and sick pastors: ?. LandrckS Gem. in Norwood 7.00. Thank offering from Mrs. Rusch in Bloomfield 5.00. DeSgl. from Mrs. Dornbrock 2.00.

To the orphanage bet St. LouiS: Mrs. Moldenhauer 1.00. ?. AulichS Gem. 3.00. ?. PröhlS Gem. 2.00.

For negro mission: ?. Schütz'- Grm. 2.00. ?. SchaafS Grm. 3.50. From the students drS Teacher Dießner 4.10. ?. DöhlerS Grm. .60. teacher Grothmann 1.00. ?. Rohrlack- Gem. 3.85. ?. Stutc'S Gem. tn Rondout 6 00. Misstonsfest- Eoll. of Gem. in and around Sheboygan 25.15. DrSgl. in d. Gem. deS?. Anlich 14.00. Mission and Jubilee coll. in Plymouth 13.75.

To the schoolhouse in Little Rock: Teacher Grothmann 1.00. ?. Rohrlack- Gem. 1.00. Aug. Köhler in Watertown 1.00. Mrs. Gade, Louise Gade, Mathilde Gade each .50. ?. LandrckS Gem. 5.00. Wilde in Milwaukee .50.

For Wittwe Ruhland: Teacher G. Bartrlt 1.00.

On the emigrant mission in New 8ork: ?. Schütz'- Gem. 5.00. ?. WambSganß congregation in Hancock 4.50. ?. Johl- Grm. in Hart 6.00. ?. LrßmannS Grm. at Berlin 2.00. ?. Horst- Gem. at Hay Ererk 7.20. ?. Ma "kwor "hs Gem. in Fre- mont.85, to Fremont River .87. MissionSfrstcoll. of the congregation" in and around Sheboygaa 30.00. Mission and Jubilee Coll. in Plymouth 13.75.

On the emigrant mission in Baltimore: Marg. Barth .50. N. N. from ?. KrumsiegS Gem. 2.00. ?. MäurerS Gem. in Hillsord 1.00. By ?. Präger.25.

To the orphanage at Addison: Lrhrrr Küchle'S pupil in Shrboygan 2.40. N. N. in Ledarburg 1.00. F. Röhrig in Sheboygan 5.00. By ?. Küchle in Milwaukee by N. N. 1.00. ImmanuelS-Grm. in Milwaukee 1.87.

For the deaf and dumb in NorriS: ?. KäselipS Gem. 4.11. Louis Bodr 2.00. ?. Fackler- Grm. 4.00. ?. Horst- Grm. to Hay Creek 5.07. Mrs. N. R. .1.00. H. .Lindemeier 3L8. ?. PiehnS Grm. at Chtppewa Falls 4.25. Grm. at Wilton 4.50. ?. Wr-rls Gem. 4.00.

For the Gem. in Houston, TeraS: ?. Daib and Gem. 6.75. ?. MarkworthS Grm. in Caledonia and Rat River 3.82. ?. PlrhnS St. John's Grm. 2.37. Gem. in Jackson, WiS., 3.30.

For the seminar in Springfield: ?. Contactor Grm. 10.00. (Closing to follow.)

Milwaukee, June 29, 1880. c. Eißfeldt, Kassirer.

To cover the church debt of the parish in Cinclnnati find since 8trn March de- I. I. the following donations have been received: Through Mr. ?. C. Steege by F. Sternberg and G. Bath jr §1.00, by I. Mockler .50. Full of the Grmrinde of Mr. ?. F. Dreyer 16.50; by Mr. ?. A. H. Brauer 3.00; by Mr. ?. H. Surcop from H. Suhr 1.00; by Mr. ?. T. L. Janzow from Sal.Vogel 1.00; by Mr. ?. W. L. Fischer from F. W. Schepmann 5.00, H. Schep- mann 3.00, Aug. Finke 2.00; by Mr. ?. E. F. Teller by R. Wendt 1.00, H. Wendt 1.00, N. Stoffel 1.00, H. Gtese.75, Joh. Lutzbrrgrr 1.W; by W. Lothman" in Tincinnati 5.00; by the Gem. of Mr. ?. F. H. Reichmann 10.00; by Hr". ?. E. A. Brauer from Ph. Witte 1.00; by Mr. ?. I. Lehner from Wilh. Heine 3.00, by himself 1.00; by Mr. vr. mock. Schuricht collected in the comm. of Mr. ?. L. Frese 8.12; from the parish of Mr. ?- I. Straßen 5.50; by Mr. ?. I. Sieck by Jac. Hrckmann 1.00, by L. Häfele .25; by the comm. of Hm. ?. W. Weber 4.17; by Mr. I. Sattler of Lafayette, Ind. by I. S. 10.00, M. S. 5.00, G. S. 5.00, L. D. 5.00; by Hm. Cassirer I. Birkner 2.25 ; by Mr. ?. F. L. Becker by Miss. E. Libby Huet 5.00, Ph. Brck 1.00, Pet. Bailey 2.00, H. Beck 1.00, Mrs. L. Heller 1.00, Mrs. Langenberger 2.00, H. Lacher.50, L. Bell 1.00 (Summa 13.50) ; by Mr." ? St. Keyl from the congreg. in Williamsburgh (Pastor Beyer'S) by C. Böhm 5.00, I. Friedrich 5.00, Speigert 5.00, Zeitner 5.00, I. Färber 2.00, Mol- lenhauer 3.00, Kruse 3.00, Rover 2.00, (Summa 30.00); by H. DierS in Lincin. 10.00; from Mr. ?. F. SieverS 1.00; from the comm. of Mr. ?. F. W. Peanekamp 5.00, by the same from N. N. 5.00; by Hm. ?. G. Spiegel from Da". Werling 4.00, by himself 4.00; by ?. P. Klindworth 1.00: from the Gem. bet Homestead, Iowa, by Mr. ?. Ph. Studt 23.30; by Mr. ?. I. F. Niethammer by H. Fuchs, H. Jakob, A. Hollenberg, G. Koch, E. LLbker, H. Fcnker, C. Miller and A. Backhaus 5.00 each; by Mr. ?. E. Riedrls Gem. 10.00; from the Gem. of Mr. ?. L. Böse 5.00, Mrs. I. Träger 1.00; from the parish of Mr. ?. G. Mohr 5.00r by Mr. ?. Niethammer by Mrs. Decker 5.00; from the community of Mr. ?. H. Lothmaun 37.00 and later still

1.0V; by Mr. k. Mertz from I. H. Tormöhlen 2.00, from H. Gerdon 2.00, F. R. v. Dielingrn 1.0V; from the Gem. of Mr. k. G. Runkel 5.00; from the comm. of Hm. k. C. H. Lüker 2.00; by Mr. k. I. L. Daib by G. MiSftldt 1.00, by H. Schumann 1.00, by Ed. Schumann 2.00; by Mr. k. Junget by H. Zurvefte 2.01', F. W. Meier 1.00, H. Depking .50; by Hm. k H. Sieger vou A. Strudler 1.00; by the Gem. of Mr. k. H. Holtermann 5Z0; by Mr. k. H. Schöneberg and Mrs. Waideiich, Mrs. Haag, and von der Heide 1.00 each; by Mr. k. St. HaffoldS Ftlialgem. 6.75; by several members of the Gem. of Mr. k. Hansen 4.00; by the Cassirer of the Allgem. Synode 34.80; by Hm. k. W. S. Stubnatzy by Br. Schmetzer 5.00, H. Körte 5.00, Br. Hölt. 5.00, N. N. 5.00, H. Kahmeyer 2.00, H. Schultz 1.00, by Mr. Spiegel 1.00, K. Meyer.75; by Mr. k. G. Spiegel by A. Werling 5.00, by himself 1.00; by Hm. k. Kretzmann by W. Wiemhorst 1.00; by Hm. k. S. F. Stock by D. Rodenbeck 1.00; du"- Hrn. ?. F. P. Mer- bitz by R. N. 5.00; by Hm. k. Johls Gem. 3.00; from Mr. ?. C. F. W. Brandt 1.00; from H. Gäckemeyer 5.00; from W. Walker 1.00; by Hm. k. Niemann by Hrn. k. Johls Gem. 2.00; by Hrn. k. E. Kretzmann by H. Holtmann 1.00, Hern". AlmeS, W. and Fr. Ehristotzr .50 each; by Hm. ?. I. F. Nuof- fer by I. Rinter 5.00, Chr. Rup 2.50; by Hrn. k. I. Strikter by A. Heidom 5.00; by Mr. k. H. Sauer by Dr. Gottl. Sihler 5.00; by members of the Gem. de- Hrn. k. Tramm 3.00; by Hm. Louis Lange in St. Louis by Dr. Walther 10.00, L. F. G. Meyer 10.00, L. Lange 10.00; by Hm. k F. König by F. K. from B. 10.00; by Hrn. k. Köstering by Throdos. Estel 5.00; by the comm. of Mr. ?. WambSgauß in Alleaheny City 13.00; by Mr. k. E. F. W. Brandt of H. Stüwe 5.00; by I. Mandrry in Eine. 10.00; by W. Haverkamp in La Porte, Ind. 5.00; by dm Cassirer of Jowa-ListrictS of Mr. k. Mallon 1.50; by Mr. ?. E. F. reitz by E. Brüggemann 1.00, A. Fischer 1.50. Many thanks!

Cincinnati, July 6, 1880. Alex. Brömer.

Received for the Emigrant Risfion in New York:

By Kassirer Bartling --59.92. comm. in College Point 7.75. comm. in Forrstville, WiSc., 3.00. comm. in North Last, WiSr., 2.5". AM. in Patchin, N. I., 4.00. ZionS comm. in Boston 1.50. comm. in Otto & Little Valley 4.00. k. Engel 1.00. by Kassirer Bartling 14.00. by Kassirer Schuricht 64.60. by Kassirer Rademacher 9.39. by Kassirer Simon 17.67. k. Böhmes Gem. 3.00. k. Riebuhr 2.00. Wilbelmine Kinder 1.00. k. Cordes'Gem. 8.70. I>. LembkrS Gem. 8.00. By?. Frey 6.93. Caroline Preuß.66. C. Schmidt.44. ?. Junkers Gem. 7.00. ?. Schumann 1.00. ZionSgem. in Boston 18.35. ?. Webers Gem. 13.00. k. KoglerS Gem. 9.32. Bethlehems- Grm. in St. LouiS 15.00. k. DenningerS Ge". 3.00. ?. H. Dom 1.00. F. Bunde 1.50. L. Farr 1.00. ?. AlthoffS Gem. 7.39. I. Morch 3.00. ? Graves 1.00. ?. DenningerS Gem. 2.00. k. Jackels FraurnmissionS Verein 10.00. Mrs. Lothringer 2.00. Wendland 1.50. ?. Herbst'S Gem. 3.36. K. Schacht- schneider .50. I. König 2.00. ? Dmninger.80. L. Schmidt 2.00.

New York, June 1, 1880. I. Birkner, Kassirer.

For the preachers" and teachers "widows""ad orphans""äffe (western districts) have been received;

1. contributor

Bon den Lehrem L. Roschke und L. F. Günther je -2.00.

2. giftet

By ?. Rösener by Mrs. R. N. 2.00. By W. Henjes in Blummau, Luster Co., Lol., 1.00. Bro. H. Scheve, thank offering after happy recovery, 1.50. I. Scheve Jr. 5.00"

The following gifts are still with the be. Große during the month of April, but have not yet been acknowledged:

1. contributions:

Bon the ??. I. Roschke and T. Mirßler 4.00 each.

2. gifts:

Bon k. Roschke'S Gem. at Pierre City, Mo., 4.65. ZionS- Gem. at Gordonville, Mo., 7.25. By ?. Matthias of H. Rodwald 1.00. by ?. MartenS in Franklin Co, Mo, 1.75. Loll, ges. on M. Tienkrn- wedding by k. Matthias 5.74. By Ferd. Lau of the Ge", in LouiSville, Nebr, 10.50.

L. F. Günt her, Kassirer.

Received for poor pupils and students: Bon individual members of my congregation Ueberschuß an Reisekosten -31.50. On a wedding of ZrddirS ges. 1.56; on GriebrlS Hochz. 11.77; on Israel's Hoch". 4.25 ; LmdenbergerS Hochz. 2.63; Chr. MeyerS Hochz. 10.33; Ehr. Böhme'S Hochz. 5.30; Ehr. Korte'S wedding 15.54 (for M. u. M3; E. Brauers Hochz. 15.34. From the Women's Association of my Gen", for M. 20.00. Young Men's Association mr. Ge". 10.00. Furthermore by ?. H. MeyerS Gem. in Adams County 25.09; by F. M. on the Hochz. F. MeyerS das. 8.57.

With heartfelt thanks and invoking divine blessings for the dear givers

Fort Wayne, Ind, July 2, '80, W. S. Stub " atzy.

To the fund for needy children in Michigan- have been received: From the congregation in Bay City -14.23. congregation in Grand Rapid- 5.00. From the Women's Association of the congregation in Monroe 12.00. WeddingScollectr at Mr. Teacher K. Gräbner 10.45, -at Mr. Teacher A. Weiß 10.25, at Mr. Mich. Nickel 13.56. From H. Steltzriede sr. 4 00.

Thanking all the kind donors in the name of the recipients, I indicate at the same time that the said fund has passed into the hands of Hm. k. I. List (in Roseville, Mich.) and that therefore future gifts and petitions should be addressed to the same. Jos. Schmidt, ?..

To have received for purchase of musical instruments for the school teachers' seminar by teacher A. Reisig from the teachers' conference in New Orleans, La., -10.00, hereby certifies with thanks

Addison, Ill, on June 30, 1880. K. Brewer.

Kür -ie preacher" nutz teacher "widow"" a. orphan" "caste (middle districts) find received:

1. contributor

Don Hm. ?. I. G. Nütze! -4.00.

2. gifts:

By Hr". ?. E. F. Seih, collected at the wedding of Hm. Joh. Bremer in Columbia City, Ind., 5.50. By Mr. Adam Schmidt from the poor fund of the community in Kendallville, Ind., 5.00. By Mr. k.. H. Kühn as a Pentecost collecte of sr. Gem. 6.96. By ?. H. Kühn 2.04.

Indianapolis, July 8, 1880, M. Tonzelmann, Cassirer.

Received by the undersigned:

From A. W. Homeier in Ludlow, Iowa, for the Lmigrant Mission in New Zlork, for the Deaf and Dumb Institution, for the Needy in Kansas PL. 00 each.

From an unnamed for inner mission in the West by k. Ph. M. Fritze from his parish -5.00.

I. T- Schuricht,
Treasurer of the General Synod.

In support of the community in Llkbart, Jndiana, the undersigned received the following additional gifts of love: From ? RoscnwmkelS Gem. in Mishawaka, Ind. (?). By Mr. Kassirer Bartling from the Illinois District 8.85. By Herm Kassirer Birkner from the "Eastern" District 6.19. Vo" k. Schumann's Gem. in Freistadt, WiS., 5.12. Bon of the Gem. in Had- ley. Mich., 8.00. From members from ? Stubnatzy' Gem. in Fort Wayne, Ind. 7.25.

Many thanks! M. Halboth.

For poor students received with heartfelt thanks from Mr. HülSkötter through Mr. k. Achenbach in Venedy, III, as a "Jubelfestgabe" -25.00. Through Hm. k. Mirßler from his parish in Des PereS, Mo., from the Jubrlfestcollecte -10.25.

L. F. W. Walther.

With heartfelt thanks, I certify that I have received for the student Theodor Stephan -13.42, which was collected on the occasion of the meeting of the Jowa District, and -5.00 from Mr. Gottlob Pröscholdt in Fort Dodge.

Fort Wayne, July 7 IM). G. Schick.

New printed matter.

Fifth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, and other States. 1880.

The doctrine which the Illinois District dealt with at its last meeting in May of this year was the important doctrine of sanctification. Its importance was already pointed out by the President in his synodal address. He said: "The infernal enemy has not yet given up his attempt to corrupt the Church. But he comes again in another form and attacks with another weapon. He apparently leaves the doctrine and the confession "untouched" and lets people talk about it, boast of the pure doctrine and faith, and use the means of grace; but he seeks to arouse in the hearts indifference to the Word, even disgust and disgust with it, and on the other hand fills the heart with worldly love. In this way he drives the Holy Spirit out of them and deceives people of their blessedness.... Let us then also lift up our voice to warn against the enemy." The speaker remarked: "The papists, sects and other enemies of the Lutheran Church claim and blaspheme: The Lutherans know how to speak with great emphasis about pure doctrine and to praise justification, but they know nothing about godliness. They say that in the Lutheran church there is only a dead orthodoxy, that there is no spiritual life. So let us show that our church is just as resolute in its insistence on godliness.... only with the great and enormous difference that we not only emphasize the necessity of sanctification, but also show what true sanctification consists of and how a person can attain it.

The theses themselves have already been reported in the "Lutheran". The "detailed" negotiations on the first two theses provide ample teaching and punishment, admonition and warning, as well as comfort from God's Word. Who should not want to read them? Whoever wants to make a blessing, let the dissemination of the synodal report be a matter of concern.

It contains 104 pages and costs 30 cents.

The Lodge of the Ancient Order of United Workmen in the State of Illinois. Emergency testimony to warn Lutheran parishioners, delivered in two addresses to the congregation by Frederick Lochner, pastor of Trinity Lutheran Church at Springfield, III, and submitted to print by resolution of the congregation. (Proceeds will be used to support a parish widow).

Again a writing against the secret societies! Don't we already have enough and too much of such writings? This is what some Lutheran readers may think when they read the above title of an amusing writing. But such thoughts are erroneous. As long as there are still "lodges" and as long as they threaten to draw our dear Lutheran Christians into their nets, the faithful watchmen on the battlements of our Zion will not be able to remain silent, and the apostolic admonition: "Preach the word, stop! (2 Tim. 4, 2.) Before the gaps through which the enemy wants to penetrate, the garrison of every castle must place itself above all. But in our days the ignorance and carelessness of many Lutheran Christians with regard to the secret societies is a great gap in the walls of our Zion, through which the enemy can penetrate it day and night with all power and cunning, and bring the souls so dearly bought by Christ to temporal and eternal ruin.
seeks to overthrow destruction. Here, too, as the song says: "And if a battle is well organized, that does not make it so. The enemy sometimes uses this method, sometimes another, sometimes this means of enticement, sometimes another, this one, that one. It is therefore of the utmost importance that the voice of the watchmen resounds in the most diverse places and that one of the watchmen uses this, the other that bulwark of the enemy's attack. It therefore gives us great pleasure to be able to report the "testimony" of our dear brother Lochner against the "Lodge of the Old Order of the United Workers in the State of Illinois", which is also hunting down the Lutherans in his vicinity. It consists of two speeches held before his dear congregation. They are delicious. Although they are directed against the aforementioned Lodge and expose it with God's Word, they contain at the same time a "thorough" instruction and a heart-rending warning against any "secret" society. The writing deserves the widest distribution. Due to the absence of the author, a number of typographical errors have crept in, but they are of such a nature that any reader can discover and correct them himself. Otherwise, the printing in Springfield is pleasing and the 41-page pamphlet in octavo (with colored cover) costs 10 cents, available from our "Concordia-Verlag". W. [Walther]

A **summary of the history of the Lutheran Synod of Ohio and other states**, in simple form, from its earliest beginnings to the year 1846, together with an appendix. Compiled by C. Spielmann. Columbus, Ohio. Ohio Synod Printing Office. 1880.

An important piece of American Lutheran church history. After an "interesting" brief history of the first collection of congregations in the state of Ohio, which was

admitted to the Union in 1802, the dear author of this "outline" sketches a vivid picture of the gradual development of the Ohio Synod from its first beginnings (1818) under the most difficult circumstances to its existence around the year 1846, not only with loving attachment to his synod, but also with commendable frankness and impartiality. As much as the members of the Ohio Synod will rejoice to read how the tree of the same has been planted and has gradually grown up under various dangerous storms from without and from within and has spread its branches farther and weather: so is the account of such a kind that even Richt members, who have the weal and woe of the Kingdom of God at heart, follow the narrator to the conclusion with non-tiring interest. The description of the arduous self-denying work of those pioneers who "sought out" the abandoned and scattered first settlers of Ohio, then the westernmost state of the Union, and endeavored to gather them into congregations, is especially awakening and captivating. What is happening now in the farthest West is in this respect only a repetition of what happened in the then almost inhospitable regions of Ohio and western Pennsylvania. We congratulate our sister synod on this "jubilee gift", which is supposed to be a book, since the theological institute of the synod in Columbus is celebrating the fiftieth anniversary of its existence this year. The book, which contains 197 pages in paperback format, can be obtained at the address: 3. ü. 8pisl- mann, Oanal IVinekvstsr, ?rank!in 6o., O., "the: Uav. v. Simon, Oolumdus, O. The price for a single- copy in handsome decor is 60 CentS (Postage 4 LtS. extra), Mr the dozen -5.40. W. [Walther]

The Doctrine of the Election of Grace by Tilemann Heßhus. German by A. L. Gräbner. Milwaukee.

A glorious treasure of our Lutheran church is the doctrine that in the work of beatification attributes everything, everything to the grace of God in Christ, thus also the doctrine that in the eternal election of those who will be saved, God has found nothing in them that could have moved him to write them in the book of life. They want to rob us of this treasure". The pabstry is hostile to this doctrine. The many sects by which we are surrounded have all drowned in Pelagianism and Synergism. But even some who call themselves Lutherans throw away this gem, teaching, as do the Iowans, for example, that God has made "allowance" for "the different conduct of men." It therefore gives us great pleasure to be able to "display" the above pamphlet, which advocates the glory of God's grace. It is a section from the *Examen theologicum of the* old Heßhus, translated by the dear Prof. Gräbner in Milwaukee, which contains the main points of Christian doctrine, concerning which the pastors were to be questioned during a visitation in Franconia and Thuringia. On six pages the following questions are answered briefly and succinctly: 1. What does the Holy Scripture teach about the election of grace? 2. what is the cause of the election of the elect? 3) What is the cause of the rejection of those who are lost? 4) How can believers "know" that they are in the number of the elect? 5) How to use this doctrine of election by grace salutary in the Church?

The pamphlet costs: The single copy 5 cents, with postage 6 cents; the dozen 50 LtS.; at the hundred special discount. It can be obtained from the Wisconsin Synod Bookstore, 436 Lroadway, Milwaukee, or from our "Concordia Publishing House," upon sending in the amount.

Changed address":

lisv. Vavkvortk, 7 Xevman 8tr., vlevelanä, Odic". Rov. ?r. Zcttnsiäor, 6onoorck, 3kck6rson Oo., ^Vis.

3. ?. Lor^ener, Llar^sviN", Union 6o., Obio.

ü. dolämano, 723 Oarroll 8tr., 8L. Douis, Hlo.

II. LV. 1i. Lrenninx, teacher, Valparaiso, lock.

Volume 36. St. Louis, Mo., August 1, 1880. No. 15.

Why should we read Dr. Luther's writings diligently?

The Lutheran theologian M. Conrad Porta gave an excellent speech on this question in Eisleben in 1570. This question should be discussed often in the circle of our readers. We are in constant need of stimulation. Satan tries to keep us from reading Luther's writings, as he does from everything good, because he knows how much damage they do to his kingdom. Our readers will therefore certainly appreciate it if we share something from this speech with them for their encouragement.

In the second section of Part I, Porta points out the magnificent content of Luther's writings:

The writings of Luther are worth reading thirty times, because they present the main articles of Christian doctrine with special skill and happiness and contain the most powerful consolation in all kinds of hardships.

The doctrine of God and the three persons of the Godhead and of the personal union of the two natures in Christ he treats quite precisely and splendidly as in his other writings, so especially in the explanation of the last words of David, the farewell sermon of Christ and now and then in the interpretation of the first book of Moses.

The article of creation has never been so brilliantly and gloriously illuminated by anyone as it has been in Luther's interpretation of the first book of Moses and in his explanation of the 65th Psalm and elsewhere.

The right use of the divine law and its difference from the Gospel, which was covered and completely buried by the thickest darkness in the Pabstics, he showed quite faithfully in many different writings, especially in the interpretation of the letter to the Galatians.

The doctrine of original sin and of the fact that free will is nothing, he expounded with great seriousness in the book against Erasmus, in the postils and in the explanation of the 51st Psalm and other penitential psalms, as well as now and then in public confessions.

The article of justification, about which for many centuries the profoundest silence
In the interpretation of the Epistle to the Galatians and elsewhere, he has restored and brought into the light so purely that it has not been clearer and brighter since the times of the apostles. To this his mind was wholly directed, to inculcate this article. "In my heart," he says, "this one article alone rules and should rule, namely faith in my dear Lord Christ, which is the only beginning, means and end of all my spiritual and divine thoughts, which I may have day and night. And even though I have spoken a great deal about it, I nevertheless feel that I have hardly been able to raise a small, feeble amount of the height, depth and breadth of this inordinate, incomprehensible and infinite wisdom, and that I have hardly been able to bring to light a few small pieces and crumbs from the most delicious treasure trove.

In all his writings he has done truly good and divinely commanded works, which are for God's glory and for the benefit of the neighbor, as no other writer before him, taking away the prestige of the fictitious works of the monks and of the whole papist swarm, as can be sufficiently demonstrated by the only book of good works and by so many pithy and learned explanations of the Ten Commandments.

He restored the sacraments, baptism, and the Lord's Supper to their former dignity and true usefulness, rejecting and removing the improper additions by which they had been distorted, and exposing the fictitious sacraments of the papists, devised without the Word of God.

He removed the boundless confusion in the doctrine of repentance and the aberrations, from which no one could find his way out, by showing the true parts of it (repentance), also by distinguishing with diligence in this article the true service of God from the hypocrisy of human traditions. Therefore, he wrote to Dr. Staupitz soon in the beginning of his matter: "The word: repentance was pleasant, sweet and comforting to me to hear from that time on, which I could not call before without horror. For it seemed to me that there was hardly a harder, more terrible word in the whole of Scripture than the very word repentance.
So sweet and lovely become God's commandments to us, when we do not read in books alone, but learn to understand in the wounds of our dear, sweet Savior JEsu Christ."

He clearly showed the characteristics of the true church and its true head and highest priest, Jesus Christ, and very finely depicted the Roman Antichrist, who until then had been mistakenly thought to be Christ's governor, in many places, but especially in the book about the Pabstacy, founded by the devil. He also put down all the disruptors of ecclesiastical harmony and heretics of his time, the enthusiasts with their rebellious coiner, the Sacramentarians, the Anabaptists, the law-breakers, the Stenkfeld, the Mohammedan and Jewish blasphemies and the rest of the synagogue of the devil with quite insurmountable courage. In particular, however, there are so many of his writings

against the most harmful cancer of the blasphemous poison that he was probably not inflamed with greater divine zeal against any kind of "sectarians"; therefore he wrote to an old pious preacher in Bremen, Jacob Probst, shortly before his death: "Blessed is he who does not walk in the council of the Sacramentarians, nor tread on the path of the Zwinglians, nor fitzet where the Zurichers sit." Therefore, Dr. Zoch Sr., councilor of the archbishop of Magdeburg, after reading the first writings against the Sacramentarians, correctly judged: "Now I see that this man (Luther) is enlightened by the Holy Spirit and is governed by him; for none of the papal scribes could have done that; therefore I will leave their vanities and accept the teaching of the Gospel.

He wonderfully emphasized the status of the secular authorities in the explanation of the 101st Psalm in order not to say anything about other passages. He defended the married state and the female sex against the most offensive slurs and accusations of the monks and other impure writers. Finally, he wrote special books against almost all and every sin of the second table, e.g. against the rebellion of the peasants, fornication, quarrels 2c. He severely punished usury twice, once at the beginning of the Gospels and then shortly before his death.

Apart from the main points of doctrine, which I have only touched upon very briefly, they (Luther's writings) also contain the most powerful consolations and the most effective antidotes against evils of all kinds. The monks and priests of the past, when consoling, have only imposed their and others' ridiculous and monstrous merits and thus plunged many tender consciences into despair; our Doctor, however, has held up to the frightened hearts the very source of consolation, JESUS CHRIST and His true Word. He did not let anyone go without consolation, as can be seen from many of his extremely sweet letters written to different people in different places. In short, no challenge, no need can be mentioned for which he has not shown a remedy in the Holy Scriptures. He fought with all devils and no challenge can be thought of against which he did not fight. Who else but he who lacks godliness and understanding can despise the beneficial writings of such a great man?

In the fourth section, Porta points out that Luther's writings surpass all the works of all teachers before him and that the theologians of his time also draw from him and have him to thank. In this section, however, Porta lets others speak for themselves. So that no one, he says, can justly accuse me of being hasty in my judgment, let us hear the most excellent teachers of our century speak in their own words about Luther and his writings.

Philip Melanchthon, a man of great talent and incomparable erudition, who, after God's miraculous reign, immediately in the year 1518 joined Luther and received from him the knowledge of pure theology (as he himself testifies in his will, which he made in 1540 at Regensburg in what seemed to be a "fatal" illness, acknowledging Luther as his teacher and commanding him his children) - used, as M. J. Mathesius tells, to make a comparison of the theologians at the Wittenberg University; vr. Joh. Bugenhagen Pomeranus he called a grammarian, because in explanation of the holy books he weighs the emphasis of the words and the expressions exactly; he called himself a dialectician, because he takes the most important and clearest arguments from the text and considers well how others can be deduced and taken from others; Dr. Justus Jonas he called an orator, because he can speak splendidly and gracefully about present objects; of Dr. Luther, however, he said, the same is all in all.

Nikolaus Amsdorf, *) a noble man, respected for his excellent piety, constancy and erudition, wrote in the preface to the first part of Luther's Latin works: "If I am to speak the truth freely and openly, then the comparison of the interpretations leads me to this judgment, that I hold that all interpretations, old and new, even if they were brought together in a mass and the best were taken from them, still cannot be compared with this man's writings. I know well how gloriously this seems to be spoken and how many are annoyed by this praise of Luther, but however others may judge from this firm assertion, I believe that since the apostles no one has been, nor will be in the future, gifted with such great wisdom, faith, constancy, as we have seen in the venerable man Dr. M. Luther, not without great admiration of the gifts of God; and I

*) Died in 1565.

I have no doubt that pious posterity will judge in the same way when we old people, who now preside over the church, have been called away from this mortal life.

Dr. Joh. Brenz, *) according to Luther's own testimony a very great theologian of great merit for the church, put the following words at the beginning of his interpretation of Paul's letter to the Galatians: I want to say what the thing is. Whatever state of human life I turn my eyes to, I see the benefits that God has graciously demonstrated to us through Luther. That in the church the ungodly being has been eradicated, while the law and the gospel, that is, the entire doctrine necessary for salvation, have been truly explained, and the holy sacraments have been distributed. That the law and the gospel have been eradicated in the church, that is, that the entire doctrine necessary for salvation has been truly explained, that the holy sacraments have been distributed, that the name of God has been truly invoked, and that the psalms have been usefully sung, is a special blessing of God, contrary to the will of all papists and monks, and has been communicated to us by Luther. That in the schools the impious, ungodly dreams of the Sophists are thrown away, while the Holy Scriptures are taught. We have to thank God for this through the ministry of Luther. If you wield the sword rightly in the secular state of government with a good conscience, you must attribute this to the doctrine which Luther has declared of the secular state of government. What trouble, what confusion of mind should you not encounter in the household, either in marriage, or agriculture, or handicrafts, or merchandising, or other household business, not only those that require sour labor, but also somewhat more freely pursued, if you are not well instructed in the doctrine which Luther, the faithful servant of Christ, has explained with great skill. Finally, when you look at either our common nature or each one's own, we see the good deeds that the Son of God has graciously bestowed upon us through Luther.

Dr. Urbanus Regius, **) a distinguished theologian of excellent piety, erudition and dignified seriousness, wrote to a friend who was in Augsburg at that time, thus: When I traveled to Saxony, I spent a whole day with Luther, the man of God, in Coburg and I have not had a more pleasant day in my whole life. Such and such a great theologian is Luther that no age has had a similar one. I must curse all the more the stupidity and presumption of the Karlstadtians, who flatter themselves as if they could be compared with Luther, whose shadow they cannot reach with all their wisdom, so that they make themselves great. Luther has always been great to me, but now he is great to me in the

highest degree; for I have seen and heard at present what one can write with no pen absent.

The same wrote in a letter to the brothers in Christ in Upper Germany: "I, who am not exactly a block in the evaluation of the true doctrine, judge that there is no one who can hate Luther if he knows him. The writings indicate the spirit of Luther, but if you resemble the man more closely, if you hear him himself speak of divine things with an apostolic spirit, then you will say: the reality goes far beyond the rumor. Luther is greater than any Klügling could or should judge him. See how glorious the grace of God is in the writings of the man of whom I am proud.

*) Died as Lutheran provost in 1570 at Stuttgart.
**) General superintendent of Lüneburg, died in 1541.

I am truly not ashamed. I want to say what I think: we all write and do the holy scripture, but compared to Luther we are disciples. This judgment does not flow from love, but love from judgment. I despise no one, I would rather be despised than praised, but I will not suffer Luther, this chosen instrument of the Holy Spirit, to be despised.

Dr. Hieronymus Weller, *) an important theologian and extremely happy disciple and imitator of vr. Luther, uses these words in a letter to the venerable and famous man, Dr. Paul Eber: "This pleases me above all that you show that you accept and highly esteem Dr. Luther's opinion on this article of Christian doctrine (of the Lord's Supper). For all ecclesiastical writers, no matter how learned they may be, are suspect to me if they do not make an effort to follow in Luther's footsteps. For I am sure that no one will ever stand out who will surpass him in happy teaching ability, in skill in interpreting the Holy Scriptures, and in spirit. - I, who have listened to the man of God for so many years and have diligently read and reread his seders, am only now beginning to admire, appreciate and understand him, and regret that I have not read his books more diligently.

Dr. Joachim Mörlin, **) a famous theologian, added to a letter to the venerable man, vr. Tim. Kirchner, the following praise: This I know and am certain that Luther is above the judgment of all men. I can admire him, but neither with the tongue nor with the pen can I depict the sublimity and majesty of this divine instrument even in a shadowy outline. But I recognize this as a great blessing of God, that he, according to his infinite and incomprehensible goodness, has bestowed this upon me, that I not only admire and value this gift of his (against which all the treasures of this earth are dung) with great veneration, but also love and cherish it most intimately.

How highly this Dr. Tim. Kirchner held the same Luther and his writings, testify his *Thesauri* (treasures), which are in truth so called and which he with much work and. The prefaces, which praise both the author (Luther) and his work in abundance, not to mention the detailed index of the German *tomes* printed in Jena, which he has written.

Finally, the learned and famous man M. Mich. Neander †) in his beautiful preface to Luther's Catechism translated into Greek: "Other theologians' writings are perhaps finer and many other excellent men also have their gifts, which are a great blessing of God, therefore one should praise and acknowledge them with a grateful heart and read their writings; but they cannot be compared with Luther's writings, sayings and sermons, much less be preferred to them. Summing up everything in a few words, he says: Luther was terrible in punishing, sweet in comforting, serious in admonishing, fearless in confessing, fervent in praying, untiring in building, inimitable in believing, blameless in living, admirable in enduring and suffering, and in dying he left all pious people longing for him.

*) Died as school inspector at Freiburg in 1572.
**) Died as Lutheran bishop of Samland in 1571.
†) Died as archdeacon at Neustadt an der Orla in 1612.

To the statements of Porta about the high value of Luther's writings we add some others.

Stephanus Rodt: I hereby command these sermons (Luther's) to every pious Christian, and especially to the fathers of the household, so that they may read them to their children and household servants at home and teach them from them what a right Christian life is, which is primarily practiced here in a wild manner and illustrated with bright, clear, simple words. (Dorr, to the summer part of 1.1527.)

Prince John Frederick the Magnanimous said: Dr. M. Luther's books were hearty, went through marrow and bone and had rich spirit in them. For if he read a sheet of other theologians' writings and held only one leaf of Luther against it, he would find more juice and power than in a whole sheet of other scribes. (Aurifaber in the preface to the 8th part of the Old Edition).

Dr. Joach. Mörlin: Des heil. The holy man of God consummatum est (It is finished) is the dear Genesis (interpretation of the first book of Moses), in which he, as in a new world, did not bring forth and open individual pieces, but all treasures and riches of the wisdom of the divine word, so that such a book will not come on earth after the time of the apostles. What is said of all theologians? Genesis Lutheri makes them all disciples. It is truly both experienced and true in him that the prophet says Is. 49: 'He has made my mouth like a sharp sword' (that should not be a fox's tail); 'with the shadow of his right hand he has covered me'. Therefore, it was God's work; in which he also tore through, in joyful, happy constancy, the dear man of God, over which others staggered and fell miserably in their poetic moderation (temperance), God have mercy, etc. Summa, Luther is a miracle man, whom God has given to the world for a valete, and good night out of rich grace before the last day. Would God that we were so blessed that we could understand what Luther was. (How useful to read the books of the noble and blessed man, Dr. Martini Lutheri).

Dr. Alberus *): In one book of Dr. Martini one finds more art and good doctrine than in all books written and existing after the time of the apostles. Doctor Martinus was a true Paul and a true Elias. (Against the cursed doctrine of the Carlstadters.)

Beata Sturm, a godly virgin, called the Würtemberg Tabea, who died in 1730, said: "No one has ever preached Christ to me so exquisitely as Melleber Luther, no one has made him so great to me; that is why I cannot get enough of reading him.

4t*
*

Following this, we would like to recommend to all our readers "Luther's People's Library", in which the most important writings of Luther are printed and of which 30 volumes or 15 double volumes have already been published. The reader will find more details in our calendar on the 3rd page of the cover. All 30 volumes are available for the low price of H6.00.

*) Died as superintendent of Neubrandenburg in Mecklenburg in 1553.

The Synodal Assembly of our brothers in Germany.

The "Freikirche" brings the following report about it: "Our Synodal Assembly of this year was held in Steeden from May 26 to June 1, in accordance with the resolution of the previous year and the previous announcement. For the fourth time since the founding of our small body, we were able, by God's undeserved grace, to spend glorious days of refreshment and to enjoy the unspeakably great blessing and benefit of brotherly fellowship and mutual support in the knowledge of the truth.

As usual, this meeting was also opened by a solemn church service and a sermon by our dear President, Rev. Willkomm, on the morning of the first day. In accordance with the main subject of the proceedings, he based his sermon on the text Is. 8, 19. 20. by applying it to our time and our position in the midst of a generation that has so often fallen away from the old Bible faith. For what Isaiah had to lament about his time and hold up to his contemporaries as a warning and admonition, is indeed true to a much greater degree in our last troubled days, when the foundation of the divine word itself is almost universally overthrown, made uncertain and doubtful.

In the afternoon of the first day the meeting was organized, at which all pastors of our synod as well as deputies from all parishes were present. The synod was also attended by Candidate Hempfing, already known to the readers of our newspaper, who is currently provisionally filling the school position in Planitz vacated by Mr. Zeile's departure to America, and with whom a colloquium was held during the synodal period, on the basis of which he was accepted as an advisory member of the synod. Five morning sessions and three afternoon sessions were then devoted to the discussion of the doctrine of the Holy Scriptures according to the theses presented by Pastor Hübener. The first of these dealt with the author of Scripture, who is none other than the true God Himself, whose existence is directly certain to us through the double testimony of our own conscience and of all visible creation. From this alone it is clear how important the doctrine of Scripture is, since it is so closely connected with the doctrine of God's nature itself, and has the strongest external and internal testimonies for human conviction, to which, of course, Christians must add the

witness of the Holy Spirit himself, which casts out all doubts and makes the children of God divinely certain that they hear no one else speaking in Scripture but God himself. Accordingly, the second thesis dealt with the essence of Scripture as the infallible word of God directly inspired by the Holy Spirit. In contrast to all rationalistic modern believers' views that the Bible contains God's word only in some way, is only a document of revelation and the like, we were again allowed to become certain from the Bible itself that it is nothing but infallible truth in all its parts, in all things and words. This is the strong fortress in which we stand and are impregnable, while the whole edifice of modern theologians, even of the so-called believers and Lutherans, is founded only on the shifting sand of human opinions about the Scriptures and is insubstantial to the unbelieving spirit of the age.
is abandoned. Apart from all other individual doctrines, this already shows the basic difference between our, i.e. the early church and Lutheran theology, and that of our opponents.

The third thesis deals with the clarity and distinctness of Scripture, which we cannot emphasize enough in the face of all the now widespread lack of clarity and indifference to pure and false doctrine, as well as with the power of Scripture as a revelation of God that interprets itself and does not need any external light from outside. The fourth and fifth thesis of Scripture as the only, but also completely sufficient source of knowledge in divine matters, as well as the rule and guideline in all matters of Christian faith and life. With these principles, too, we now unfortunately stand almost completely alone in Germany, and yet with them we represent nothing other than the old truth recognized by all of Christendom since the time of the apostles, the truth which may well be suppressed for a time, but which will always and on the last day retain the victory forever. For all the height of human reason and wisdom against and above God's word must ultimately come to shame.

After the sixth thesis, the power of the Word of God was discussed, not only for the conviction of the mind, but rather for the generation of true faith, the resulting godly life, as well as for the preservation of the same and finally for the attainment of eternal life. It is primarily this power that makes the Bible so precious and delicious to us as no other human book, because none is able to exert such powerful and salutary effects on the heart and conscience as the holy Scriptures. This is why the last thesis praises the Word of God as the first and most noble, indispensable means of grace, which makes even the water of baptism the bath of regeneration and bread and wine in Holy Communion the communion of the body and blood of Christ, as the highest jewel of the Church of God, by which alone it is preserved, which it therefore also has to preserve with all seriousness against all enemies' cunning and violence, to use rightly, and for which it has to thank God at all times, even for eternity. This decision to let everything go rather than lose God's word has certainly been reawakened and strengthened in the hearts of all those who attended the synod. God willing, our synodal report will provide more detailed information about this doctrine, which was thoroughly and comprehensively discussed, as far as time permitted, and we only hope that it will reach many hands, also as a witness to the outside world.

In addition, the synod had before it theses on the doctrine of excommunication, which were discussed in an afternoon session, but in such a way that only the first two theses came up for discussion.

Of practically important matters, the decision to follow up the first issue of the sermons of our blessed Ruhland with the remaining ones, as well as the drawing up of final instructions for our synodal agent, the bookseller Heinrich J. Naumann, for the distribution of our publications, should be mentioned. At the new elections of the officials of our synod, the president, secretary and treasurer were re-elected, as well as Mr. Alt as a member of the administrative council, and in Mr. Naumann's place Mr. Hemnann in Zwickau. Thus we were able to close this year's meeting with heartfelt thanks to the merciful and faithful God, in the joyful certainty that He will continue to bestow His grace and blessing upon us.

poor sinners for his glory and the salvation of his church. This he bestows for the sake of his only begotten Son, our most blessed Lord and Savior Jesus Christ. St-n.

(Submitted.)

† Hans Jürgen Schwensen. †

On the 5th of July this year, in the morning Z2 o'clock, died a
sudden, but blessed, death Mr. käst. smsr. HanS Jürgen Schwensen. He was a preacher for almost three decades, partly among the heathens, partly in one of our synodal congregations.

In Angeln near Flensburg, in the province of Schleswig-Holstein, he saw the light of day on October 16, 1813. God, who had chosen him to be a preacher of righteousness, led him along such paths as these
in the first decades of his life that it seemed as if he would never come into the holy preaching ministry. In 1842, however, he entered the Herrnhuter or Brüdergemeinde missionary institute at Christiansfeld in Schleswig, and after a stay of about four years in this mission house, he became a missionary among the Negroes in the Dutch West Indies in 1846. He received his first field of work in the city of
Paramaribo, Surinam, at a Negro congregation with about 5000 souls. He had to preach to them in the so-called Negro English; in addition, he preached there in Dutch and German, as often as he was asked to do so by the local Dutch and Germans. During his stay in this climate, so dangerous for Europeans, the yellow fever epidemic prevailed in 1852, claiming many victims. Along with the Blessed, 11 members of the missionary family were afflicted by this plague, all of whom died. He was the only survivor of these patients. God, who had saved him from death, also opened his eyes so that he recognized the errors of the Herrnhuter, but at the same time also the purity and complete conformity of the Lutheran doctrine with God's Word, so that he, for the sake of his conscience, announced his resignation to the missionary authority of the Brethren congregation in 1859.
without knowing where to go and where he would get the bread for himself and his family. In this distressed situation he wrote a letter to the now deceased pastor Grabau. But strangely enough, this letter was lost.

The deceased now returned to his old home with the intention of feeding himself and his family from the work of his hands. But God had other thoughts. The ship on which Schwensen returned was destined for Amsterdam. Here he had to stay for three weeks. During this stay in Amsterdam, he was married to the Rev. Lud. C. Lentz at the German Lutheran congregation there.
On his advice he went to the same pastor L. Harms in Hermannsburg. It was still Schwensen's intention not to return to preaching, but through a letter from our dear Pastor Fick, then in Collinsville, in which he described the great need for faithful Lutheran preachers, he was moved to devote the remaining time of his life to the service of the Word, here in America. When he came to St. Louis in 1860, he received a call from the Salems Lutheran congregation in New - Bielefeld, St. Louis Co, Mo. which he answered confidently and joyfully in the name of God. Until the fall of the year 1876 he scattered in this
In this way he sowed the imperishable seed of the Word of God in the church as a laborer of seven. Due to many illnesses and weakened physical strength, he was forced to resign from his ministry around that time and retire. However, he still preached often in the congregation of the undersigned, also several times in his old congregation and served as pastor administrator during the vacancy from January to August 1878 in the congregation in Baden, his place of residence.

On the last day of his earthly life, he was very well, so that he was able to attend church again and no one had any idea of his imminent departure. Even in the evening, when he lay down to rest, there were not the slightest signs of a noticeable indisposition that could have filled his family with concern. In the night from Sunday to Monday, however, in the second hour, he suddenly suffered a violent hemorrhage, which in a few minutes put an end to his earthly existence. Without agony, without tasting the bitterness of death, this servant, grayed and proven in the service of his Lord, died.
taken home by his Savior to behold his glory and to receive the reward of grace which the Lord promised to his pious and faithful servants, - at the age of 66 years, 8 months and 19 days.

He leaves a widow and four daughters, one of whom is the wife of a teacher in our synod.

With great participation - also on the part of several pastors - the earthly shell of the deceased was laid into the earth. Pastor Bünger
gave the funeral sermon on Dan. 12, 3. in the church in Baden and the undersigned gave the funeral sermon on Isa. 26,19. a.

Praise be to the Lord our God for all that he has done for his servant out of grace, and may the survivors be comforted, helped and strengthened for his name's sake.

C. C. E. Brandt.

To the ecclesiastical chronicle.

I. America.

The "Messenger of Peace", the paper of the Unirt-Evange-
lischen, now also publishes a small article after the festival, titled: "An ecclesiastical jubilee". In it, he shares something about the origin of the Augsburg Confession and concludes: "It would be good if the dear readers of the Messenger of Peace would once read and consider the Augsburg Confession quite seriously; then they would certainly find the 350th anniversary of the same justified and thank God for it.
bring this treasure of the Protestant Church heartfelt praise and thanksgiving." We rejoice in this statement and hope that the readers of the Messenger of Peace will also read and consider the 10th article with its rejection of the Reformed false doctrine ("therefore the counter-doctrine is also rejected") - quite seriously, and also offer God heartfelt praise and thanksgiving for this article. Then there is hope that many of the Unirt evangelicals will bitterly mourn their apostasy from the Lutheran doctrine and return.

Roman Catholic. In Lyons, Iowa, lives an Irish priest who was deposed by his bishop for some reason some years ago. This deposed priest, however, does not recognize his deposition and continues to officiate privately, as best he can, to a number of followers, but for this very reason lives in constant conflict with his successor appointed by the bishop, and in such a way that there is no harm between the ordained and the deposed priests.
rivals already publicly came to fisticuffs. Now, finally, the newspapers contain the notice that the deposed "Father N." - by the way: a rich man - has declared a lawsuit against Bishop Hennesy of Dubuque and has sued him for damages for his deposition to not less than $100,000, say once hundred thousand dollars! F.

The **Chinese envoy** in Washington professes Christianity. He holds daily home services and teaches his son biblical history. He himself was taught in his youth by a missionary in China and completed his education in an American institute.

II. foreign countries.

The school issue in Australia. The "Luth. Kirchenböte" for Australia of May 28 reports among other things the following: "Some time ago the synodal proceedings of the Church of England (the Episcopal Church) took place. Among other things, the Bishop of Adelaide, in an address to the Synod, mentioned the religionless state school and pointed out with serious words the necessity of reintroducing the Christian element into the schools. He also mentioned that only the Roman Catholic Church had religious instruction in its schools and that it was therefore to be praised. At a meeting with the Dean of Adelaide, I (Pastor Homann) expressed my astonishment at the Bishop's assertion, since it is well known that the Lutheran synods have their schools connected with the church. Synods still had their schools connected with the church. The Dean then asked me to send him in writing what I had just said, so that he could make use of it in the right place." Mr. Homann wrote to the Dean of Adelaide: "I read with great interest the proceedings of your Synod as published in the Register. I was, however, most astonished to find that in relation to the school the Roman Church in this colony was singled out and praised as having alone excelled in its efforts to have religious instruction maintained in its schools. It is, I should think, no secret that since the beginning of the
In the course of the establishment of our colony, the German Lutherans have made great sacrifices for not only good, but also Christian schools. At the present time, the two Lutheran synods in South Australia have about 40 parochial schools, and it is the earnest endeavor of both synods that, above all, religious instruction be cultivated and then also a healthy and efficient school education be given in both the English and German languages. Both synods have at different times, when the school question was discussed in parliament, expressed their wishes to it by numerous signed petitions. The position of both synods vis-à-vis the state, as far as the education of the youth is concerned, is as follows: They desire freedom in our free colony, as far as the education of their children is concerned, and are therefore not willing to have their schools, which are connected with the church, destroyed. They consider compulsory education a blessing, but they think that compulsion is unnecessary for righteous parents who feel driven by their own conscience not to let their children grow up like weeds. Finally, I note that one of the synods has founded a seminary for the purpose of training teachers, which, as far as its maintenance is concerned, together with the maintenance of schools in general, causes no small sacrifice to the members of our church. Our synods are determined to follow the biblical prescription in school matters and education in general: The fear of the Lord is the beginning of wisdom." In response to the above letter, Fr. Homann received a letter from the Bishop of Adelaide, which reads as follows
German translation reads:

"Bishop's L-urt, May 17,1880. honorable sir.

I regret very much not having communicated in my address to the Synod the pleasant fact that the Lutheran Church, through its synods, owns and maintains 40 parochial schools in which religious instruction is given, and that the synods have expressed their wishes in the matter by petitions to Parliament.

Whether the present attempt to introduce the religious element into the state schools will be successful I do not know; but I hope we may count on the support of the German Lutherans in the effort to obtain some concessions in this important matter from Parliament.

I am 2c.

Augustus, Adelaide. To Rev. E. Homann.

P. S.-I add that the fact concerning the conduct of the Lutheran synods had completely slipped my memory."

Later, Father Homann was asked to attend a meeting, the subject of which was to be the question of what should be done to ensure that religious instruction is also given in the state schools. Prevented by official business from attending the meeting, Father Homann sent as his representative a member of his congregation by the name of Weil, who explained in the meeting "that the Lutheran Church does not want to give out its congregational school system, nor is it able to do so, because Lutheran parents feel bound by God's Word to care for the Christian education of their children. Nevertheless, it would be desirable if at least some of God's Word could be brought into the state schools, which are now completely devoid of religion. When at a second meeting the Episcopalians declared that they were in favor of the introduction of religion into the schools, but for the retention of the state schools, Mr. Weil and Pastor Homann, who was now present at the same time, abstained from voting. He writes: "It became clear to us here more than ever that our English fellow Christians depart from the word of God in the school question just as far as in the teachings of the sacraments. If even a half hour of biblical history could be taught before the beginning of the statutory school hours, but parents were exposed to the danger that their children might be subtly taught Darwinism and other unbelief in the following hours, then we would rather stick to Luther's statement: 'Where the Scriptures do not rule, I certainly advise no one to send his child away. Everything must perish that is not driven by God's Word without ceasing. Therefore, we did not accept another invitation to a new meeting for the above reasons." The zeal of our brethren in Australia against the state schools without religion or with a few religious rags and for Christian parochial schools is certainly highly gratifying and shows that these brethren have recognized both the enemy of the church and what is especially necessary for it. W. [Walther]

Rare Christian generosity. A number of years ago, a poor young man named Fr. Hötsch moved from the province of Saxony to Bucharest, the capital of Romania, where there is a congregation of Protestant denomination, which he joined. He began his commercial career there with a small comb shop, which he gradually expanded, with God's blessing, into the largest plaster and jewelry business not only in the capital, but in the entire country, and in which he acquired considerable wealth. With what rare generosity he put the rich blessing God bestowed upon him in the service of Christian love shall be briefly communicated here. In 1873, with a capital of 12,000 francs, he founded a care institution for

Soon after, he donated a sum of 75,000 FrcS. to the community for the construction of a secondary school, after he had already made possible the establishment of the two lower classes of this school, which today is attended by 64 pupils, through larger monetary contributions. By donating a suitable house with a garden, he established an infant school, which is attended by an average of 80 children and run by a deaconess from Kaiserswerth. On a large plot of land near the church he then had a spacious poorhouse built at his expense, in which 32 men and women incapable of work have found an asylum for their old age and helplessness. - As great as these foundations are, they were not enough for his rich love. In the last year alone he sacrificed 142,800 Frcs. for similar purposes. He gave 92,800 FrcS. for the construction of a secondary school, 32,000 FrcS. for the foundation of an orphanage, 12,000 FrcS. for the establishment of an institution for the care of pastors of the community and their widows and orphans, and finally 6000 FrcS. for the benefit of the school youth and the inhabitants of the poorhouse. Such a great and lasting blessing was given by one man, no doubt acting according to the words of the Lord: "Make friends with the unjust Mammon. O would that God would awaken more and more such men, blessed with earthly goods, to our dear Lutheran Church, whose desire it is to go and do likewise! —O . H.

Appointment of the preachers for a few years. Münkel's "Neue Zeitblatt" writes: "In some Swiss cantons there is a law that the clergy must submit to a new election of the congregations every six years. In the parish of Hettlingen, the pastor Köstlin has worked for 30 years with exemplary fidelity, but was nevertheless removed from office at the new election. The reason was that he had sued a shooting society for scheduling their shooting practice at the time of the morning service. A clean law that gives authority to punish a pastor for doing his duty! But that is exactly what the law aims at, to make the pastor a mute dog and to give him into the arbitrariness of the congregation. The congregation is the actual head pastor, and its pastor the hired servant who is employed on notice." - On this the "Pilgrim from Saxony" of June 13 makes the following remark: "We are in a similar situation. How often is a pastor who has applied for another position "not" chosen simply because he has done his duty, as the church council learns from its inquiries."

Unconscionability of an unirt-evangel. Pastor. - A family was in a Lutheran congregation in church discipline because of terrible sins and impenitence. Now the main sinner becomes ill. They go to an unirreverent pastor. He comes. And without even asking if the person also has knowledge of sins, repentance and faith, he gives communion without further ado, even asks if anyone else in the family wants it; when a hard sinner now expresses his desire, he also gives the person the holy meal without further ado. - Witnesses are at hand! - By their fruits you shall know them!

H. W.

As is well known, the **separated Lutherans in Prussia** have no institutions for the training of preachers for their community. Whoever among them wanted to become a theologian, therefore, has so far attended some state church university for this purpose. This is now to change. Unfortunately, the aforementioned Lutherans want to continue to have their young people dedicated to preaching trained by the professors of the regional church, who, as is well known, are almost without exception false teachers, and only at the same time employ their own theological teacher in Breslau, under whom

The students are to study under this leadership for about one year. At one of their district synods it was proposed that for the establishment of such a professorship every member of the church, whether rich or poor, old or young, should give the full income of one day for this purpose. We should think that the righteous members of the Prussian-Lutheran Church would only then become quite willing to make great sacrifices if it were made clear to them that those who wanted to become pastors could no longer be handed over to false teachers so that they could be equipped by them. W. [Walther]

Papist Crucifixes. In France, a kind of crucifixes have now appeared here and there, which do not represent the body of Christ, but that of Mary. In Puy de Dome, a Protestant traveling preacher recently saw crucifixes with Christ and Mary back to back. Whoever knows that the Pope is the Antichrist, will not be particularly surprised about this, at most about the fact that the Papists now go out with their Antichristism so boldly and impudently. W. [Walther]

Institute for the Deaf and Dumb. The inauguration of the new building for the Institute for the Deaf and Dumb took place in Leipzig on April 12. The Saxon. Kirchen- und Schulblatt writes: "Thank God, no deaf-mute child in Saxony will remain without care and instruction." If in this institute the deaf-mutes are really taught in God's word, then that is certainly highly gratifying. There can hardly be a more necessary piece of so-called inner mission. W. [Walther]

A Sunday Law in Prussia. The practice of hunting on Sundays and feast days is forbidden in Prussia, and, as decided by the Hunting Ordinance Commission of the House of Lords, each occurring case will be punished with a fine of 20 to 100 marks or imprisonment for up to 4 weeks.

What is it?

1. God exists.
2. Christ acquires it.

The word proclaims it.
4. faith receives it.
The sacraments seal it.
The Holy Spirit confirms it.
The works testify to it.
8. the creuz checks it.
9. the last day opens it.

The old theologian Balthasar Meisner wrote in 1611 that he had received these "truly golden" sentences from the pious ancients.

Papist relics.

Chemnitz tells of King Edward of England that he, when he once had a toothache, gave the order to search all the churches of the country and to send him the teeth of St. Apollonia, which according to the pretence of the pope's servants should be good for toothache. He also reported the result: in a short time such a quantity of Apollonia's teeth had been collected that many wagons could have been loaded with them!

Luther's translation of the Bible.

It is remarkable how quickly it spread throughout German-speaking Christendom. In 1555 there were already 17 Wittenberg, 13 Augsburg, 12 Basel, 1 Erfurt, l Grimma, 1 Leipzig, 13 Strasbourg imprints.

Death notice.

On July 20 of this year, the teacher W. Beck passed away in the Lord. He leaves behind a widow with 5 children.

C. Penalties.

Ordination nnd introductions.

On the 5th Sunday after Trin. the candidate of theology Mr. August H an-gen. beruft" was ordained by the congregation in Rock Island, III-. to represent Mr. k. C. A. Mennicke. L. Winter.
Address r Rov. ^.uxust llaensxso, in oars ok Llr. 6K. 8""nsgev, Rcx:lc Islanä, Ills.

Candidate W. Fischer, from the practical seminary, was ordained by the "undersigned" as assistant pastor at the Lutheran St. Matthew's Parish in New York on the 7th Sunday after Trinity. President Beyer, who also preached the ordination sermon, and Pastors König and Körner "Wirten. 3- H. Sieker.
Address r Rsv. ?isodor,
130 Llioadetk 8tr, Xov ^ork Oitzs.

Pastor P. Eirich was installed in his office at his "new" congregation at Hoboken, N. I., on the 3rd Sunday after Trin. by the undersigned, assisted by Pastors S. Keyl and T. HollS.
3. p. Bey er.

3" Austrage des Herrn Präses Biltz wurde Herr Pastor A. Grimm, unter Assistenz des Herrn k. Matuschka, on the 8th" Sunday after Trin. into his new office at the 3mmanurlsgemeinde at Washington, Mo. introduced by W. Sandvoß.
Address: Rvv. krimm, ^asdinZton, Mo.

On the 7th Sunday after Trin., the 11.3 "lt, Rev. E. Stubnatzy was installed in his new congregations near Edgertoa, O., by the undersigned". W. S. Stubnatzy.

In accordance with the order received, on the 7th Sunday after Trin. Mr. ?. H. Th. E. Heng was introduced by the undersigned" to his congregation at WellSville, Mo. A. G. Grtmm.
Address: Rsv. L. Dk. L. Llsn^ist,
^VsIlsvills, LlolltAvmsr^ 6o., Mo.

Church consecration and introduction.

On the 8th Sunday after Trinity, Trinity Lutheran Church in Black Oak, Carroll Co, 3ll, held a double celebration.
In the morning the consecration of the new church took place. Frame-Gebaudr (32X42) with tower and bell. Undersigned gave a speech in the previous GotteSdievstlocal and said the consecration prayer in the new church. Mr. Pastor F. BehrenS delivered the festive sermon.
In the afternoon, the newly appointed pastor, Mr. A. HänS- gen of Rock3Sland, was solemnly inaugurated by the undersigned on behalf of the honorable Presidium of the Illinois District, assisted by Pastors BehrenS and Bretscher, the latter giving the introductory address. After the inauguration, Pastor A. HänSgen preached an English sermon on the occasion of the consecration of the church. 3. fackler.

Church dedications.

On the 8th Sunday after Trinity, the newly built church of our 3mmanuelS congregation i" Cleveland, south side, O., was solemnly dedicated to the service of God. 12 congregations with their pastors and teachers participated in the beautiful celebration. Three singing choirs added to the celebration and our joy. Prof. H. Wyne- krn held the main sermon, based on Luc. 11, 14-28. dealing with: "When will this church become a true house of God and for the congregation a gate of heaven?" 1.) When God's word is taught here loudly and purely; 2.) If God's word is heard and preserved. - The afternoon sermon was preached by k. O. Kolbe on Ps. 84 and dealt with the topic: The church consecration feast a feast of high joy for us. - In the evening service ?. Lindemann preached on the glory of the new 3erusalem after the church consecration epistle.
The church is a brick building, 100X48, topped by a 145 feet high tower crowned with a golden cross. A" particularly beautiful decoration find the 4 apostles figurea in the altar niches. The church was built by the Trinity and Jm-Manuel congregations, which formed one congregation until last New Year. H. Weseloh.

On March 11, the congregation of WaymanSvtlle, Bar- tholomew Co., 3 "d., dedicated its newly built church. It is a brick building, MX36 feet, with a nltar room and a tower 80 feet high. In the morning k. Nützel, in the afternoon k. Fischer in German and k. Eirich in English, k. 3üngel said the Weth prayer. F. Wendt.

On the "first" Sunday after Trin. the newly built Framr- church of my branch congregation atClaybankS, Oceana Lo., Mich. was consecrated, at which ?. Ch. L. Wuggazer preached and undersigned offered the dedicatory prayer. H. Toraey.

Mission Festivals.

3" of the undersigned's congregation at Willow Creek, Min", a mission feast was celebrated on the 4th 3uli, the 6th Sunday after Trinity. It was well attended. The festival preachers were Pastors K. F. Schulze, H. Dagrförde, 3. v. Brandt and A. Wolff. The cost was §24.50.
H. 3- Mueller.

On the 25th of 3uni, on which day the two congregations at EllicottSvillc and Ashford, N. I., had united for a "joint" 3ubrl celebration in a beautiful wood, the same at the same time ffted their first mission feast. Hcrr k. G. Rademacher preached the 3ubel- sermon, Mr. k. 3. Sieck preached in English, and the undersigned preached the mission sermon. During the latter a thunderstorm rose and drove away a" large" part of the numerous festive guests, so that the collecte collected after the sermon amounted to only §10.00. H. Kanold.

On the 4th Sunday after Trinity, the Lutheran congregations in and around Sheboygan, WiS., held their annual mission festival and at the same time a preliminary celebration of the 25th of 3unt. Speakers: pastors I. Strafen, G. Htld and the undersigned. Collecte: §157.00; of which for inner mission §100.00, the rest for emtgrant and negro mission. L. M. Zor ".

Conferenz displays.

The mixed D "duque conference meets, s. G. on August 10 and 11 at k. A. Graftlmann in SherrillS Mount. Registration is requested. E. Hoyer.

The Springfield Specialconftrenz will meet, s. G. w., at Mount Pula-ki on August 17 and 18.^ Registration with Hm. k. Bötticher is requested. A. D. Greif.

New Hork Districts and New England Conference.

(Start on August 17).

The l. brothers are asked to announce their coming at least 6 days in advance, in order to be able to arrange the necessary quarters.
The cheapest way to travel is via New York on the Nor- wich Steamboat, Pier No. 40, North River, 5 o'clock in the afternoon.
Rorwich, Clay". A. Lilly.

Concordia Academy z" S1. Louis, Mo.

The purpose of the institution mentioned in the title is to give its students the opportunity to acquire a general education based on Christianity and to prepare them thoroughly for any profession in life.
The subjects taught at the Academy are: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. - English is the language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting, and German in the other subjects. - Latin is included among the subjects especially for those children who later wish to enter a Latin school, a Gymnasium, so other pupils are exempted from taking part in this instruction at the request of their parents.
The moral conduct of the pupils is carefully supervised, and above all, care is taken to awaken, maintain, and strengthen a truly Christian spirit in them.
The school fees amount to §40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about §12.00 per month.
The next regular admission of new pupils will take place, God willing, on September 1. Parents and other persons who wish to entrust boys to our institution are requested to notify the undersigned verbally or in writing.
A. C. Burgdorf, Director.

Revenue into the Illinois District's coffers:

For the synodal treasury: By Th. HänSgen of the congregation in Rock 3-land §15.00. k. BurfeindS' Gem. in Rich 8.80. k. MertenS' Gem. in Danville 8.00. k. Lochners Gem. in Thirago 2.45. and Collecte at 3 "belfeste 9.56. (Summa §43.81.)

For the synodal building fund: By k. Trautmann in Gower, Collecte bet der gemeins. By F. C. Diener in Chicago, surplus for the trip to the jubilee celebration in Trete from the Chicago congregation", 199.40. (p. §216.28.)

For in "ere mission: By?. Achenbach, Zubelftstcollecte sr. Gem. in Benrdy 30.00. By teacher Braun in Serbin, Ter., of s. pupils for- 3 "belfestbüchlei" 1.75. By k. knees i" Keokuk Junctkon, half of Jubilee coll., 9.00. (P. §40.75.)

For inner mission in the West: 3ubelftstcollecte von KarthS Gem. ia Neu-Braunschweig 5.75. Through ?. Drögemüller in Arenzville, part of the Collecte at the joint. By T. G. Blum, Jubelfestcoll. in Lol- linsville, 29.65. (p. §43.40.)

For the Negro School in Little Rock, Ark.r By Ch. HLaS- aen in Rock 3-land of N. N. 1.00. k. LoßnerS students i" Lake Zurich 3.00. By k. Drögemüller i" Arenzville, Theil der Toll, at the joint. Jubelfeier mit den Nachbargem"., 3.00. By k. Enaelbrrcht in Thirago from D. 2.50. (S. §9.50.)

For clothing of Negro children in Little Rock, Ark.r By k. Drögemüller in Arenzville, Theil of the kollerte at the common. Jubilee celebration with the Nachdargemm., 3.00.

To the Negro Mission: By ?. Lngelbrecht i" Chicago from the Women's Club 10.00.

On the emigrant mission: By ? Dagrförde, part of the Jubilee Coll. sr. Gem. in Nebraska Township 7.27.

On the emigrant mission in NewYork: By k. Engelbrecht in Thirago by D. 2.50. By k. Lochner in Chicago by H. Petersen 1.00. By H. Meyer by ?. GotschS Gemetade in York Tentre 10.00. (S. §13.50.)

For poor students" ia St. LouiS: By k. Eißfeldt in South Chicago, Toll, at A. LewerenzS wedding, 3.65.

For poor students in St. LouiS: By?. Achenbach, Zubelgabe von W. Hülstötter in Venedy 25.00.

For poor students in Fort Wayne: By k- Achenbach from W. HülSkötter in Venedy 25.00. By k. Bartling ia Chicago for W. Wrocklage from D. W. 18.00, for Mar Albrecht from F. A. 13.00, for Th. Kohn from Gem. 13.00, for Ed. Albrecht from Gem. 3.00, from Jungfr.-Verein 7.00 u. v. Frauenverein 3.00, for Wm. Kohn from the Women's Association 7.00, and from the Young People's Association 14.50. (p. §103.50.1

For poor students ia Addisoa: By k. Achenbach, Zubelgabe von W. HülSkötter in Venedv, 25.00. By Kassirer 3- Birkner for Fleischmann 3.80. (S. §28.80.)

For k. Brunn in Steeden: ?. NuofferS Gem. ia Eagle Lake 10.00.

For k. Zimmermann: HauSroll. by k. Krebs ia Aurora A).15.

For sick pastors and teachers: by k. Miracles in Chicago by Wittwe Taroline Otto 5.00.

To the widow's fund: By k. Knies in Keokuk Junction from A. Hrineke 1.00. k. Gieseke'S Gem. i" Srcor 7.50. (S. §8.50.)

For the Free Church in Saxony: By k. Drögemüller in Arenzville, Theil der Collecte bei der gemeinsch. Jubelfeier mit den Nachdargemm., 6.15.

For the English Lutherans in Webster Co, Mo: By k. HänSgen in Rock J-land by N. N. 1.00. By ?. Burfeind in Rich by M. W. 1.O0, S. D. .50. and E. B. .50. by k. Dagrförde, part of the 3 "belftstcoll. of sr. Gem. in Nebraska Township, 7.16. (p. §10.16.)

For the comm. in Houston, Ter.: By k. Eagelbrecht in Chicago from D. 2.50, A. Jandt .25. (S. §2.75.)

For the deaf and dumb ia NorriS, Mich.: By k. Steege in Dundee from the communion box office 7.00. By k. Knies in Keokuk Zunction, half of the Zubelfestroll., 9.00. k. LoßaerS Gem. in Lake Zurich 5.10. By k. Drögemüller in Arenzville, part of the coll. at the joint. Zubelftier with the neighboring congregations, 8.00. k. RöderS Gem. in Arlington HeightS 10.00. (Summa §39.10.)

Addison, III, July 12, 1880. h. bartling, cassirer.

Entered the Northwest District's Sasse:

(Conclusion.)

For Inner Mission: ?. Schütz- Gem. 4.00. k. Friedrichs Ge". 12.00. k. Barch's Gem. in Town Herman 2.77, in Town Herman II. iMdessen Sk. Pein Gkik.^.88. ?. SiMk-' KerS Gem. in Waterford 5.00. ImmanuelS DemTm Milwaukee 4.39. ? MeyerS Gem. in Frrdonia 3.00. Thank offering of Carl Schatschneidrr 5.00. k. KrumsiegS Gem. 20.68. k. Mark- worthS Gem. at Manteuftl 1.58. By teacher Arndt, Hochz." Toll, at Ferd. Laatsch 6.28. k. HertrichS Gem. in Dearsteld 3.00, in DundaS 1.50. By ? Daib, in Mission-stunden ges., 6.82. k. MäurerS Gem. in Hillford 2.00, for evening school "ach SoldierS Home for 1879 6.00. k. EbertS Gem. 3.00. E. Schubert in Milwaukee 10.00. By k. Präger, weddingScoll. at G. Otting, 9.26. Toll. at St. Strphans Church at time of Synod in Milwaukee 10.00. A. Wangerin in Milwaukee 5.00. Mrs. Kick in Pine City 1.00. k. RosS 2.00. theo. Streißguth 3.00. ?. OsterhuS' Gem. 4.00. misflon-ftstcoll. of the community" in and around Sheboygan 100.00. DeSgl. in k. AulichS Gem. 30.00. misflonS jubrlfestcoll. in Plymouth 27.65. TrinityS Gem. in Milwaukee 18.69. ZmmanurlS Gem. that. 19.38. k- RosS' Gem. m Arlington 11.00.

For the needy brethren in Kansas:?. Schützs Gem. 5.00. N. N. from k KrumsiegS Gem. .50. congregation in Jackson, Wi-c., 3.33.

For the comm. in Waverly, Iowa: ?. Daiüu. Gem. 5.00.

For the Gem. in LouiSville: ?. Daib and Gem. 6.75. k. MarkvorthS Gem. to Wolf River 4.12.

FürdteSynodalkasse: DreieinigkeitS-Gem. in Milwaukee 33.59. AuS der Parochie des ?. Coiner 6.00. k. LedcburS congreg. in Mrquon 3.00. ImmanuelS congreg. in Milwaukee 16.80. St. StephanS congreg. there 28.65. ?. Küchle, Ueberschuß au Reisegeld, 1.50. ?. Schumann's parish in Freistadt 9.63. k. WambSgauß's parish in Hancock 10.00. ?. Allwardt's parish in Lebanon 27.00. ?. Weber's Gem. in Wausau 5.25. k. Friedrich's congregations 15.00. C. Millert's congreg. in Sheboygan .50. Trinity's congreg. in Rantoul 4.00. k. Ercks Gem. in Vienna 3.00. k. WambSganßS Gem. in Adell 13.00. ?. Georgit's parish in Cedarburg 5.25. ?. Rathjen's parish 4.00. ?. Kothe'S Gem. in Utica 7.25. k. Damm's comm. in Bloomfield 5.25. ?. Fackler's comm. 4.00. ?. HildS Gem. at Town Herman 10.00. Toll, the Gem. ia JoSro 3.38, at Elysian 4.12. ?. MarkworthS Gem. at Schröders Corner 1.25. k. RehwinkelS Gem. 3.10. ?. SeuelS upper Gcm., Ostereoll., 12.85, its lower Gem. 8.34; Pfingft-.

roll. the upper" Gen". 9.50., the lower "Ge". 6.73. ?. HorstS Gem. at Ha" Creek 11.02. Cross-Gern. in Milwaukee 8.35. ?. Penal- Gem. at Watertown 27.32. k. PröblS St. Petri-Grm. 2.00. D. WesemannS Gem. in Grafton 11.14. k. EbertS Gem. 6.60. k. GrothrS Gem. in Lowell 7.00. k. OsterhuS' Gem. 6.65.

On the travel allowance of a pastor to be sent to Australia: Frqu M. Rieck 1.00.

For the storm-stricken English Lutherans in Missouri: D. Rohrlack2.00.

Milwaukee, June 29, 1880. c. Eißfeldt, Kassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from the congregation in New Zfork §10.50. congregation in WolcottSville 4.00 u. 7.08. k. AhnerS Congreg. in Pittsburgh 70.09. Congreg. in MartinSville 9.00. Congreg. in Olean 4.25. Congreg. in Allegany 5.45. Congreg. in New York 9.75. Congreg. in WellSville 8.37. St. Job. congreg. in WilliamSdurg 16.35.

To the widow's fund: Gem. in Somerville 2.00. 1^. Zollmann 4.00. Wedding Coll. at Leonh. Kolmer 6.00. Jubilee Toll. bet dem gemernsch. Service in New York 36.00.

To orphanage near Detroit: Grm. at Port Richmond 4.73. MisionSfest Toll. at Cohocton 10.00. Gem. at Ellicotts- ville 3.37. Gem. at Somerville 2.00. Gem. at BaSSwood Hill 3.82. R. N. at WellSville 3.00. By k. Syrup of Gem. limbs 5.00. Gem. at Rockvtlle 9.25.

To the orphanage near Boston: Gem. in Port Richmond 5.W. Mrs. C. by k. Frey 1.00. Gem. at Somerville 2.00. By D. Steup of some members 5.00.

To the orphanage at Mount Vernon: Gem. in Port Richmond 5.25.

To the orphanage at Bddison: By D. Steup of some limbs 5.00.

To the Negro Mission: Gem. in Ashford 2.50. Gem. in Mortomeorun 2.34. MissionSfrst-Toll. in Cohocton 10.00.

Fnr the Negro School in Little Rock: Imm.-Grm. in Baltimore 10.00. Mrs. Käphard 1.25. L. Hefele 1.00.

To the clothing of the Negerktnder: By D. Frey by Mrs. N. N. 3.25. Mrs. Reusrr 1.00. Mrs. Becker 1.00. Mrs. C. 1.50.

For sending a pastor to Australia: Through D. WambSganß by some members 3.75. By k. Sander by some members 2.50. Congregation in Olean 4.48. Congregation in Allegany 3.84. Congregation in Eden Valley 11.00.

For the comm. i'n Waverly: comm. in Washington 3.55. Imm. comm. in Baltimore 10.00. comm. in Richmond 5.00.

For Houston comm.: Washington comm. 7.10. Baltimore comm. 10.00. MartinSville comm. 2.50. Richmond comm. 3.00.

For Louisville comm.: Imm.-Grm. iu Baltimore 30.50. comm. in MartinSville 2.50.

For Siour City comm.: Baltimore Imm. comm. 10.00.

For the congreg. in Elkhart: ImmanuelS - Baltimore congregation 10.00.

On the emigrant mission in Baltimore: Somerville congregation 1.00.

For old and sick pastors: comm. in Somerville2.00.

For inner mission in the West: Missionfest-Toll, in Cohocton 10.13.

For poor students in Fort Wayne: Washington community from baptismal pool 2.95.

ToMtssionSkasse: Collecte at grmrinschaftl. Missouri and Ohio congregations' mission feast in PittSburg 60.00.

New Uork, July 1880. I. Birkner, Kassirer.

Entered the caste of the Northern District:

For the synod treasury: From the congregation in Bay City §17.07. Cantor Himmler 2.00. Gem. in Burr Oak and Tolon 6.00. Pentecostal.Coll. of comm. in Frankrnmuth 31.50. teacher Wagester 2.00. comm. in LiSbon 13.66. teacher Bayer 2.00. comm. in Amelith 5.00. comm. in Waldrnburg 13.00. comm. in Fowlrr (1. Srndg.) 4.50 u. (2nd Send.) 3.66. comm. in Rose-"Llle 22.00. comm. in Ludington 3.44. comm. in Montague 3.60. comm. in Luthersburg 2.50. comm. in Frankenhilf 5.75. Andr. Mittelberger 3.00. comm. in Saginaw City 13.25. surplus from travel money of deputy from Frankrnmuth 7.00. comm. in Caledonia 2.25. k. Mueller 2.00. Gem. in Grand RapidS 13.05. teacher sobriety" and k- Weisel 2.00. each (Summa §182.23.)

For the Deaf and Dumb Institution: Congreg. in Lake Ridge 1.50. Mrs. Schmidt in Tecumsrh .25. By Kassirer Bart- ling 21.00. On Fr. RuffS wedding in Frankenmuth ges. 15.00. By the school children in Lansing 1.00. JohannkSgem. in Jonia 2.00. WeddingS coll. at Ferd. Böttcher in Fräser 11.43. Grm. in Luthersburg 3.00. Mrs. R. in Adrian 2.00. Ueberschuß der Hutcollecte bei der Synode 3.50. Mrs. M. Gräßle in Mon- roe.25.. (S. §60.93.)

To the Widow's Fund: On Maus'Kindtaufe collected 3.08. Tauf-Toll. at H. Meyer 3.21. Cantor Himmler 3.00. DD. Lohrmann u. Henkel each 4.00. Cantor Riedel 4.00. Gem. in Lansing 7.09. k. O. Schmidt 4.00. Teacher Beyrr 3.00.

Witte, List, Jos. Schmidt, Müller, Fürbringer a. Hattstädt each 4.00. Grm. in LuthrrSbura 4.00. ?. Brrnthal 3.00. D. Jüngrl 2.00. teacher Nüchterleia 2.00. k. Burmester 2.00. R. N. au- ?. Weisels Gem. 1.00. Lehrrr Drnninger 2.00. (p. §75.38.)

For the Negro Mission: Pentecost loll. of the congregation in PrterS- burgh 2.50. Grm. in Ridgrway & Lenor (for the "Nogr school" in Little Rock) 8.64. congregation i" Manistee 6.53. congregation in Rose- ville 7.00. L. Schmidt .50. of rtliche school children in Luthersburg 1.25. Andr. Mittelberger (for the Negrr School in Little Rock) 2.00. A part of the Soll, at the common. Jubelfeier der Gemm. der kk. Weisel, Dammani" and Düver in Jda 6.00. (p. §34.42.)

For inner mission: Manistee congreg. 6.50. Lansing congreg. 4.27. Clay Banks congreg. 5.17. (S. §15.94.)

For inner mission in the Western District: D. Weisel 1.00. Gem. in Rosrville 7.50. (S. §8.50.)

For sick pastors and teachers: Congreg. in Franken- muth 20.93. Congreg. in Monroe 12.50. (S. §33.43.)

To the emigrant mission: Gem. in Rosevklle 7.00. Gem. in Ludington 2.75. Gem. in Saginaw City 10.75. Mrs. Summ 2.50. Part of the Loll. at the common. Jubilee celebration of the Gemm. of DD. Weisel, Dammann, & Düver in Jda 5.00. comm. in Bay City 12 90. (p. §40.90.)

For heathen mission: From etl. confirmands in Ludington .40.

To the orphanage in Addison: Conzrlmann .05. Gem. in Amelith 1.53. Confirmands in Amelith .81. Herm. Müller .66. comm. in Benona 2.10. (p. §5.15)

To the orphanage near St. Louis: From the piggy bank of the blessed siblings, Dorothea, Laura and Maria Meyer 2.00.

For the comm. in Waverly: Grm. in Amelith 3.63.

For poor students in Fort Wayne: comm. in Montague 4.60.

For poor students in Addison: From etl. confirmands in Luthersburg 2.00. WeddingS-Coll. at I. Brehm 4.00. (S. §6.00.)

For poor students in Springfirld: Gem. in LutherS- burg 6.50.

To the LollegehauShalt in Springsteld: Gem. in Adrian 9.00.

To LollegehauShalt in Fort Wayne: Gem. in Adrian 9.00.

For the needy in Kansas: Thank offering for happy delivery of Mrs. I. Roth at Frankenmuth 1.00.

For Australia: comm. in Adrian 10.00. k. Weisel 1.00. Gem. in Monroe 7.00. Gem. in Roseville 6.40. (S. §24.40.)

For St. Paul's English Lutheran Church in Missouri, washed away by the storm: congreg. in Lake Ridge 5.00.

Monroe, July 12, 1880. I. S. Simon, Cassirer.

Entered the Middle District Caste:

For construction in Ft. Wayne: From k. Huge's congregation in Bremen §13.00. D. Kunz in Julietta 5.00. Whose congreg. 17.00. k. Niethammers parish in La Porte 150.15. k. ReichmannS Gem. in Fryburg 67.00. k. MeycrS Gem. at Adams Lo. 73.25. k. ZagelS Gem. at Ft. Wayne 60.00. D Steinbach's Gem. in Fairfield 17.00. k. SeemeyerS Gem. in Willshire 44.25. D Dulitz's Gem. in and near Napoleon 10.55. D. Jor's Gem. in LoganSport 50.00. D. Niethammer's Gem. in La Porte, subsequent, 3.00. D. Schumms Gem. in Kendallville 13.10. D. HuS- mannS Gem. in Euclid 17.00. D. StegerS Gem. in Adams Co. 10.30.

On the emigrant mission in New Zlork: D. Schmidts Grm. in Wanatah 8.00. ?. ZagelS Gem. at F". Wayne 10.00. k. SchummS Gem. at Kendallville 12.25. A third of Jubi- läumSroll. at Bremen 4.00.

On the emigrant mission in Baltimore: k. ReichmannS Gem. in Fryburg 4.00.

For poor students in Fort Wayne: HochzritScoll. by E. Stopprnhagen in Ft. Wayne 5.15. k. Bethke's Gem. in Arcadia 2.60. WeddingScollecte at W. Wischmeyer by D. Sauer for Baumgart 8.30. By k. Werfelmann for I. Meyer 4.50.

To SemtnarhauShalt in Addison: D. HugrS Gem. in Trary Station 3.81. ? Niethammers Gem. in La Porte 12.42. k. KunzS Gem. in Julietta 6.00.

To the seminary household in St. LouiS: k. Niemann" Gem. in Cleveland 71.10.

To LollegehauShalt inFt. Wayne: k. Niemann- Gem. in Cleveland 63.50.

To Hospital in St. Louis r D. Steinbach in Fairfield 1.00.

For inner mission: 1) for the middle district of k. HorstS Gem. near Dublin 4.25, D. WichmannS Gem. in Farmers Rettest 12.00, G. T. in ZaneSville 5.l)0, some confirmands that. 3.00, k. SchummS Gem. in Kendallville 12.25, k. BethkeS Gem. in Arcadia 5.25, D. MohrS Gem. in Jnglefield 4.15, D. HaffoldS Gem. in Huntington 3.20, k. HorstS Gem. in Hilliard 6.00, its branch 3.06, JubileeScoll. of Gems. in and near Cleveland 213.90, MissionSst. on Loldwater Road 3.25; 2) for Westl. Distr. v. D. Schumms Gem. in Kendallville 12.25, one-third of JubileeScoll. in Bremen 4.00, I. G. Märtz in Fairfield 5.00.

For sick pastors and teachers: D Rüpels Gem. in Columbus 10.65. . N. N. that. 1.00. k. ReichmannS Gem. in Fryburg 4.M. Hochz.-Coll. bet W. Dönselmann in Farmers Rettest 4.55.

On the Negro mission: k. Schäfer's Gem. in New Boston 8.80, N. N. ". N. R. das. each.50. k. SchummS Gem. in Kendallville 12.25. k. Siek in Taylors Creek 1.62. whose Gem. (JubileeScoll.) 6.38. half of the JubileeScoll. of the 2 Gemm. iu Indianapolis 21.04. out of the piggy bank of the children of k. Seuel das. 2.00. one-third of the JubileeScoll. in Bremen 4.00.

To the synod treasury: k. Huges Gem. in Bremen 8.44. k. LolhmannS Gem. in Atton 11.25. k Kolbes Gem. in Judepen- dence 14.20. k. RupprechtS Gem. in North Dover 11.00. k. SchonebergS Gem. in Lafayette 36.75. k. Schwan- Gem. in Cleveland 81.75. k. HeitmuellerS Gem. a. d. Llifty 6.05. k. Winner at Adams Lo. 4.00. D. ZagelS Gem. at Ft. Wayne 15.81. k Brakbages Gem. 12.00. D. HassoldS Gem. at Huntington 6.50. D. Stubnatzy- Gem. at Ft. Wayne 65.00. k Sihlers Gem. that. 57.53. D. HuSmannS Gem. in Euclid 7.00. D. SeitzS Gem. near Columbia City 3.00. D. Niethammers Gem. at La Porte 20.43. k. CrämerS Gem. at ZaneSville 19.44. k. SchummS Gem. at Kendallville 7.02. D. WerfelmannS Gem. in Neu-Det- telSau 15.55. k. Bethke's Gem. in Arcadia 3.00. k Mohr- Gen". in Jnglefield 6.45. k. Bully's Gem. in Columbus 8.85. k. JorS Gem. in LoganSport 17.00.

For poor students in St. LouiS: 1) for Pfotenhauer half of the Hochz.-Coll. at Chr. Köstrr by teacher Hafner 9.00; 2) for Rohlfing Hochz. Loll. at Mr. Stratmann by k. Brüg- gemann 8.00; 3) for Schröder from Jungfr.-Veretn in k. Stocks Grm. 10.00.

For Seminarian Tisza inAddison: Hälfted.Hochz.-Coll. at Chr. Köstrr by Lrhrer Hafner 9.00.

For the deaf and dumb: Hochz.-Loll. at I. Hein in Cleveland 7.13. k. BrüggrmannS Gem. in Darmstadt 9.25.

(Conclusion follows.)

Fort Wayne, July 15, 18E. C. Grahl, Casfirer.

For d "S Lutheran WaiseuhanS to" Kindlei" JEs" at St. LoviS

Received since May 20: By I. P. Rademacher of Jowa- Distr. §12.66. Thank offering, from I. Bauer by k Sirk in Taylors Creek, O., 5.00. AuS d. piggy bank de- "first. Willy Frese at Belle Creek, Nebr., .45. bon W. Mohn at Jefferson City, Mo., '50. parish of k Brandt at Lowell, North St. LouiS, 25.l)0. toll, at Dr. F. HouserS wedding at California City, Mo., 3.75. AuS St. LouiS: from the Dreiemigk.Distr. by Coll. Mustard 14.M; from d. Kreuz-Distr. by Loll. Schumann 15.50, from Wittwe Kloß 1.00, from d. Sparbüchse von Hrn. JüngrlS Kindern .40, through Loll. Körner 2.50; from the Imm.-Distr. by Loll. Günther 8.45, by Loll. Huning 12.45. From L. Grai" chen in St. LouiS 1.00. W. Graichen there 6 dup. Handkerchiefs. Collected by the Kinderblatt from D. Beyer 50.00. From Ballwin: from Mr. Bante 1 sack of potatoes, Mr. Wiehage 2 p. do., Chr. Finke 5 p. do. From an unnamed. Visitor to the orphanage some Id. Gingham, 1 remnant of woolen cloth. From the St. George Sewing Society in St. LouiS through Mrs. Brockmeyer 1 p. unbl. muSlin. AuS d. ZionS Distr. there 10 colored boys' shirts, 6 waistS, 6 dresses, some good tr. garments, 1 apron, 2 pr. pants, 1 untrr skirt, 1 pr. shoes, 1 night cap, 2 hats. Loll. of St. Paul's parish in NokomiS, Ill. by Zoh" 12.00. Loll. of parish of k Brömer in Ltnrinnati, O., 18.00. Thank-offering of Mr. Peter Meter & wife in Imm.-Distr. in St. LouiS on their silb. wedding 5.00. Wedding 5.00. From an unnamed woman there 5.00. W. Henjes in Blumenau, Lol., 2.00. Loll. at orphanage feast (June 6) 406.26. Gottfr. Merz in Des PereS, Mo., 5.00. Teacher Ziplaff's school children in EvanSville, Ind., 3.75. Gem. of D. Brandt in Lowell, St. LouiS, by the Loll. Busse, Rodenberg, Weyel and Bachmann, 23.00. N. N. in k. Hahn's comm. in Stauntou, Ill, 5.00. AuS d. Imm. distr. in St. Louis by Coll. Willhardt 2.00. AuS d. Dreieinigk.-Distr. by Loll. Noack 3.75. From ZionS-Distr. by Loll. Göh- mann 21.00. Wittwe Anna Ranft in Pilot Knob, Mo., 5.00. Jungfr.-Verein des Imm.-Distr. in St. Louis 8.00. AuS Friedrichs Sparbüchse by Falke in Osage Lo., Mo., 2.00. From the school children at Lincoln, Mich. by Miss Schieferdecker 6.50. From St. Louis: from Mr. Kalbfleisch 2j p. flour; Mr. Göh- ring 1 lot of fans ; Mr. Strecker several lots of bread. AuS Des PereS, Mo., from Mr. G. Möller 2 sides of bacon, 1 shoulder, 1 basketful of apples; Ehr. Kirchhof's 2 sides of bacon. AuS Ballwin, Mo., from Mrs. Au 1 side of bacon, 1 p. potatoes. AuS Baltimore from Mr. W. Schaumlöffel 68 think coins. From the sewing club of the ZionS congreg. in St. LouiS 12 pairs of pants, 3 pairs of stockings. From the Krenz District by Toll. Körner 3.00. Lh. Mustard in St. Louis worn boy's clothes. Mother Hölzer das. 1 pr. stockings. Wittwe Jüngel das. 2.00. R. N. in MinerS- town, Mo., 1.00. H "n. Erke das. 30 bu. Potatoes.

Sincerely thanking all the dear donors in the name of the orphans and the administrative board

S, July 21, 1880. I. M. Estel, Cassirer. Oornvr ok 36 " RutZer kts.

For the hurricane -eim-escaped" English" lothe" raner in Webster Co, Mo.

Intake. According to "Lutheraner" of July 1, §340.83. By k. E. Mahlderg: by himself .50, H. Gille, P. Meyer each 1.00, Mrs. Buse, H. Egbert sr. and jr., L. Siebe, Fr. Pöttker each .50. By Ad. Sölhardt 1.00. A. & E. L. in TolumbuS, O., 4.00. k. Karth and Grm. 10.00. Grm. of ?. E. I. Sander 3.40. Filial parish of k. E. Lehman" in Pevely 3.00. AuS New Orleans: Klingrlbeutel-Tollrcte of the comm. of k. Döscher 17.25, Iungfrauen-Vereiu 5.00, JünglingS-Vrrrin 10.00. Sunday Schillern 5.90, Unnamed 2.50. k. MackS-Gem. 11.55, by himself 1.00. D. Schieferdecker- Gem- 5.00. D. HahnS Gem. in Staunton 11.60. Collecte on D. Zimmermann'S wedding anniversary. 6.30. Mrs. B. Beck 1.00. Gem. of k. G. F. C. Seemeyer 17.00. AuS of the Gem. of D. L. F. W. Brandt: of H. Otte 10.00, W. Gundermann, I. Gundermann each 5.00, E. Freudrnberg, I. Gröhlina, F. Gundermann, A. Hrnnrmaan, F. Baumgarten, H. Knost, L. Gundermann, Ll. Stüve each 1.00, H. Wegner 2.00, Mrs. Nirwrdde 1.00, F. Windhorst, W. Hartstock, I. Görker jr .50. From s. Gem. in Page City: from H. Siefering, H. Haudorf each 1.50, I. Anna", H. Unland each 1.00, H. Müller, Fr. Haudorf each .50, G. Mryer, F. Lange jr .25. Gem. of D. P. Gräbner 16.55, I. Knippa sr. das. 2.00, And. Kaase das. 2 00. Gem. de- D. F. W. Prnnekamp 4.00. Collected at the post-celebration of the wedding of k. Grupe 6.00. By Kassirer Birkner 2.00, Kassirer Bartling 38.50, Kassirrr Eißfeldt 2.00. Summa of revenue §571.38.

Issue. According to the "Lutheran" of July 1, §340.83. July 19. issued 50.00 and 50.00. July 24. issued 10.65. Summa of issue §151.48.

Recap:

Revenue§571	.W
Issue	451.48
Cash in hand§119	.90

LouiS Lye,)r.

To the kind donors for the news that enough has been received for the above purpose.

The following gifts for the mission in Iowa have been received by the undersigned: By k Studt, collected at the wedding of Mr. I. Mundt, §2.68. Through k. Studt, communion collection of his congregation, 1.15. Gemeinde, 1.15. Collecte at pastoral conference in Luzerne, Iowa, 18.45. By k. Streckuß in Davenport from members of sr. Gem. .75, by himself 1.00. By D. Studt, Charfreitags- und Oster-Tollrcte sr. Gem. 14.75. By Rev. Brandt, PassionS eollecte fr. Gem, 4.12. By k. Brandt at Clarmda, Iowa, 5.00. By k. Stteckfuß, CommunionS-Coll. sr. Grm., 3.00. By k I. Horn of Ph. Fett 5.00, by Mrs. K. Wenkheimrr 1.00.

Dertrr, Iowa, July 18, 1880. L. Vaudt.

Received" §12.15 for Stud. Purzner (cost money) from the municipality of Mr. D. I. P. Beyer. M. Guenther.

On behalf of the Lutheran Dreitinigk. congregation at Houston, TeraS, the undersigned, with heartfelt thanksgiving to God and kind givers, certify receipt of the following gifts for the erection of a church burial groundS:

Boa D. M. in Baltimore -5.00. k. A. Rohrlack 2.00. fr. A. K. in Sheboygan 2.00. h. D. Kothe in GlaSgow 2 50. f. Dallman" in Arcadia 1.00. Ung. in Boston 1.00. h. A. in Plaineville 100. k. F. I. Biltz 10.0t). Ung. at MoSS Point 1.00. L. Hd'rber at Paterson 1.00. L. S. at Maynard .75. k. Th. Siek 1.00. ?. F. SieverS Zun. 1.00. k. C. H. Liiker u. ?. A. Ernst 4.00 each. ?. Boehme 1.00. k. Bäpler 10.80. k. H. Wille 8.40. k. Zollmann Z.t'O. Aulich 2.00. By k. Hügli by E. Kundingrr 5.00. k. O. Sprhr 3.25. ?. G. Bachmann 4.25. ?. W. Rrhwinkel 6.00. ?. E. Großberger 4.50. k. H. Pröhl 2.W. ?. F. Reichmann 4.00. k. M. Stephan 6.93. k. A. Rehn 5.0t). k. H. Wnkemever 3.00. ?. T. F. W. Brandt 6.81. k. I. Nachtigall 6.W. k. A. G. Döh lrr 2.00. By ?. Schwan-kovsky by Glitt 1.00. k. Winter 1.00. k. O. F. Voigt 4.00. By 8. Nösener: Gem. in Little CypreSS 8.25,1. Scherrr 10.00, H Hoffman" u. I Krug 5.00 each, A. Rösel 1.00, A. Hirsch .75, I. Miller .5t), ?. S. Süß 7.00. By k. Wischmeyer vo" A. Käse u. I. Knippe each 5.00. Fr. Hillman" "." Fr. Schwede each.50. By?. KaSvar: whose Gem. 6.00, Ung. 2.00. k. Klindworth 10.50. k. Maisch 10.30, by dens. vo" I. Tisza 5.0t), by Ung. 5.06. k. I. I. E. Sauer 2.10. k. G. Runkel 3.00. k. I. A. Schulze 6.26. k. I. Streckfuß 5.00. by M. Schöning 2.00. by k. Janzo" von Bergt, Topp, MieSner, A. Bergt, Müller and Koth each .50, LüderS and G. Weinhold each 5.00, M. Weinbold 10.00, N. N., Dogel, Müller jr. and Schüßler each 1.00, Bronnenkant, Militzer, Pfannkuchen and N. N. each .25, Schröter 2.00. ?. Tirmenstrin2.00. k. W. Mertner 7.31. D. F. Johl 2.00. by Kassirer I. T. Schuricht 56.00, 116.55 and 197.43. by k. Steger, bet I. EhrmannS Hochz. ges. 6.50. k. O. Llötrr 4.65. 8. f. Schaller 5.00. ?. E. Riedrl 14.40. k. E. Lenk 28.20. By Kassirer Rademacher 18.05. k. I. Kogler 10.00. I". F. SieverS Sr. 11.38. k. L. Huber 5.00. k. F. W. Pennekamp 7.00. k. H. BartelS 5.00. ?. G. Bernreuther 3.W. By k. W. T. Strobel: By himself 4.00, B. Ulrichs 1.00, k. Schumacher and Fr. Kirsten each .50,1>. Ph. Brchtel 1.00, k. I. A. Prost 1.25. By k. L. Geyer from sr. Gem. 14.60, from the Kreuzgem. 4.00. k. H. Holtermann 2.50. By Kassirer S. Simon 30.00. Gro. Smith i" Toledo 5.0t). By Kassirer I. Birkner 13.74. k. F. Eppling 10.0t).

May the Lord our God richly reward all dear givers.

Houston, July 2, 1880.

Joh" Hoop, Robert LiSkow, John Vogel, Andreas Oppermann,

Board of Directors.

T. Stiemke, Pastor.

Received for da- orphanage in Addison, III:

Don communities 2c. in Illinois: collecte at H. Nie- meyerS wedding in Arlington HeightS -9.M. By k. H. Schmidt in Schaumburg Z of Collecte at H. Freises wedding 15.23. By k. StrirterS Gem. in Proviso 25.00. By ?. Streckstrß in Grand Prairie by Fr. Rennegarbe 5.00. k. BeckS Gem. in Jacksonville 5.30. Pfinastcollrcte v. k. Hart- man parish in Woodworth 11.60. By k. Grosses Gemeinde in Harlem 11.2t). By k. Brügmann in Union Hill, Collecte at Th. SteedmeyerS wedding, 7.55. By k. Schmidt in Crystal Lake by F. Wendt .50. By teacher Backhaus in Venedy from womenS club 1.50. From Addison by W. Firne 32.75, by F. Göllner 19.50, by L. Balgemann 17.75, by L. Stünkel 68.5t), by H. B. 8.00, W. Reddermryer 2.00. from Chicago by k. Engelbrecht, thank-offering for happy delivery, by R. N. (found in bell-bag) 5.0t), by k. Bartling by D. Wrocklage 1.25, I. Labahn and F. Hetz 3.00 each, Mrs. W. Neubauer and H. Jochim 2.W each, A. Baumann, Ch. Schmidt, Ph. Reinhard", R. Pekie, Joh. Keurr, A. L. and F. Bening 1.00 each, 7". Sievert, F. Schmidt, C. Gülzow, E. Frthke, G. Battnig, Ernstine Baumann and Caroline Fethke .50 each, Ch. Frrundt and Fr. Zipmann sr". .25 each. by ?. Love in Winr Hill, Eoll. at FrldkampS wedding, 3.05. k. RamelowS Gem. at Elk Grove.13.00. By V. Bergen at Prairie Town by H. H. Dernau 5.00. From orphan box at orphanage 11.83. By k. Roeder at Arlington HeightS .75. (p. -301.76.)

From communities 2c. outside Illinois: by Cassirians C. Eißfeldt at Milwaukee, WiS., 38.17, Simon at Mouroe, Mich., 3.10, Grahl at Fort Wayne, Ind., 27.44. by k. Schlesselmann of N. N. at Goodland, Ind., 1.35. by k. F. SieverS, Coll. at Pine City, Minn., 7.35. (S. -77.41.)

Bon children: -80.18.

Addison, III, June 20, 1880. h. bartling, cassirer.

For poor students received with heartfelt thanks by Hrn. k. Burmestrr in TawaS, Mich. collectirt on three weddings, on the de- Hrn. Gotth. Schmalz -3.00, of Hrn. Joh. Katter- man" 4 00 and of Hrn. Julius Hartmann 3.00. Bon I. 5.00. From C. A. in Seward County, Nebr. 10.00.

C. F. W. Walther.

For poor students: By Hrn. Kass. Simon -5.00 for Eistrt, 2.53 for Kamin; from D. Pfeifer dahier 5.00; by ?. Meyer in Lincoln, IllS., 10.t)0 from N. N. "for the poorest student", 1.00 from F. Wittkopf. Further for the acquisition of an organ: by Stud. Wilder by N. R., Ottawa, IllS., 1.0t); by ?. Werfelmann, MarySville, O-, ges. on M. DöllingrrS wedding 7.62; k. BöttícherS Gem, Mt. PulaSki. III, 4.50, M. Stoll das. 2.00, by Stud. Burmeister of N. N., Indian Creek, Mo., 1.00; D. Pfeifer dahier 5.00; by Stud. Wilder, part of the funds raised on the double wedding of k. Ph. & teacher E. WambSganß ges. Eoll. 5.00. - Received with thanks.

Springfield, July 15. H. Wy "eken.

Received for the deaf-mutes in RorriS, Mich: Bon of the community de- k. Th. Brewer in Marfield, Iowa, -8.75. By k. SieverS in Minneapotis from- the piggy banks of the confirmands 2.00. ?. Fackler- Gem. in Lyon-, Iowa, 6.75. L. Herbst u. L. Zrller in Detroit each 1.00. By E. Roschke of the Westl. Distr. 95.06. By A. Paar of the Minnesota Synod 5.70. E. Reltner of the Saxon. Free Church .W. By C. D. Strubel, on Bro. Keil- wedding ges., 5.13. By G. Reufer in Elmira, Ont., 30.00. By I. Birkner in New York 44.08. John F. Wendt in Detroit 5.00. By L. Eißfeldt in Milwaukee 69.72. By I. Simon in Monroe M.51. k. SieverS in Minneapolis .50. By k. Kollmorgen in At- water, at RahmeierS wedding ges., 2.50. By Kassirer Schuricht in St. LouiS: vo" I. P. Rademachrr (Jowa-Dikr.) 70.30, E. Roschke (Westl. Distr.) 56.55. By ?. E. Bürger, at wedding of F. W. Meyer at Rockford, Minn. s., 5.14. Bon Alb. Theo. Schulz in Detroit 1 00. loll. of TrinitatiS comm. on anniversary of AugSb. Conf. 17-tX). By L. Plumhoff, proceeds au- Jubellirdern, 3 50. by k. Hügli by Mr. Ohsen" bürg 10.00. By Leonb. Schmid in Roseville, to bondS due, 1.00. E. D. Strudel,

-207 Teckorson Votroit, >lic-k.

With heartfelt thanks to God and the kind givers, this is to certify" that I have received for the small congregation in Town Richland, Saginaw Eo. for the building of their church: From Frankenmuth, two wedding collectibles -28.30; from the congregation of the Holy Cross in Saginaw, Lity 25. Kreuz in Saginaw Lity 25.00, from Mr. L. Seidel there 2.00; from St. John's parish in Amelith 10.00; from Roseville parish 9.50; from Sebrwaing parish^7.00; from Frankenhilf parish 5.70. (p. -87.50.)

The congregation wishes God's "rich" blessings to all mild givers. I. F. Müller, k.

The undersigned has received: From Mr. I. H. MyerS in Ambia, Ind, -5.00 for inner mission in the West and -5.00 for needy in Kansas. Bon Anna B. Ries in Accident, Md., -1.75 for the deaf and dumb institution in PorriS.

I T- Schuricht,

Treasurer of the "general" synod.

Receive" for Brüggemann from Frauenverein in k. Niemann- Gem. -5.00; for Biedermann from k. Schönederg 20.00; for Naumann from k. E. Zschoche 10.00. R. A. Bischof.

For the seminar "Household in St. Lauts

received from a Kirkwood parishioner, Mon., -2 p.m. through Prof. Guenther.

St. LouiS, July 14. H. Jungkuntz.

New printed matter.

Fifth Synodal Report of the Northwestern Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. in 1880.

We live in a constant struggle. We have to defend ourselves from time to time against the sects that want to take away the jewel of pure doctrine. One of their tricks is that they preach to us that not so much emphasis should be placed on doctrine as on life; that this is precisely an advantage of their communities, that they insist much more on Christian life and that therefore much more of godliness can be seen in them than in the Lutherans. Many have already been "beguiled" by such talk and have turned their backs on the Lutheran church. It is important that everyone arm himself with the weapons of God. Whoever needs weapons against these attacks will find so many of them in the above-mentioned synodal report that, with God's help, he will be able to defeat all the objections of the fanatics. Here he finds the "thorough" discussion of the important sentence: "A well-founded, truly Lutheran congregation puts doctrine above life. First of all, it is shown that the Lutheran church, and therefore every truly Lutheran congregation, of course also places Christian life above all else. Secondly, it is also irrefutably demonstrated that, despite this, doctrine is to be placed far higher, that it is to be placed above life. - Apart from this subject, the reader will find another important question dealt with in the report, which will probably move almost all our congregations, namely: "How do we find to keep our congregation" and especially our confirmed youth in catechism?" In this part of the proceedings, the necessity of practicing catechism is quite convincingly demonstrated. May this report therefore be widely distributed. It contains 88 pages and costs 25 CtS. G.

Why has God so sacredly obligated us to give a truly Christian education to our children and to as many as we can bring in from the outside? Sermon preached at the III.
Advent 1879 in front of the Lutheran St. Matthew's church.
opined in New York by J. H. Sieker. Printed as a tract by repeated decision of the congregation. Mount Vernon, N. Y. Wartburg Orphanage Printing Office. 1880.

Blessed be the congregation, which has repeatedly decided that this sermon should be printed as a tract! It has thus proven that it has not only clearly recognized the foundation of a truly Lutheran congregation and its blessed structure, namely, the cultivation of the Christian school, but that God has also filled its heart with warm love for its brethren, who would like to see others share in what they themselves possess by God's grace. The sermon
In this sermon, he points out, as thoroughly as in a fervent spirit, that we Lutherans have a "sacred duty" to establish Christian schools here: 1. for the sake of the Fatherland, which God has given us, 2. for the sake of the Church, to which he has numbered us, and 3. for the sake of the children, whose guardians he has appointed us. This sermon lacks nothing but that God "open thousands and thousands of hands that reach for it", and that God "open thousands and thousands of hearts" that humbly and joyfully receive the "shattering" words of serious lamentation and punishment and the golden words of evangelical appeal and enticement that the sermon contains. Apart from the false doctrines that are in circulation, nothing proves how sad the situation is in most of the ecclesiastical communities in America, and how many of their "servants" still lack true fidelity to the ministry, except the lack of parochial schools in which the main subject of instruction is God's Word, or the lack of zeal for the establishment of such schools. To God be praise and glory that now also in the East the Lutheran congregations calling themselves Lutheran are being roused from the "dangerous" sleep in which so many of them still lie, by such testimonies appearing in print in a mighty trumpet sound! The delicious sermon of 2 pages in close print can be obtained from the "Concordia Verlag" against sending the amount. Price 5 CtS. per copy. W. [Walther]

Funeral oration delivered at the coffin of the late Wilh. Michael Carl Sommer, pastor at Kings- ville, Maryland, by W. G. Hugo Hanser, pastor of St. Paul's parish at Baltimore, Md. Submitted for printing at the urgent request of the widow. St. Louis, Mo. Printing by Louis Lange. 1880.

As demanding as this funeral oration is in form, as precious is its content. Whoever wants to be edified and awakened to greater faithfulness by the faithful picture of a poor "AuschpfarrerS", who served the "HErr" and his church faithfully for a long series of years, almost constantly struggling with red of all kinds, We hope that we will be able to "edify" and "awaken" to greater faithfulness, and whoever wants to be protected from not recognizing faithful servants of Christ because of the clothing of weakness that they wear, and thus from becoming angry with Christ Himself in them - let him read this funeral oration. After we have read it repeatedly for "our" own "great" blessing, we should be sorry if even one of our preachers did not read it. But we would also like to see it in the hands of all our parishioners, since it provides them with the "right" evangelical standard for evaluating preachers, which, unfortunately, even Christians often do not seem to "know" or do not apply. Mr. Louis Lange has been kind enough to make the printing and leaves the proceeds from the sale of the speech to the widow of the deceased with her large family. The speech can be obtained from Hr. Herm. C. Stürkrn, 282 Ouv 8tr, Lultimors, Llck. Price: 5 CtS. the copy. W. [Walther]

Bartholomäus Ziegenbalg, oder die ersten Anfänge der lutherischen Mission unter den Tamulen in Ostindien by August Emil Frey, Lutheran Pastor. New-York: Lutheran Publishing Association. 1879.

It is a delicious booklet that no one will read without a great deal of "sailing". In simple, attractive language it tells the life and especially the richly blessed activity of the first missionary of the Lutheran Church, B. Ziegenbalg, and the mission he founded among the Tamuls in the East Indies, which is currently being continued by the Leipzig Mission Society. Whoever wants to get to know the joys and sufferings, the struggles and the bridges, the sweet hopes and bitter disappointments of a missionary to the Gentiles; the mustard seed-like beginnings of the Gospel and its wonderful successes over the kingdom of darkness; the terrible enmity of Satan and apostate so-called Christians, sunk in the love of the world, sin and money, who ever and anon prepared the "most difficult" obstacles

to the conversion of the Gentiles; Whoever wants to see the divine power of living faith, the self-denial, sacrifice and faithfulness of true love among righteous servants of Christ and His Word in a vivid, living picture before his eyes, who will find all this to a great extent in this booklet and will undoubtedly receive from it a powerful stimulus for his own Christianity and be awakened to the praise of God, who continually confesses his word and his "faithful servants" and gives them one victory after another, so that one can "see" and grasp that the true God is with them. - The booklet is beautifully decorated with ten beautiful pictures from the pagan world. May it find a large circle of readers and not be missing in any youth library. ,O. H.

Changed address":

Rev. kaul Sekvan, 1283 8t. Olulr 8tr., Olsvslanck, Odio.

ck. ^.ux. Oisssmunn, 134 Lrosck 8treot, Hdan^, N. Iss.

R. L. IlnZsr, IValckenhurß-, Ickuoomb Oo., Ickioü.

3. O. Roseüsr. Lox 300. 8t. Odurlos, Llo.

0. Drsfolät, 418 L 4A) Lust ^V "tvr 8tr, Llilrrauüoe, ^Vis.

0 Ll. Ackermann. Lox 1479 8outü Lsnck, Inck.

The "Lutheran" is published twice every month firden jShrlichea subsrrtp- tioaeprei" of one dollar for the auaw-like sub"! who have the same "vrauSzubrzablrn.

Only the letters containing "oak notices for the" sheet are sent to the editorial office, but all other letters containing "oak business", orders, cancellations, funds, etc. are sent to the address: " Oovoorcti"-Verlnw", itl. 0. üurttlei. Ooraer oktliumi 3trevt öh.ILckttw", 8». Douis, tlo., anher. "send. - Hn Germany is this" sheet u refer" on Seturich A. Naumann, S6 Pirnaische Strafe. Dre "drn.

To Germany, the "Lutheran" is sent by mail, postage paid, fir -1.50 "rr-.

Volume 36, St. Louis, Mo., August 15, 1880, No. 16.

Opening Sermon

delivered at the commencement of the meetings of the Illinois- District, May 20, 1880, and by resolution committed to print

from

C. Large.

O Lord God, Holy Spirit, whose feast we have celebrated in the past days, let yourself descend upon us once again today. Behold, we are gathered here with one accord from far and near, waiting for you to grace us with power from on high. O come, then, and fill the hearts, minds and spirits of your faithful with the goodness of your grace. Without your enlightenment and guidance we can do nothing, therefore give us open eyes of understanding, so that we may be founded and strengthened anew in the beatific truth of the Word. But to you be all glory and honor. Thou who with the Father and the Son art One true God to be worshipped for ever and ever. Amen.

Text: Jude B. 20 and 21.

"But you, beloved, build yourselves up on "your most holy faith through the Holy Spirit, and pray and keep yourselves in the "love of God, waiting for the mercy "of our Lord JEsu Christ unto eternal life.""

Venerable and beloved fathers and brothers in the Lord!

The Church is presented in the Scriptures as a great invisible building, built by the hand of God Himself, erected on the cornerstone of Christ, made of living stones, inhabited by the Holy Trinity and adorned with heavenly gifts.

Even if we cannot see this mighty building with our eyes, it is still there, it is everywhere where Word and Sacrament are, it is also in our midst. - Even if this building is already ancient, it still bears the same ancient, unchanging beauty and adornment, as if it had just been erected. - If the most vehement attacks on this building storms that Satan lets loose from the abyss, yet he remains immovable until the last day. For the gates of hell shall not prevail against it. And when the last living stone has been added to this structure, God's hand will take it away to the upper city and unveil it so that it can be viewed and admired with our eyes in all its splendor.

Again, in the Scriptures every single believing Christian is called a temple of God, 1 Cor. 3:16, 17, because his heart, loving Jesus and keeping His word, is inhabited by the Holy Trinity, Jn. 14:23. This temple is not made of many stones, like the building of the whole church, but is itself a living stone in the whole building; only its construction is done by the same hand of God, it is supported by the same proven and precious cornerstone, it is adorned by the same heavenly ornament. - To become such a temple of God, the believing Christian could do nothing at all, because he was before a dwelling of the strong-armed one, and he kept his own - also him - with peace. But when the stronger came over him and chased him out of his palace, it became a temple of God, the old filth of the carnal mind was swept out and the adornment of the gifts of grace was brought in, and the highest majesty himself entered. - But if a human being has become a temple of God, he immediately has the duty to lend a hand to the work, so that it does not become corrupt again, but remains what it is, and on the other hand becomes daily richer in adornment and decoration. Admittedly, this duty can only be fulfilled by virtue of the power of grace "bestowed" by God, but it must be fulfilled: every Christian must help to build it up, first of all in himself, but then also in others according to his profession; and the more zealously he allows himself to be found in this work, the more he promotes the welfare of the whole church. In words without pictures, I could briefly express what I have just said in this way: A man can contribute nothing at all to his conversion; but if he is converted, he must, by virtue of the powers of grace bestowed upon him, help in his daily sanctification.

Because then, dear brothers, here as a synod we are
As we are gathered here to discuss the doctrine of sanctification this time, I, your little brother, am permitted, at the opening of our meetings, to turn our common devotion to this subject by introducing you:

The daily sanctification of true Christians under the image of building.

Here we see

1. To the builder,
2. to the ground and
3. To work.

1.

Every sensible person admits that if one wants to build a house, and especially if it is to be a solid and elegant building, one first of all looks around for a competent and experienced master builder. For afterwards one would bitterly lament having spent large sums of money and yet not having achieved one's purpose. - If everyone who wants to build knew how to arrange everything in the most durable, comfortable and beautiful way, the master builders would be superfluous; but because not everyone knows this, men are sought who have the necessary knowledge. And since there is a choice among the builders, one chooses the best one possible. - —

If this is obvious to everyone, if it concerns an earthly building, then it must certainly also be obvious to us that an experienced master craftsman is necessary for the spiritual building. For here the damage would be incalculable, if one built wrongly, if one believed to have aligned the work with wood, hay and stubble of human opinions. Here, an expert master builder is doubly necessary, because those who are to work must receive daily and hourly new guidance, new strength and desire, if they are not to stand idle. - A selection among several master builders does not take place here, because there is only One. This One must lead all the work and guide the entire development to completion.

And who is he? Look with me into the words of the text, there his name is mentioned. The saint. Apostle

says there: "But you, my beloved, build yourselves up on your most holy faith through the Holy Spirit." Hereby the apostle obviously explains this to those to whom he wrote: If you would build yourselves up, it must be the Holy Spirit who grants you strength, courage, perseverance, protection and guidance for this purpose; without Him you are incapable, timid, inconsistent and easily deceived. - And how could it be otherwise! Is it not the Holy Spirit who calls by the gospel those who go astray, awakens those who sleep in unbelief, brings to life those who are spiritually dead, enlightens the blind, brings grace to sinners, righteousness to the accursed, blessedness to the damned in Christ Jesus? Is it not the Holy Spirit who begins the work of conversion in man? And how? should he not also be the Master whose hand sustains the work begun? As certain as it is that no one can be born again without the Holy Spirit and thus become a child of God, a true Christian, it is also certain that no one can remain a true Christian without the Holy Spirit, for "he who does not have Christ's Spirit is not his."

Therefore, if the work of sanctification is to take place in a Christian, it must be done by the power and grace of the Holy Spirit. That this is so is also clearly evident from the nature of daily sanctification. St. Paul's description of it in Eph. 4:22-24 is excellent when he says: "Put away from yourselves, therefore, after the former manner of life, the old man, which through lusts is corrupted into error. But be renewed in the spirit of your mind, and put on the new man, which is created after God in righteousness and holiness." There are two things that daily sanctification has to deal with, namely, putting off the old and putting on the new man. How can this work be done without the Holy Spirit? Only a blinded person will claim that. An enlightened Christian, on the contrary, in view of the difficulty of this work, exclaims with the pious poet:

Oh, how my heart is corrupted!
We hold fast da- Süadenband Leib uad See!', Sense and Sensibility!

and asks visually:

Make my heart new every day, Make "I free from all wickedness.

Without the Holy Spirit, the right master builder and work leader, daily sanctification is therefore a matter of impossibility. Yes, the moment a Christian falls into the thought that he could help himself forward by his own efforts, he would not only stand still in sanctification, but would also lose the grace of rebirth and justification again.

Two important truths result from what has been said so far. First of all, it follows that we must not consider everything to be part of a Christian's sanctification that claims to be so. If, for instance, someone abandons evil habits because he has come to the realization that he must be ashamed of them before men, or that they are detrimental to him in physical and business matters, he has by no means made any progress in sanctification. If someone adopts good manners, leads an honorable life, and even performs unusual works of charity, because he hopes to gain honor in the eyes of men, this is by no means to be called growth in sanctification.

I go even further: if someone is found diligent in the exercises of godliness, in going to church and communion, in singing, praying and reading, because he seeks his righteousness in them, then all this, even if it has the appearance, is nevertheless in truth not to be regarded as the sanctification of a true Christian, but as the hypocrisy of a blind Pharisee. What the spirit of self-love, ambition and self-righteousness produces cannot possibly come from the Holy Spirit; but what the Holy Spirit does not work is only fire in the pans of the Korahites. - The other truth to be heeded is that we must ask daily and hourly for the guidance of the Holy Spirit. In ourselves there is only the ability to go backwards and to spoil everything; we are not capable of thinking anything of ourselves but of ourselves; even the willing, much more the accomplishing, must be done by God in us. If we really believe that this is the case for us, we must also see ourselves in the urgent need to constantly implore the "all-working one Spirit" that he will always give us new powers of grace, so that something may happen in us and through us to the praise of God. But it is doubly necessary for us, my dear brothers in the ministry, to ask for the guidance of the Holy Spirit. For the work we have to do by word and deed, by teaching and example, is so entirely the work of the Holy Spirit and not ours, that without him we would not accomplish the least. Therefore, when we read and study in our closet, when we stand in the pulpit and preach, when we punish, admonish, comfort, when we go out and come in among our host, let the secret sigh of our heart always be: O, Holy Spirit, do the work yourself and let me be only an instrument in your hand. Happy are we, if we wait for our calling with such an attitude! Of course, we do nothing, but the Holy Spirit does great things through us.

But, my dear ones, if we have herewith first directed our attention to the Master Builder, on whom everything

depends that we do in the work of sanctification, let us now, secondly, direct our gaze to the foundation on which the further building of Christianity must take place.

2.

There is no doubt that the foundation on which a building is erected is no less important than a good master builder. If the foundation is soft and yielding, the building, however precious it may be, will soon crack and its eventual collapse is to be feared; but if it rests on a firm foundation, it itself takes on the quality of the foundation, it stands immovable. This is fully applicable also to the foundation on which the edifice of our Christianity must stand; this foundation, too, must be firm and immovable. The first question that we have to answer here is quite naturally: "What is this foundation? "Let us immediately let the apostle answer it in our text, and when we have heard his answer, we can then ask: "Why is this answer the only right one? So he says, "But you, beloved, build yourselves up on your most holy faith." The most holy faith of the Christians is therefore the foundation on which their edification must take place. Now is this the faith with which one can
believes, or that is believed?. Is it the faith of the heart or the truth of faith? Let the apostle himself tell us. The whole letter of Jude contains "an exhortation to steadfastness in pure doctrine and life against deceivers." After the heading we read this motto: "Beloved, after I had intended to write to you about the salvation of all of us, I thought it necessary to exhort you with writings, so that you may fight for the faith that was once given to the saints. - Obviously, the apostle is exhorting his loved ones to fight for a little thing, because the salvation of all depends on this little thing, and he calls this little thing "the faith that was once given to the saints". What kind of faith is this, then, which remains once and for all, which is not capable of any change or completion and further development, which is given to the saints, i.e. handed over, entrusted to them, of which they must therefore give an account once as of a precious legacy? This is nothing other than the truth of faith, the true beatific teaching of the Word of God. When the apostle continues in our text and exhorts us to build on faith, he understands this to mean the same doctrine of faith, as the added characteristic word "most holy," that is, in the highest degree pure, blameless, perfect, clear, indicates.

But, my listeners, does not the Scripture testify that faith is active through love? Does not the Scripture testify that faith is active through love, and that faith, if it does not have works, is dead in itself? Is it not quite right and in accordance with Scripture to say that the reason for a Christian's sanctification is the faith of his heart, that is, the faith by which he believes? I answer: It is true that sanctification presupposes the faith of the heart as an absolutely necessary condition; for as little as a booklet can flow unless it first flows from a spring, so little can a man stand in daily sanctification unless he stands first in faith. But is not the faith of the heart itself subject to change? Is it not sometimes like a blazing fire, and sometimes like a wick that is only still smoldering? Must we not admit that the true faith of the heart is also in him who relies on Christ, his Savior, even if he still suffers from many infirmities? Certainly. So I ask further: Does not the faith of the heart itself have to be strengthened by practice, tested by struggle, and purified by the cross, so that it can prove all the more fruitful in daily sanctification? Certainly. - But where does the faith of the heart get its nourishment, what gives it strength and growth? Nothing other than the Word of God, that is, the faith that is believed, the truth of faith. Therefore, if we want to speak the word of daily sanctification and promote a truly Christian life, we must firmly base ourselves on the written Word of God and strictly adhere to it in doctrine and practice. If this "lamp of our feet" shows us the way, we will certainly not go astray, and if we lean on this "rod and staff," we will certainly not fall. But of this, if I am not mistaken, a more eloquent tongue has spoken golden words just before this District, *) which I therefore only remind your love of now. Therefore, my brethren, pastors and laymen, let us pray over the Most Holy One.

*) See Dr. Walther's Brosamen, p. 441 f.

We must keep the faith that was once given to us with jealousy, and regulate all our thinking and speaking, doing and leaving, according to it, because this is the only foundation on which we can build correctly and sustainably, while all other building, which takes place apart from and beside the word, is judged by the saying: "In vain do they serve me, because they teach such doctrines as are nothing but the commandments of men," and "Why do you proclaim my statutes, and take my covenant into your mouth, when you hate discipline, and cast my words behind you?"

3.

But we hurry on. If we have seen so far by whose power and guidance, and on what grounds the daily sanctification of true Christians must take place, we now want to direct our attention with a few words to the work itself. What our text says about this can be briefly summarized under the following two questions: what does it consist of? and how is it carried out?

What it consists of is indicated by the little word "build". What is required to keep a house in good repair is a picture of the work a Christian must do in daily sanctification. A house, because it is exposed to wind and weather, needs to be checked to make sure that no damage has occurred. A Christian, while living in the world, where the storms of temptation rage and the weather of affliction strikes, must take care of himself, always watching and praying that he will not suffer damage to his Christianity. - A nail often comes loose in a house, and if it is not done to drive it in firmly again, greater evils can easily result. In times of trouble and temptation, a Christian often has doubting thoughts, his confidence wavers, his joyfulness dwindles; so to speak, a nail has come loose that must be fastened again in the heart by a word of the divine promises of grace, so that Satan does not gain power and cause greater harm. - A house, because street dust hangs on its walls or because people throw dirt against it, gets stains that must be removed again, so that it does not get a weathered appearance. A Christian, because he has the goings-on of the unbelieving world before his eyes and has to deal with the world in a civil way, often has a stain put on him by being guilty of a sinful act; then the blood of Christ, the Son of God, which cleanses from all sins, must come, by means of which the stain is washed away again in heartfelt repentance. - A house becomes all the more inconvenient and inviting the more it is decorated inside and out with suitable ornaments. A Christian is all the more in favor with his fellow Christians the more he is adorned with all kinds of virtues of true godliness. - —

But, my dear ones, where would I end if I wanted to enumerate every single piece of work that the daily sanctification of true Christians entails! This includes everything that a person justified by faith in Christ has to do, to leave behind and to suffer until his blessed end. Let the above therefore suffice to indicate briefly what we have to imagine by the work of daily sanctification.

If, however, this is to be done properly, we must finally consider the manner in which it must be carried out. Let us listen to the apostle about this in our text words". He continues: "and pray, and keep yourselves in the love of God,
and waits for the mercy of Jesus Christ for eternal life. - First of all, when he says: and prays, he teaches that the strength and perseverance necessary to accomplish the works of daily sanctification are to be obtained from above. Through prayer we turn to God, from whom all good and all perfect gifts come down, and ask for what we lack and yet need. Therefore, when the apostle exhorts us to pray in this context, he explains that, as much as we have, we can only spoil everything in the work of sanctification, and must therefore pray daily and hourly for the gracious guidance and powerful assistance of the Holy Spirit. If already in the work of an earthly building everything depends on God's blessing, although human cleverness and physical strength do their part, then God Himself must give all strength, pleasure, joy and perseverance to the work of sanctification, since here man's art is not able to do anything at all.

Furthermore, the apostle says: "and keep yourselves in the love of God." God's love is like a hot ember of fire; he who is no longer warmed by it grows cold. Whoever forgets God's merciful love, from which alone man's salvation and happiness flow here and there, is like a withered tree; how can it still bear fruit! To keep oneself in the love of God, to realize its infinite greatness every day, and to let it fire one's ardent, grateful love in return, is as necessary a requirement for the daily sanctification of a true Christian as the warmth of the earthly sun is necessary for the seed, if it is to bear well-matured fruit.

Finally the apostle says: "and wait for the mercy of our Lord Jesus Christ". Also with these words he gives us something important to understand. To wait for the mercy of our Lord Jesus Christ obviously means nothing else than to put all one's hope and confidence in the fact that the mercy of Jesus Christ will keep us in the state of grace until the hour of death and then bring us to the blessed vision of glory. But such an attitude necessarily excludes all self-glory. Our work in daily sanctification should therefore always be done with a humble mind; never should the thought creep in: we have already come so far, suffered so much, won so much, what will we get for it? No, even if we had done everything that we are obliged to do, it should still mean that we are useless servants. If God uses us as instruments that accomplish much, we should praise his mercy all the more and give him all the glory alone. Finally, we must not disregard the words of our text: "to eternal life". For by directing our eyes heavenward, the apostle spurs

us mightily to be restlessly active in the work of sanctification. Here is the time of sowing, there the time of harvest. He who sows sparingly will also reap sparingly, but he who sows in blessing will also reap in blessing. The diligent and faithful servants will be set over many there. - Here is the time of battle, there the time of victory. The one who bravely lays down his arms here cannot take part in the celebration of victory there. Those who die blessed in the Lord rest from their labors, and their works follow them.

Let us now, my brothers, go to work with renewed zeal, and let the word of the godly poet be the constant sigh of our hearts, both during these days in our common consultations and afterwards in our actions as servants of the church and Christians in general:

"Oh Gort, make us proficient ourselves, "That's the way our life is right."

Amen.

How can a lonely Lutheran, far away from the Lutheran congregations, admonish himself with the intention of

Hold use of the means of grace?

This question is of great importance, and much depends on its correct answer. How many have fallen into the hands of the sects because they did not find the right answer! How many, who did not give the right answer, have faithful souls brought to the sectarians!

As a result of a request from a dear reader of the "Lutheran" who is all alone, and in order to strengthen other readers who are in the same situation, and to enable others who have such lonely and abandoned friends to give them the right advice, - we want to go into this question in more detail.

This is threefold, since the means of grace God has given us are three.

The first question is: How should such a Lutheran, who is alone, hold it with regard to the sermon?

He knows from God's Word that it is His will that we should come together to hear His Word. He may think back to the happy time when he could go to church every Sunday for the sermon. He speaks with David: "I would gladly go with the multitude, and walk with them to the house of God, with rejoicing and thanksgiving, among the multitude that feast." (Ps. 42:5) Since he cannot hear a Lutheran sermon in the vicinity, he asks: "Can I not go to the Methodist or "Evangelical" or Reformed 2c. sects for a sermon from time to time or even regularly?

According to God's Word, we cannot answer other than: For God's sake, yes not!

In the previous issue of this newspaper, No. 15 and 16, the question was already answered: "Can a Lutheran Christian with a good conscience take part in the service of the false believers? On the basis of the divine word, the answer had to be a definite no. It is true that a Lutheran who is grounded in doctrine and certain of his faith can listen to a sermon in the false-believing church once in order to get to know it, if only he does not participate in its devotions. That a Lutheran with a good conscience cannot participate in the worship of false believers was proven in the aforementioned essay, among other things, by the fact that God's Word forbids all church fellowship with false believers, that such participation is a denial of Christ and His salvific teachings and brings unspeakable harm. The most important objections that are raised against the absence of false believers from church services were also illuminated with God's Word and rejected as null and void. Therefore, in order not to have to repeat what was said there, we want to refer the dear readers to this article.

But what should such a single Lutheran do? We answer: He stays at home and edifies himself from God's word, and where he has family, he reads a sermon to his family on Sundays and feast days from an orthodox postilla *), sings spiritual songs with them and reads a suitable prayer from the prayer treasury †), as he will certainly also hold home services with his family every day as a house priest. Then he also, to the best of his ability, bears witness to the glorious pure Lutheran doctrine, spreads Lutheran tracts, ‡) and invites neighbors who are of the same confession to come together for a Sunday reading service.

In addition, he makes every effort to seek out fellow believers in the surrounding area in order to make it possible for a Lutheran preacher to be called quite soon. But he has to make sure that this is a faithful Lutheran pastor, not one who preaches according to his own liking, but one who preaches and administers the ministry according to the confession of the Lutheran church; for there are many so-called Lutheran pastors, but they have only the name of Lutheranism.

Well, says the lonely Lutheran, for the beginning would be in this way with the intention of
the sermon is well taken care of, but now the question is:

What is to be done with the poor little children? They have to be baptized. There is no Lutheran pastor nearby; can't they be baptized by the sect pastor?

We cannot in good conscience advise this.

Baptism is indeed necessary; but it is not necessary under all circumstances that it be administered by an ordained preacher. Therefore, it is not necessary to take recourse to a false-believing pastor if one cannot have a true-believing one.

It is true that the baptism of a preacher of a false-believing community is not invalid if this community confesses God's word as God's word, still holds essential pieces of the saving truth and has the baptism performed in the name of the triune God; it is true, therefore, that we do not baptize again those who have been baptized e.g. in the Roman, Reformed, Methodist, 2c. But another question is: whether the baptism of a false-believing community is valid, and yet another question: whether one should at least request baptism from it in an emergency. And the latter must be resolutely contradicted.

Indeed, the sacraments are also distinguishing
Sign of confession and a bond of communion. This is not the main purpose of the sacraments. They are primarily used so that

*) Dr. Mart. Luther's house postilla. Price: K2.00.
Dr. Joh. Gerhard's Postille. Price: P2.75.
Dr. C. F. W. Walther's American Lutheran. Gospel Postilla. Price: K2.50.
vr. W. Sihler'S Postille. PreiS: S2.25.

†) Evangelical Lutheran Prayer Treasury. Complete collection of prayers vr. Martin Luther's and other orthodox, anointed prayers of the Lutheran Church in unaltered print. Together with a HauSgesangbüchlein, containing one hundred and six old orthodox hymns for home use. Price: K1.60.

‡) In addition, he acquires other good books, especially the Concordienbuch, the Bekenntnißschriften of our Lutheran church, a good- Gesangbuch, Luther's Schrift ten, Dietrich'S Katechismus 2c.

The above books are available from "Luth. Concordia-Verlag" (M. C. Barthel, Agent), Vor. Niurni 8t. unck Iväina" öt. Vonis,)lo.

they are to be instruments and means by which the promises of grace in the gospel are offered, communicated, and appropriated to us; further, that they are to be seals, testimonies, and pledges of our faith in the promises. In addition to this primary purpose, the sacraments also have subordinate purposes according to God's Word: they are to be distinguishing signs of confession and a bond of
The circumcision must be a sign of belonging to the people of God. Therefore circumcision is called a sign in the Old Testament, namely also of belonging to the people of God. And of holy baptism the apostle says: "We are all baptized into one body," 1 Cor. 12:13. When it is said in the 13th article of our Augsburg Confession: "that the sacraments are instituted not only to be signs, that Christians may be known outwardly, but that they are signs and testimonies of the divine will toward us, to awaken and strengthen our faith by them," our confession means, of course, that the sacraments are a sign of the divine will toward us.
The author does not want to exclude the fact that the sacraments are distinguishing signs of confession. In which community, therefore, one takes the sacrament, to the same he confesses. If, therefore, a Lutheran father had his child baptized by the Methodists or Reformed, he would be professing his allegiance to their church and doctrine. The baptism of these false believers is not their property, but - like all the pieces of truth they still have - the property of the general church of Jesus Christ, but they have very harmful heresies concerning baptism, to which one would confess if one desired baptism with them.

In addition, a Lutheran who has his child baptized by the false believers puts it in great danger of his soul. The opinion prevails far and wide that one must adhere to the church in which one is baptized, be it whichever one wishes. This is a serious error. When one has recognized the error of the sect, one must, in case of loss of soul, leave it, even though one has been baptized in it. We repeat: baptism is not the property of the sect, but of the general church of Christ; only that which is proper to the sect is what it has over it.

alsch teaches and adds to the institution of Christ. If one leaves such a sect, then one rejects the following
not the baptism, but the false teachings and deeds of the sect. But as serious as the error is, as widespread it is. If a child, as it grows up, hears that it has been baptized by a Roman priest, it is easy for it to get the idea, or to be persuaded by Roman priests, that it must also join the Roman church.

Therefore, we cannot advise a single Lutheran to have his child baptized by a sect preacher. He should do everything in his power to find a faithful Lutheran preacher.

But what if the child were to become terminally ill?*) Then he should do as other parents do in places where the preaching ministry is established, if they cannot get the preacher in time in case of emergency: he or his wife should baptize the child.

Our dear Lutheran Church also holds fast to the teaching of the divine Word that all believers are spiritual

The same would apply if the child were to be deprived of baptism for too long.

The priests are that it is God's will that the church, the priestly generation, chooses and appoints certain persons to publicly perform the works of the spiritual priesthood in their place, but that where this cannot be done or the appointed church minister cannot be called, the Christian as spiritual priest can use his right and thus also baptize in case of emergency; as already in the Old Testament Zipora, Mosi's wife, circumcised her son, 2 Mos. 4, 25. 4, 25. Instructions on how to proceed in such emergency baptisms can be found in the appendix of our hymnal. It would be advisable for the father to issue a document stating by whom, in whose presence and how the baptism was performed.

But since God has appointed the preachers as stewards of his secrets, "so that it may be known who has been baptized, and that everything may be done properly" (Luther), and since it is very important that one should know and have the testimony that he has been baptized correctly, then such emergency baptism, where it is recognized as having been performed correctly after previous examination, should be confirmed by the churchwarden. Luther writes: "If such an emergency occurs that the child, as soon as it is born, is so sick and weak that it is feared that it will die before it can be brought into the church for public baptism, then it is permitted for the women to baptize it themselves with the customary words, namely: I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen. In this case, the following distinction should be diligently noted, namely, that the mother of the child should always require at least two or three women or persons for such emergency baptism, who can testify that the child has been baptized; as Scripture teaches us, "In the mouth of two or three witnesses shall all things stand," Deut. 19:15. Afterwards, if the child remains alive, they should bring it into the church before the priest or chaplain, inform him that the child was baptized by them in distress, and ask him to confirm and confirm their baptism in distress by laying his hands on the child's head; which is not done on the grounds that the baptism performed by the women should be unjust and invalid; for it is once in itself the right baptism; but it must also have a public witness, which is done, as now reported, by the ecclesiastic." (Concern 1542. Erl. A. 64, 320.)

There is still a third question: How should such a Lutheran, who stands all alone, keep to the use of Holy Communion? Should he so long be deprived of the glorious blessing that the frequent enjoyment of it brings? Can he not even go to communion with the Unirt evangelicals or Methodists and the like?

We cannot warn seriously enough against such a step.

We have seen above that the sacraments are also distinguishing signs of confession. The Lutheran theologian I. Gerhard lists among the secondary purposes of Holy Communion also this one, "that we testify that we approve the teaching that resounds in that church in which we eat at the same time with others the same bread of Holy Communion and drink from one and the same cup, according to 1 Cor. 10, 17: 'One bread is eS, so we many are One Body, since we are all partakers of One Bread.' "(I^oo. äe s. eosnL § 214.)

- What, therefore, does the Lutheran who takes communion with the Reformed, etc., do other than confess the false doctrine of the Reformed and deny Christ and the truth? The reformers want to be wiser than the Lord Jesus, they interpret and master his words, they change his testament, they do not believe Christ's omnipotence, according to which he can also give us his body and blood to enjoy, they tear apart both of Christ's natures by saying that he cannot be on earth with his flesh and blood according to his human nature. All these sins are shared by those who partake of the Lord's Supper of the Reformed and all the sects in agreement with them, the Methodists, Unirt-Evangelicals, etc.

And what blessing would and could a Lutheran get from the Lord's Supper of the Reformed and like-minded? From the Lord's Supper of those who empty it of all essence, do not believe the words of Christ's institution, and therefore give only bread and wine? Our dear Luther says of those who allow themselves to be deceived by the sacramentalists: They "receive only bread and wine, for their teachers also give nothing more. (Warning to those at Frankfort. Erl. A. Vol. 26, 296. Volksbibl. Vol. 4. p. 43.) In the Large Catechism he says: "If you do the word of it or look at it without words, you have nothing but pure bread and wine." (p. 343) These words of Luther are repeated in the Concordia formula. (p. 444.) To partake of bread and wine while remembering the absent body and blood of Christ is not, after all, to celebrate the Lord's Supper. A Lutheran looks in vain for the blessing of the Lord's Supper where it is not taught "that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper and are distributed and received there. (Augsburg Conf. art. 10.)

We can therefore give no other advice than that which Luther once gave to the people of Frankfurt: "Therefore this is my faithful advice, which I owe to God, both to you in Frankfurt and wherever else it is needed. Whoever knows publicly that his pastor teaches in a Zwinglian way, he should avoid him; and before his lifetime he should deprive himself of the sacrament, before he should receive it from him, yes, even before he dies and lives everything. (Warning 2c. Erl. A. Vol. 26, 299. Volksbibl. Vol. 4, p. 47.)

But there is one more consolation to be added. If a Lutheran abstains from the wrong Lord's Supper, not out of contempt, but precisely in order to deny Christ by partaking of it (since he cannot have Christ's right Lord's Supper), he should be certain that the Lord will not let him be repaid for this, but will strengthen his faith by the mere word; for this reason the ancient church father Augustine comforted those who could not obtain the Holy Supper with the words: Orede et manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et manäuoL8ti. h., Believe, and then it is as good as if you had partaken of the sacrament.

In the face of all this, a single Lutheran, if he means it faithfully, will not lay his hands indifferently in his lap, but the more he feels the lack, the more he will feel driven to see to it with all diligence that he soon gets a true-believing preacher, or finally, where it is possible for him, to move away from there.

But should these words apply only to Lutherans living alone, far from Lutheran congregations? Should those of our readers who enjoy the blessing of Christian fellowship be left empty-handed?
go? Not at all. It is two things that these words should preach to their hearts with a powerful voice:

First, from the depths of your heart, give thanks to God with a loud mouth and with your whole life that you live in the midst of a faithful congregation" in which God's Word resounds purely and loudly and so abundantly, and the holy sacraments are administered according to Christ's institution.

Secondly, have mercy on your brothers who live far from Christian fellowship and support with joy - out of gratitude - the work of the inner mission that seeks out the scattered brothers.

Praise of Luther's writings.

To the statements about Luther's writings given in the previous number we add the following:

Dr. Here. Weller: There is no doubt that all those who want to be above Dr. Luther with understanding and experience through Scripture and despise his writings are true apostate Mamelukes and erroneous fluttering spirits, and we have many examples of this before our eyes. Luther is far more than such people who are inexperienced in spiritual disputes think he is. For in spirit, power, wisdom, skill and experience he was equal to the most distinguished prophets and apostles; first, he brought the pure doctrine of the Gospel to light again; Secondly, he has attacked the Roman pope, against whom no one has been allowed to make the slightest protest, and he alone, without the slightest help or protection of all men, has been allowed to rebel against him and to set himself in opposition, by which he has attacked all kings and princes, which he truly could not have done if there were not in him a prophetic spirit, special strength, magnanimity and power of faith, which, as we read, was in the prophet Elijah; that I have truly and justly called him the third Eliam.
who is to come shortly before the last day and set everything right again. And he did not only learn this from the holy scriptures. The great persecutions and temptations have been his teachers and masters, and if another prophet and apostle once bore the marks and wounds of our Lord Jesus Christ on his own body, Luther has truly done so first and foremost. I can be a witness to this, as I have seen and observed his inner life with constant diligence, and have truly been his table companion for eight whole years. His manifold and diverse temptations, quarrels and struggles often

led him to desire from the bottom of his heart to depart and be with Christ, and he often said that he would rather shed his blood for the sake of Christ.
The saint must not shed his blood for the sake of the devil, because he is plagued with such deadly thoughts, the devil's fiery and poisonous arrows. For this reason, he did not interpret the Scriptures with such a lazy, sleepy and secure mind and thoughts, as the great multitude of theologians are wont to do. Scripture. But I have noticed this thirty times: as often as he wanted to send out a useful and necessary letter, the devil had beaten him with his fists beforehand. The great tribulations and quarrels and fears drove him to look at the Scriptures a little more closely and to interpret them. The great tribulations and quarrels and anxieties drove him to look at and consider the Holy Scripture a little more deeply than other interpreters and translators, and that he, against
The Holy Scriptures could show us the right and certain remedies and consolation for all trials and temptations. This is something that those who do not experience such trials and tribulations and the anguish and distress of hell cannot do.

For this reason I warn and admonish all those who want to study theology that they make his books most familiar and common to them through constant and diligent reading; For all theologians in their writing and preaching do not think me as cold, who have not read Luther's books through thirty times day and night, and there is no danger that discord or division might arise in a country or city among the servants of the divine word, if they read Luther's writings thirty times and constantly all together and repeat them often. So you have, my dear Wolfgang, my mischief of Luther's, which I do not doubt will please all those who proclaim Christ pure and true.

M. Andr. Fabricius *): The more attentively one reads Luther's writings, the greater the pleasure and eagerness with which he admires, learns to recognize and accepts the holy text of the Bible and the words of the Holy Spirit; renn Luther's tomi are nothing other than a pointer and interpretation of the Bible. - Whoever reads his writings diligently and sees this frankness on all pages and lines, then also prays fervently that the grace of the Holy Spirit will come to his aid as a wretched and cold-hearted sinner, that he will believe more firmly, pray more fervently, endure more courageously, and hold temporal things in low esteem, be completely enraptured with wonder at the works of God, be displeased with himself and ashamed of the shameful flesh we wear, constantly curse all adulteration, hypocrisy, lies, vanity, all the marks of the beast and the larvae of Satan, and be able to cry out to all creatures that word of Moses: I do not see you, I do not know you. - A special work of the Holy Spirit is in Luther before others, which is to be regarded with godly attention, that he so gloriously emphasizes Christ's deeds that he curses Christ,
the certain secret of the Bible, shows that he praises the omnipotence and divinity of the saving faith, that he defends and holds on to the word "alone" (by faith) so valiantly, that he, holding Scripture against Scripture, constantly cuts off from justification all merits, works, gifts, strange laws, glittering services of God, He does not regard all this as worth a penny, but rather expressly recognizes that it is condemned and damning if it is to be drawn to the kingdom of glory, to the merit of Christ, to the justification of sinners, to the redemption of sin, of death, of hell, of God's zombie, and to the way of salvation. For when the controversy and parting come, we must pray that God will take our eyes off not only our sins, but also our righteousness and our virtues and our life, even when it was best, and spare us as useless servants for the sake of the incarnation and the blood of the Son of God, if we take hold of the infinite Person with mere faith, who is set in such lowliness against the kingdom of sin and eternal wrath.

The same: There are two things to see in the miracle man of God and true last Elijah, Dr. Luther:

First of all, his rich spirit, great zeal and earnestness

*) Died as pastor at Eisleben in 1577.

and many glorious gifts of God, so that God the Lord graces him before many thousands. He is more to be wondered at than to be followed. No one will be like him who has not been specially given it by God above all others; or if he presumes to do so, he will show his great foolishness and lead the cart, as they say, into the mire, so that he will be stuck in it with harm and ridicule.

On the other hand, Luther's teachings are childlike and subtle, mostly for the poor crowd and dear children, as can be seen in the few catechisms, which are full of rich Christian theology, put into so few important words. And if you look at it in the bright light, it teaches through all its tomos and almost on all leaves and lines nothing else but the Catechism, which means ten commandments, faith, prayer, holy baptism, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, absolution, and absolution. The catechism, faith, prayer, holy baptism, absolution, the Lord's Supper, the table of the house, and the like.

Item, he summarizes the whole Christianity so often and finely in faith, love and hope, points out where each belongs and how all Christian doctrine, life and essence is included in it.

Item, he stands firmly and stiffly on the Scriptures against all sects and cults, and does not allow himself to be turned away from them. He is constantly teaching the law and the gospel, how they should and must be preached together and neither without the other, and how they must and should be separated from each other, which he teaches and does with the greatest diligence, care and work. But especially and before all things he bases and sets all his teaching, comforting, arguing, living and dying on the high chief article of our salvation through JESUS CHRIST, which alone is received and preserved by faith before and without works. Of this he thus says: In my heart lives and reigns the one article, namely faith in Christ, from which, through which, in which all my Christian thoughts go and flow day and night, and yet I find that I have hardly grasped some poor weak firstlings and small crumbs of such great height, breadth and depth of this wisdom. Here we should not only be amazed at Luther, but we should ask God for his grace and spirit, so that we also, like this man of God, teach, learn, believe and confess the Scriptures with such correctness and foundation. (Domestic Church, iol. 382.)

To the ecclesiastical chronicle.

I. America.

The local "Herald of Faith" has published a series of articles in defense of the papal indulgence against the alleged blasphemies and distortions of the Lutherans. His readers, of course, are made to believe that the Lutherans, when they speak of Roman indulgences, speak of color like the blind; as if we did not have as much access to their writings as they do. That the papal indulgence is correct, of course, he has not proved. It cannot be proved at all. His readers may be satisfied when he says: "It is the teaching of the Church"; others ask: Where is it written in the Bible, the only rule and guide of faith? Incidentally, we cannot but express our joy to the writer of the articles for the following concluding words: "The Lutherans rail on and on about indulgences and do not realize that they preach even the most perfect indulgences.
For this is surely the most perfect indulgence, when a person can be released from his sins with all temporal punishments without any action on his part, because he only needs to believe that his sins are forgiven him along with all eternal as well as temporal punishments. - Yes, we Lutherans have the most perfect indulgence, the indulgence of Christ, forgiveness of sins free of charge through faith in him and thus remission of all punishments. Notice, however, that we Lutherans do not absolve ourselves from the temporal consequences of sin, but we do absolve ourselves from both the temporal and eternal punishments of sin. - We can only be satisfied when the "Herald" puts such defenders of the Roman indulgence in the field. G.

Methodism is obviously in decline; other, not exactly better elements are penetrating it, namely worldliness. The Methodist Bishop Bowman recently declared that he had encountered only small congregations everywhere; he could attribute this to no other cause than that so little sound (?) Methodism was being taught; the Sunday schools were not sectarian enough and there was not enough old-fashioned Methodism; the Methodists now no longer dared to shout for joy as they did in old age because educated people made no noise; the poor Methodists did not even dare to open their mouths and say Amen.

An English Methodist paper, "Netlwöwt," reports that henceforth candidates for the preaching ministry will be accepted into the Methodist Episcopal Church only on condition that they "promise" to abstain from the use of tobacco. Some wonder that it should be forbidden to the younger ones, while among the older preachers, elders and bishops there are a number who use tobacco and yet are not forbidden to do so. We think it is even more astonishing that they still accept candidates for the preaching ministry who belong to the ungodly secret societies, and also allow the older ones to remain unmolested in them. To the Methodists also the word of the Lord applies: "You who are gnats and swallow camels.

Church bulletins report that some members of the congregation showed the Lutheran Dr. Frey the love of insuring his life for ten thousand dollars on his departure for Europe. It seems that we are still to experience that Christians worship their pastor out of gratitude for what he has done for their souls, shares in lottery businesses or in similar companies of fortune.

II. foreign countries.

The Lutheran Free Church in Saxony. Pastor Willkomm in Nieder-Planttz had remarked in No. 9 of last year's "Die Ev. Luth. Freikirche" (The Lutheran Free Church) that the Consistory had set itself the task of uniting Christ and Belial in the preparation of the new liturgy, because in the new liturgy there are forms not only for believers but also for unbelievers. For this, Father Willkomm was threatened by the Ministry of Cultus with a fine, and if he could not pay it, with imprisonment, and it was announced to the former and present congregation of Father Willkomm that if such things occurred again, they would consider whether the state confirmation of the existence of this congregation would have to be revoked. In spite of the fact that the sword hangs threateningly over the head of Father Willkomm and his congregations, the aforementioned has not allowed himself to be frightened by this. We read the following in the "Evangelical Lutheran Free Church" of July 15: "The pilgrim from Saxony finds the threat to the separated Lutherans because of alleged disturbance of the confessional peace quite in order, and justifies this especially by saying that we have not made a statement about the forbidden sin with the threatened statement about the consistory of Matth. 7, 1.
guilty of the judgment of the heart. This is well thought of in terms of the state church and the papacy. For the pope and the state church also punish such sins as judgement of the heart with secular punishments. By the way, we thought we had already defended ourselves against this accusation, but now we want to remark the following. Everyone who understands German knows that with the sentence: The Consistory has set itself the task of mediating between Christ and Belial*: The Consistorial Councils have decided one day to unite Christ and Belial in Saxony; - also not: they serve the

devil with knowledge and will - (that would be judging of the heart). But the easily understandable meaning of that sentence is: The Consistory, as it will admit, has set itself the task of keeping the various parties existing within the Saxon state church, especially the confessionals and Protestants, in "good peace" with each other and especially to do justice to all of them by means of the agendas. In this way, however, it does nothing other than unite Christ and Belial. For according to the clear teaching of Scripture (1 John 4:12) and the testimony of the Lutheran symbols (Apol. A.rt. I.), the Christ-denying Protestants are servants of the Antichrist, idolaters and outside the Christian church, thus, in short, Belial*. We want to believe that the Satanic depths of this Christ-denying heresy are hidden from the Consistorial Councils and that they consider the outward peace of the church more important than the doctrine of the triune God and of the divinity of Christ, even that they themselves think they are doing God a service by striving for such peace contrary to God. But we are not to be expected to consider this a service to God for the sake of the good opinion of some, and to omit the testimony commanded by God against it. And the pilgrim from Saxony should at least know what is written in Matth. 10, 34. and Luc. 12, 49. and be ashamed that he speaks the word of those who want to dampen this fire by force." May God strengthen and protect the dear confessors over there in the land of our fathers and give them one victory after another. W. [Walther]

A **Jesuit** bookstore recently published a prayer with the following explanation: "Here is a simple and convenient means for those who do not have time to pray for a long time, to accumulate merits for eternity and to direct down upon themselves and the world streams of graces and blessings. It is enough to place this prayer on the heart with the scapular ; then touch it with the hand and it is done. The good intention is enough for our Lord." 2 Father Cascaret announces in various newspapers that he is taking over the transportation of cards, addresses and letters to St. Joseph in Heaven. The postage is 20 cents per piece, which does not seem excessive, since Heaven has not yet joined the Universal Postal Union.

(Pilgrim in R.)

Some time ago in **Kochin, South India**, the papists succeeded in taking possession of a hitherto "Syrian Christian" church. After taking possession of it, they had all the houses in the village searched, confiscated all the Bibles and other books that the people had bought from a "Protestant" missionary, and publicly burned them in a square in front of the church. (Bbl.)

Progressives.

"To all progress I say yes and amen -" Thus spoke the blind man to the lame man.

Bravely they groped forward and fell into the pit together.

(Harleß.)

Gstte's word does not come back empty.

During the Crimean War, a French regiment was ordered to Toulon. Here, as the "Baseler Bibelblätter" relate, a colporteur of the Paris Bible Society found himself and asked the colonel to offer the Holy Scriptures among the soldiers as well.

One morning, while he was talking to the soldiers in the barracks about the way of salvation, one of them came forward and asked for a New Testament because he was moved by his lecture but had no money to pay for it. The colporteur gave him a New Testament for free. Then the young man burst out laughing; he had made a joke with the colporteur and now said that he would be able to use the book for fiddling. The colporteur exclaimed after him, "It is terrible to fall into the hands of the living God!" - but prayed for him at home.

Soon after, the regiment embarked for the Crimea and the colporteur also left Toulon. - After 15 months, the latter came to a hamlet 100 miles from Toulon and entered an inn. He saw everything here in mourning. The colporteur approached an elderly woman at the hearth and asked the reason for the general sadness. "My son was laid in a cool grave a few hours ago," the woman said, to which the colporteur replied: "Don't grieve so much, good woman. I will read to you from a book suited to all circumstances." He read Heb. 12:10 ff. The woman rose. He continued reading Hebr. 4, 14-16.

Then the woman fetched a New Testament that had belonged to her son. Badly battered and mutilated, the inside cover read: "Received at Toulon in 1855. Despised and badly abused at first, but then read, believed and found in it the salvation of my soul. I. L., Fusilier."

One evening before the battle, the woman recounted, her son was standing at a dangerous post. Then he remembered the words of the colporteur. In the horror of the morning, he immediately took the book and thought he would find nothing but threats in it. But how amazed he was to read Joh. 3, 16: "Thus God loved the world" 2c. and Joh. 5,12; Eph. 2,8; Matth. 11, 28. Then he, still busy with the contemplation of the last passage, went in line and rank to meet the enemy. Severely wounded in this battle, he was brought to one of the hospitals, hovered fearfully between life and death for weeks, but during this time he felt the strength and comfort of the divine word, especially the passage John 5:24. About 6 weeks ago he returned home because he had fallen even more seriously ill when he was transferred to another hospital. Until the last moment, however, he had exhorted all those who came close to him to accept the free grace of God in Christ.

That's when the colporteur's eyes bugged out.

(Freimund.)

Ordinations and introductions.

On the 8th Sunday after Trio, the candidate Mr. Joh. Kamin was elected to the High". Presidium Northern District by the undersigned with the assistance of Mr. ? L. Dammann in Waltz Station. A. L. Moll.
ress: Rsv. then lamb, 8r "riun, Oo., Nick.

In accordance with the commission received, on the first Sunday after Trin. Mr. Johann Schütte was installed by the undersigned as traveling preacher on the Wisconsin Central railroad in the midst of the Lutheran congregation at Auburndale, Wts. H. Erck.
ddress: Rov. Oottu 8et>"vtto, ^uburnckals, Oo., ^Vls.

On behalf of the Honorable Presidency of the Middle District, Candidate K. Meyer was ordained and inducted on the 9th Sunday after Trinity at St. John's Parish, Bradford, Harrison Co, Ind by the undersigned. F. W. Pohlmann.
Address: Rov. R. 6reonvillo, Vlozä Oo., Lack.

On the first Sunday after Trinity, Candidate Friedrich Detzer was elected by order of the "hoch". Präses nordwrstl. Districts as pastor and traveling preacher in the Lutheran congregation at Marion Lake, Minn. ordained and introduced. A. Hertwig.
Address: Rov. I'. votnor.
üor 152 l'orbam, Otter 1 "il Oo., Llinn.

According to the received notice, on the first Sunday after Trin. Mr. Candidate G. Bullinger was ordained in the heil. DreieknigkeitS- Gemeinde zu Martinsburg. Tiron Co., Nebr. and introduced into his great field of work by Rord-RrbraSka. May the Lord make him a blessing to many! Br. Eisenbeiß.
Address: Rov. O. LuMnxer,
MurtinsdurA, vixorr Oo., Rodr.

On the Sunday after Trinity, the candidate of theology, Mr. Julius Badke, who had received and accepted a proper profession from the Lutheran Immanuel Church in and around Magnetawan, was ordained by the undersigned, assisted by Mr. R. Borth.
A. Ernst.
Address: Rov. Juliuo Lnclko,
Drrrr^ 8ounä Oistr, Ontario.

According to the received notice, Pastor W. Gräf was installed by me in the parish of Palatine, III, on the Tenth Sunday after Trinity, August 8, with the assistance of Mr. k.. H. Loßner was introduced. I. E. Rödrr.
Address: Rov. Oravk,
kalatino, Oook Oo., III.

Church consecration.

On the first Sunday after Trinity, the newly built church of the Lutheran congregation of St. John in Champaign City, III, was dedicated to the service of the Triune God. In the morning R A. Brauer preached, in the afternoon- k. L. Zahn in English and in the evening the undersigned, who also said the consecration prayer.
C. Brewer.

Mission Feast.

In the congregation of the undersigned at JoSco, Wasrca Co, Minn, a mission feast was celebrated on the 6th Sunday after Trinity. Festpredigt "arm die Herren Pastorrn C. Börneke und H. Sprengeler soo. The undersigned gave a misflonSgrschicht- ltchen lecture. The collection was -27.50, of which -15.00 was for the Inner Mission and -12.50 for the Negro Mission.
I. Schulenburg.

Conferenz display".

The Minnesota General Pastoral Conference will meet, s. G."., on the "last" Friday in August at the congregation of Mr. k. Bro. SieverS in MinneapoltS, Minn. Time of meeting to follow dim day tnrl. Subject of the proceedings: A paper on church discipline by Mr. Pastor Tirmrnftein; theses on congregational meeting by Mr. Pastor Streckfuß.
Registration requested. A. H. Wetzel.

The Southern Pastoral Conference de- Illinois District- holds, s. G."., its meetings at Collin-ville, III, from the 16th to Old September. Registrations "erden.
C. S. Kleppisch.

The District Conference of Arkansas and Tennessee will meet, s. G. w., August 25, at Pastor Obermeier tn Little Rock, Ark. P. F. Germann.

The TeraS District Conference meets, s. G. w-, from lOten btS September 14 at the church of Mr. k. Wischmeyer. G. Birkmann.

Incoming to the Western District- Sasse:

For the synod treasury: from D. DöichrrS Grmrinde in New Orleans -30.00. Toll, the Gem. of R. Lruthäuser in Norfolk, Nedr" 4.30. Toll, the Gem. of k. Vetter in Osage Bluff, Mo., 4 85. Loll. the Gem. of ?. Gryrr in Serbin, Ter., 24.50 Coll. of the Grm. drS k. Wischmeyer in Fayrttr Co, Ter., 9.00. ImmanurlS distrirt in St. Louis

16.25. D. MirßlerS Gem. in St. Louis Co, Mon., 10.4t). R. N. in Altenburg, Mo, 10.00 R. LodrS Gem. in Jackson, Mon, 1.75. widow Anna Ranft by R. Bremrr in Jron Mountain, Mon, 5.00. k. Brand"-. Gem. in North St. Louis, Mon, 25.00. coll. of R. Maisch's Gem. in Lee Co, Ter, 8.00. Loll., ges. on I. ZirschangS wedding das. 4.00. coll. of grm. of D. Wille in BrownSville, Mo., 8.00. gem. drs k. Süß in Favrne Co, Trr., 2.85. loll. of gem. drS R. Wille in Brorvnsville, Mo, 5 M.

For inner mission: R. LrhmannS congreg. in Jrffrrson Co., Mon., 2.00. Loll. of the Grm. of the ? SirverS iu Cape Grrarkeau, Mon, 7.05. R. RösrnrrS Gem. in B "q Cyprrß, Trr, 9.00. Aug. Hirsch das. 1.t>0. H. Wolrer- through R. Biltz in Concordia, Mon, 1.00. Job. Krömke das. 2.50. Zions-Gem. in New Orleans 2.60. j>. Bergt-Gem. in Tecumsey, Nebr. that, 4.70. k. Brandt-
Cong. in Northb St. Louis, Mo., 10.35. TrinityS- ^"str. in St. Louis 8.70. Dr. F. Schade in St. Lou"'- 10.00. missionary feast Coll. of Grm. dr- ?. Frrie in Omaba, Nrbr, 11.4t. By ?. Frrse that. 38.59. lBride post for Nrbraska mission), N. N. in Altenburg. Mo., 10.00. widow A,na Ranft by R. Brrmer in Jron Mountain, Mo., lO itO. R. Grirbrls Gem. in California, Mo., 4.10. Coll. of Grm. of R. Hilgendorf in Brllr Creek, Nrbr., 5 00.

For Negro Mission: R. SprhrS Gem. in Lake Trrrk, Mon, 5.00.

For emigrant mission: k. Bocks Gem. in Jrfferson Co, Mon, 1.60. N. N. in Altenburg, Mon, 5.00. For New York: Dr. F. Schade in St. Louis 10 M. Wittwe Anna Ranft in Jron Mountain, Mon, 10.00. k. SpehrS Gem. in Lake Creek, Mon., 5 00.

For poor sick pastors: Dr. F. Schade in St. Lout- 10.00.

For the deaf and dumb: Toll., s. at August MäverS' wedding by ?. SieverS in tape Girardrau, Mo., 2 65 I. Knippa srn by ?. W'schmryrr in Fayrtte Co, Ter., 3. "b). Andr. Kaase das. 3 00. k. RoschkrS Gem. bri Pierre Eity, Mo., 4.50. Dr. F. Schade in St. Louis MOO. Toll, ges. on S. Sebastian's wedding by k. Lodr tu Jackson. Mo., 4 25. widow Anna Ranft at Jron Mountain, Mo., 10.00. R. SpehrS Gem. at Lake Creek, Mo., 5.00.

For Addison: For poor students and the household fund 10.00 each from Dr. F. Schade in St. Louis.

ForFortWayne: For armr students and household funds 10.00 each from Dr. F. Schade in St. Louis.

For Springfield: for poor students and household funds 10.00 each from Dr. F. Schade in St. LouiS.

For St. Louis: For poorr students and the household fund 10.0t each) by Dr. F. Schade in St. Louis.

For the congregation in Houston, Texas: Karl Kohrtng in St. LouiS 1 00. Dr. F. Schade the. 10.""0.

For Miss. Meyer in Nebraska, Wtttwe Anna Ranft at Jron Mountain, Mon, 10:00.

For R. SchwemleyS Gem.: Dr. F. Schade in St. Loui- 10.00.

For the Bible Society: Dr. F. Schade in St. LouiS
10.00.

St. Louis, August 8, 1880. E. Roschke, Cassirer.

Siugekommeu iu the Suffe of the Illinois - District:

For the synod treasury: by k. HieberS Gem. at Matteson -6.10. By JrnS Johnson from R. KatthainS Wem. in Hoylrton 9.00. Teacher E. Rose", contribution, 2.00. (Summa -17.10.)

For the synod building fund: k. BaumgärtnerS Gem. in Huntlry 2.23.

For inner mission: by R. Engelbrecht in Chicago from D. 2.50. By R. Sippe! from dea congregations in La Rose and Ve> na 5 1o. R. RLvrrS Gem. in Arlington HeightS 15.00. Jubileecoll. from D. Brauer's Gem. in Tbampa'gn 6.N. D rrch I". Love in Wine Hill morningcoll. on Jubilee 23.00. (S -52 43.)

For the inner mission in the West: By D. H.Dage- förde part of the Jubilee coll. of his congreg. in Nebraska Township 8 00. Jubilee coll. of D. Nachtigall- Kreuz congreg. in Waterloo 9.00. By k. Mrrbitz in BrardStown of N. N. 7.00. By R Schmidt in Schaumdurg Hä'.ste of the WeddingSroll. bet E. Wtt- hagrr for traveling preachers 10.50. (S. -34.50.)

For Missionary R. Baumdöfener in Nrbr.: DonR.E. Schröder- Gem. in South Lttchflelb 7.25.

For the negro mission: From the Lrntkasse of k. HirberS Schoolchildren bri Mattrson 2.00. By D. Mrrbitz in BrardS- town of N. N. 5.00. (S -7.00)

For clothing for the Neaerkinder in Little Rock: By R. Große in Harlrm from N. N. 2.50. By Mrs. Mangel-dorf in Rock J-land from the Mission-verein for shoes 8.00. (Summa 10.50.)

For the heathen mission: By R. HeyerS G "m. in Eole- bour .80. By k. Girseke Theil of the Mlsnonsftst-Lollrrte of the Gemm. in Secor and Benson and some members of the Gemm. in El Paso 18 47. (p.-19.27.)

For the emigrant mission in New Zjork: By D. W. Bohlen in Summtt Hochz Coll. at W. Braasch 3.00.

For poorr Ltudenkrn in St. Louis: By D. Girsrke Tberl of Mission Festcoll. of Grmm. in Secor and Benson uad riniaer Gem -Gl. in El Paso 0.22.

For poor stuvenlrn in Springfield: By D G'rsrke Theil of Missionfestcoll. 2c. 9 22. ?. BurfeindS Gem. ia Rich for I. H. F. Hoyer 12.06. (p. 21.28.)

For poor studentsrr in Fort Wayne: By D. Girsrkr Theil of MissionSfrstroll. in Srcor 2c. 9.22.

For poor students in addtton: By k. Gieseke in Secor Thrtt of Mission Festcoll 2c. 9 22.

For the seminar building stop in Addison: By Kassirer Grahl in Fort Wayne 27.23.

For old and sick pastors and Lrhrer: D. Bergen" Gem. in Prairie Town 7->>0.

For English Lutherans in Webster Co. Mo: R. HieberS Gem. at Matteson 5 20.

For the congreg. in Houston, Trr.: R. Schroeder- congreg. in South Litchstrld 8 00.

For Norbleidendr in I>. TönjrS'Gem. in Kansas: By ?. Engelbrecht in Chicago by N. N. l.tlo.

For the deaf and dumb in NorriS: By Mrs.MangrlS- dorf in Rock J-land from the Misst oneverein 7 t)0.

For the St. Louis Orphanage: By D. Mrrbitz in BrardStown from a friend 2.00.

Akdoon, IU., July 31, 1880. h. Bartling, Kassirrr.

For poor students received with heartfelt thanks through Mr. R. Lohr in Jackion, Mo. from Mrs. Nothdurft 16 pairs of stockings. Through Hin. k. Tb. Mirßlrr in DcS Perrs, Mo., from Father Borchrrbing -1.00. By Hrn. k. Zimmrrmann m Columbia Boktom, Mo., "on Hrn. Ehr. Lower -l.O0.

T. F. W. Walther.

Entered the Saffe of the Northwest District-:

For poor students in St. LouiSr By D. Hrrtwig 83.0" >. Tb. Menk .5t".

To the orphanage at St. Louis r By k. Daib, collected in Christian teachings, 9.00. Toll, on d. wedding of Mr. Uhke in Reedeburg 5.">0.

On the emigrant mission in New York: Mrs. F. in Reedeville 1.00. k- Rolfs Gern. 2.00. Miss F.Bollmann 2.0"".

On the orphanage at Addison: W. Döpping in Faribaükt 5.iN". N. N. by k. Markwortd 1.0(". WeddingScoll. by H. Schlichting 4.55. DeSgl. by W. Ddeins 3.W.

For dre deaf in NorriS: Mrs. Beyerlein in Milwaukee 1.0"". ?. Rolfs Gem. 2.4"". k. Pröhl's students 5.40. Imm. Gem. in Milwaukee 9.06. k. Schulze" Ge". 6.00. Miss I Kaufmann 2.00.

For the Gem. in Etncinnati: D. Lsterbus'Gem. 4 00.

For the comm. in FordCo., Kansas: Mrs. A. Kaufmann 3.00.

To the synod treasury: I*. Daib u. Gem. in Oshkosh 12.00. Jubeiftstcoll. from?. Feustrls Gem. 5.00, from Gem. at "Solde" Lake 5.70. k. Winters Gem. 3.15. k. LandeckS Gem. 7.I "O. D. Seuel 1.0". Whose upper Gem. 15.40, lower Gem. 9 30. k. AhnerS Gem. in Arlinqton 1.00. P. H. Mrnk in St. Paul 1.00. k. WrsemannS Gem. in Grafton 11.03.

On the Negro mission: Miisionsfeftroll. in k. Müllers Gem. 4.35. Mrs. L. Laubenstein in Grafton 1.0"".

To the schoolhouse in Little Rock: Louise Lutz in Milwaukee I.IlO. Women's Association of Imm.-Gem. in Milwaukee 10.00.

To the widow's fund: D. Ahner 2.00. k Vomhof 4M. From the sel. geo. Kalb in Frankenlust .50. Mrs. N. N. tu Grafton 2.00.

On the emigrant mission in Baltimore: D. AhnerS Gem. in Arlington 1.00.

To travel money to Australia: WeddingScoll. atH. Blaß in Oihkosh 6.77. Imm..Gem. in Milwaukee 5.00. ?. Schumann's Gem. in Freistadt 2.00. k. Schulzes Gem. 4.00. k. Schaaf's comm. 3 30.

For the storm-stricken English Lutherans in Missouri: D. Rolf's Gem. 2.00. k. Schumann's Gem. in Freistadt 11.81. Miss I. Kaufmann 2.00.

For Inner Mission: k. Horst's parish in Hay Creek 5.78. D. Leyhe's parish in Grand RapidS 3.00. Jubilee roll. of k. Hertrich's Gem. in Faribault 7.00. Wm. Döpping there 5.00. D StrasenS Gem. in Watertown 26.32. St. Stephen's Gem. in Milwaukee 15.00. D. StülpnagelS Gem. in Potsdam 11.00. D. Schulze- Gem. in Eourtland 10 55. k. Robrlack's Gem. 5.00. Jubilee Roll. of Gem. of k. Markworih in Ealedonia 3.35, to Council Rwer 1.0", to Schroeder- Corner 1.08, Wolf River 2.55, Fremont.72, Fremont Road 1.57. R. N. 1.0t". WeddingScoll. at P. Wrtzig 3.24. k. Friedrichs Gem. at Waconta 9.25, at Watertown 2 00. D. LandeckS Gem. 10.00. k. Rolfs Gem. 17 50th Cross Gem. in Milwaukee 6.50. ?. Schneiders Gem. in Wamford 5 50. women's club of Imm. congreg. in Milwaukee 15.00. L. Frömmina 1.00. L. Lüdtke 1.00 ?. AhnerS Gem. in Arlington 1.00. Jubelftstcoll. in Pine City 3.45, in Minneapolis 5.30. Peterson 1.0<". Dreyer .50. jubilee troll. in Hart 32.00. D. LeßmannS Gem. 2.50. jubilee troll. in Beividere 2.10, in 3 Gem. of k. Börneke 6.00. D. SchumannGem. in Freistadt 20 84. k. Schulze- Gem. 10.00. MisflonSfestcoll. in ?. Müller- Gem. 20.00. E. Schubert in Milwaukee l.tst". Fräulein S. Kaufmann 1.00. Mrs. Kreddupp in Milwaukee .50. weddingScoll. at W. DheinS 4 00. I". WrsemannS Gem. in Grafton "".97. k. Vomhof- St. John's congreg. 3.15, whose Grace congreg. 3.05. mission feastcoll. in k. SchulenburgS congreg. 27.50. congreg. in Glencoe, Minn. 8.00.

Correction.

In No. 15 of the "Lutheraner," my receipt for Inner Mission should read: From D. Frübrich parishes 815.00 instead of 12.00, and from L., Schubert in Milwaukee 1.00 instead of 10.00.

Milwaukee, August 6, 1880. T. Eißfeldt, Kasflrer.

Entered the "äffe of the Middle District-: (Conclusion.)

To the orphanage near St. Louis: k. Steinbach at Fairfield 1.00. Hochz. Eollrcte at Hüner by k. Dulitz 5.50. k. S teaemeyer- Gem. at Lane-ville 5.00. Hochz.-Coll. at F. Holle by k. Hahn 11.40.

Zu" orphanage in Addison: Singing club in La Porte 2.05. Hochz.-Coll. at F. Schwarzkopf das. 3.00. Teacher Hörr'S school children 3.72. D. Strinbach in Fairsield 1.00. D. AunzGe", in Julirtia 8.0<".

To the orphanage in Boston: D. Steinbach in Fairficld

To widow's fund: Verw. Mrs. Prof. Biewend in Fort Wayne 5 "st". D StegerS Gem. in Adam- Co. 6.00. k. SchmidtGem. in Elyria 9 75. k. Zucker- Gem. in Defiance 11.10. Dr. G. S. 2.oo. For Wittwe Sprckhard: Taufcollrcte bet Hrn. Otte in Darmstadt 4 35.

For the Gem. in LouiSville, Kv.: D. Huae's Gem. in Bremen 7.25. D.'s Gem. in Tracy 2 36. D.'s branch at P'vmoulh 2 14. k. Niemann's Gem. in Cleveland 59 Oi". k. RupprrchkS Gem. in Nortb Dover 5.10. D. Steinbache Gem. in F.ii'fieid 8.2". Ebr. Pöhlcr at Fort Wayne 1.t "0. half of the Jubilee coll. of the 2 Gemm. at Indianapolis Apr. 21. I". BodeS Ge", at Fort Wayne 7.54.

Fre the comm. rn E nrinnati: N. N. in D BodeSGem. bri Ft. Wayne 1.0"". 4 Iim. in North Dover 1.75. D. Heil Mueller's Gem. a. d. Llif y 8.03. k. Meyers Gem. in Adams Co. 12 ".25. H. Gerte near Ft. Wayne 2.00. D. Karrer in Bielefeid 1.""0. Dessen Gem. 4.77.

For dre Gem. in Houston, The.: k. RupprecktS Gem. in Nortb Dover 5 10. By k. Brakhage 4.00. k. Wichmanns Gem. in Farmer- Retreat 9."^".

For vre norbletvenden brothers in Missouri: D. Myers Gem. in Adam- So. 26.76. Hrn. G. Thieme in Ft. Wayne 3.00. ?. Steinbach at Fairfleld 2.00. N. by D. Dulitz 5.00. N. at Columbia City 1.0"". Wittwe Adolphson in La Porte .50. D. Werfelmann- Gem. in Neu DettelSa" 38.20. k. StegerS Gem. in Adam- Co. 12.10. Dissen Branch 2.W.

To purchase clothes 2c. for the Negro schoolrr in Litkle skirt: women's club in k. Meyer- Gem. in Adam- Co. 18 83.

To the Negro School in LittleRock: I. Märtz in Fairsield 2SS. ?. Strinbach the. 2.00.-N. in Columbia Eich 1.0"". Ehr. Sebe"- derer in Neu-Dettel-au 1.00. Hochz.-Coll. at G. Tcheiderer das. 4.00. Ebr. Helmlinger in Bremen .50. teacher WaschilewSky'S children in Fairsield 1.05. Emilie Stetnbach das. .25.

To the orphanage in Mount Vernon: Lisette Baurr in Bremen.25.

For the comm. in Waverly, Iowa: By D. Brakhagr 4.00.

For the mission in Nebraska: By?. Brakhage of Katd. Tent 5.lü", B. 2.">l".

For k. SchwemleyS Gem. in Kansas: k. ZagelS Gem. at Fort Wayne 15.00.

Fort Wayne, July 15, 188). C. Grahl, Kassirer.

With heartfelt thanks I hereby certify that I have received through Mr. D. C. E. E. Brandt in St. Louis the sum of 8,149.35. E. E. Brandt in St. Louis in the year 1879 I received the sum of 8'149.35, which was collected for me by him from my former students in America. I rejoiced inniast of the old love and gratitude out of which these gifts flowed, as for my part I also carry my beloved old students constantly in my heart and remember them with unchanged love. May God be a rich retributor to all the "dear" givers.

Striving, in July 1880. Fr. Brunn.

* *

To the above, the undersigned adds a request, especially to the old Steeden pupils, to remember the dear k.. Brunn also ftrnerhin by rine gift of love and thanks. So far in the current year only a small amount has been received by the undersigned for forwarding to k. Brunn. Brunn.

N. St. Louis, Mo., August 1830. c. L. E. tzra " dt.

ür the preachers, , "d teachers widtwen- and orphans. "äffe (western Districts) have been received"

1st posts"

By teacher G. A. E. Burgdorf P4.00; by teacher E. O. Gotsch 2.00.

2. gifts"

From the teachers' conference in St. Louis and the surrounding area 4.55. By k. Th. Mießler from G. Mertz 1.00. From the community of Paitzvorf by k. W. G. Polack 5.75. W. G. Polack 5.75. By Dr. F. Schade 10.00. By D. H. E. Michels: On F. Mühlenbergs Hochzeit ges. 3.25, from Wittwe Startmann 1.00.

St. Louis, August 3, 1880.

C. F. Günther, Cassirer.

For the preachers, and teachers "widows-nnd orphans". "monkeys (of the Illinois District). find received:

1. contributions:

From the DD. W. Uffrnbeck, B. Burfeknd, E. Röder, H. Meyer 84.00 each; H. F. Früchtenicht 2.00. From the Chicago Teachers' Conference 10.00.

2. gifts:

Bon K. AmbauS in Chicago 82.00. Don of Gem. In Pecatonica by k. John 3.70. From widow E. Otto in Cbicago 85.00. Bon Mrs. k. H. Meyer in Lincoln, thank offering for happy delivery, 1.l>0.

By Kassirer H. Bartling were delivered 810.50.

Chicago, Ill-., August 6, 1880. H. W ander, Kassirer.

For my branch parish in Waverly, Iowa, I have received: By Messrs. Kassirer: Schuricht P34.35, Rademacher 45.55, Bartlina 6 9 ", Simon 15.36, Birkner 21.97, Grahl 8.">0; by Messrs. kk.: Herrmann O2.00, Rohrlack 4.""0, Clöter 2 6l", Endres 5 0"", Jobl 2.00, Wunder 9.20, E. Niedel 14.4"", F. Schaller 5.00, Adam 2.0">, Fr. SieverS 1.00, L Franke 7.16, Frrd. SieverS 11.5"", C. F. W. Brandt 2.00, Aron 6.50, Mallon 1.0t", Holtermann 2 50, Otto 1.00, Stephan 200, Mrs. k. Grumm 1.00, together 8213.99.

Many thanks! The most urgent need has now been relieved. Stephan.

For the hospital in St. LoaiS

received with heartfelt thanks: From Mr. L. Gast in St. Louis 85.00. From Mr. Herm. Jung the .50. from Mr. Fr. Senf the .50. from the congregation of Mr. k. Brandt at Lowell, St. Louis, by Lollrctoren Busse, Rodenberg, Wisse! and Bachmann 9.50. From the comm. of Mr. D. Reede! at Bloomington, Ill, 1 doz. Sheets, 25 pieces of pillowcases. From the synod treasurer T. Schuricht 7.60. From Dr. Schade in St. Louis 10."""". From the Women's Association of the Immanuel District 4 shirts. F. W. Schuricht, Treasurer.

For the enqlisch lurh. Conferenz von Missouri erhirlt durch D. Koste,iug 451.50, collectirt bet der Jnbiläumsfeier der Gemeinden in Alienburg und Frohna M. Günther.

Correct""g.

Amount of Collecte at Mission Festival in EllicottSvilkr, N. A. 813.00 (Not 810.00). H. Kanold.

Misprint in previous number.

I" the display of the funeral speech of Mr. D. Hanser - it must be in the

New printed matter.

Proceedings of the 14th Annual Meeting of the Lutheran Synod of Illinois n. a. St-, assembled at the church of Mr. ?. G. Wolf at La Grange, Mo. from May 20 to 24, 1880.

The Lutheran Synod of Illinois, which at its last session united with our Illinois District to form a State Synod, has done well to publish its last proceedings. Apart from the excellent address of the president, Mr. D. Wolbrecht, we find here first of all the negotiations, testifying to Christian seriousness, on the last thesis of the paper of Mr. D. F. Erdmann on the use of Christian freedom, and indeed after this last thesis on the use of freedom in the area of daily life, e.g. with regard to eating and drinking, clothing, earthly occupation, etc. The last part of the paper is a discussion on the use of Christian freedom in the area of daily life. It is shown how far freedom extends and how it is misused. The latter part deals with visiting taverns, "treaten" and dancing, among other things. On the other hand, we find in this report negotiations about the secret societies after a lecture by P. Mochel. It is thoroughly proven that you Masons and Odd Felows do not accept the Bible as God's revealed word, teach fundamentally wrong about God's nature, do not teach about man's natural state according to God's word, reject the redemption of Christ and consider the Christian church with its "means of grace" unnecessary.

The report is also available from our Concordia publishing house for a fee of 15 cents. G.

Methodism the secret ally of Rome, as shown by their own declarations. Tract No. 6. Published by the Evang. Luth. English Augustana Conference of Stark and other counties of Ohio. Columbus, O. Ohio Synodical Printing House,, 1880. to be had bet I. L. Trauger, Petersburg, Mahoning Co., O. 84 pp. Price: 15 cents; the dozen cl.25; the hundred 810.00.

A highly recommendable" booklet. The fact that the Methodist sect is hand in hand with the Papists in their falsification of the truth of salvation is demonstrated in it from the recognized writings of the Methodists and Papists. The author shows the agreement of these two enemies of the true evangelical faith by demonstrating that the holy scripture is not the only rule and guideline of faith and life for them; that the commandments of men are higher for them than the word of God, which they consider to be dark; that they both reject the scriptural doctrine of original sin, assert the power of free will in divine matters in the unregenerate, deny the perfect atonement through Christ, substitute sanctification for justification, attribute the power of the means of grace to their own human feet and works, teach the impartation of the Holy Spirit without means, "make" the saving faith a "human" virtue and repentance a merit; that both fraudulently "extol" the perfect sinlessness of their saints, "corrupt" the doctrine of the law, of the gospel, of true good works to the eternal harm of souls; that they fabricate a place of improvement after death; that they rob those who believe in Christ of the certainty of their blessedness, teach them to trust in their own "thu" instead of in Christ, and hand over the Christian rights to spiritual tyrants who impose human conceits and human laws on the consciences. The author has not "omitted" to contrast these "pernicious" errors with the right teaching of the Holy Scriptures and to explain them with excerpts from the Lutheran Confessions and Luther's writings. Thus, the booklet offers rich support in Christian knowledge and valuable contributions in the fight against the Methodist swarm spirit. It would be desirable that what is offered here to the Lutherans would also appear in such a form that it would be hoped that it would also find acceptance among the poor seduced Methodists. R. L.

History of the Reformation until the completion of the Concordia formula and the first appearance of the Concordia Book on June 25, 1580 continued. By August Emil Frey, Lutheran pastor at St. Marcus in Brooklyn, N. I. New York. Lutherischer Verlags-Verein 1880.

A booklet written with great love for the subject. The author's heart is attached to the Lutheran Church. And to turn the hearts of its children to the Lutheran Church again: this goal was obviously in the mind of the author when he wrote the booklet. May this goal be achieved by the readers of the booklet. Price of the single beautifully bound copy - 35 LtS. To be obtained from Lutherischer Verlags-Verein, 356 Deurl 8tr, Dork.

Changed address":

Rsv. 0. Laumrmn, kdilo, 60 , III.

Rsv. D. Dulilinnnn, 8t.r,, dstw.
Narkl-t L .lotkoroon 8 "r., Douisville, Lzr.

6th LurAäork, Uirvvwr clvr Ooneur<li""-^.L "cksmis, Lk-ttlcuk L Ai-iMuri ^va., 8t. Douiv, No.

Rev. 6. 3. 8edvun, cur" ok ttvv. 0. II. Dieke, 8k "vnn<>, 8k "v "uo 60th, liev. 3. D. blelcdor, Nvnn", ttaiLkingon 60th, Dud:.

li. 8. Nuoowb 60th, Niolr.

Volume 36. St. Louis, Monday, September 1, 1880, No. 17.

Why does God allow false prophets to come?

Why does the Lord do this, that he lets false prophets come among the pious and after the righteous preachers? Is he not so mighty and strong, that he might resist, that the gospel might remain pure and in his power? Yes, he could (but he does not): but therefore he does, that he may try and prove his own, and pay the ungrateful. For as St. Paul says in 1 Cor. 11:19, "There must be sects and false teachers, that they which are approved may be made manifest among you," that is, that they which are of approved faith may come forth, that their spirit and word may appear, and be proved to be righteous.

For when he gives us his word, his spirit, and his gift, he does not want us to be lazy, sleepy, and idle; but if you have the right word and a right mind, (on one side) the world will set itself against you. There, on the other side, the devil will want to snatch you away; so that not only the worldly tyrants pursue you with the sword, but also our own reason and the wisest in this world, so that God may train you with his word and give you the spirit he has given you to work with, so that you may learn that God's wisdom is wiser than the world, that God's strength is stronger than the strength and power of this world, which you would not learn outside this battle.

Now where he has given the devil rotterek, he will awaken you, saying: Resist, attack the word, and learn God's wisdom and power against the world's wisdom and the devil's lies; so that the strength and wisdom of God's word may come forth, that you may learn that it is not overcome by force and wisdom, but overcomes, and puts to shame all the force, wisdom and wisdom that opposes it, so that he may awaken the truth and bring the right to light, so that people may know it. This is one reason why God sends among us mobs and sects, which cross over as if they were useful, and serve to make the word, the truth and the Spirit better and clearer to all people.
day; although otherwise rots and sects are not good.

The other reason is that he punishes the unthankful who do not want to accept the word, so that they may be converted and saved, as Christ also said to the Jews Joh. 5, 43: "I have come in my Father's name, and you accept me; if another comes in his own name, you will accept him. And as St. Paul says in 2 Thess. 2:10, 11: "Therefore, because they have not received the love of the truth, God will send them strong error, that they may believe a lie; that they all may be judged who have not believed the truth, but have lusted after unrighteousness." So God severely punishes this sin, which we hold in such low esteem, with blindness and error, which are also the highest and most serious sins.

It is considered an easy thing that we now have the gospel again, by the grace of God; but how many are they who once give thanks to God for it? We forget, stomach in wind, become lazy and careless; no one enters, no one tastes it, no one lifts up his hands and is thankful to God for it; we are so abundantly showered with the gospel that we become weary of it; (and will almost go against us,) as St. Paul 2 Tim. Paul 2 Tim. 4, 4. 5. has rightly prophesied: "There will be a time when they will not endure sound doctrine, but according to their own lusts they will load teachers on themselves, after their ears itch, and will turn their ears away from the truth and turn to fables." That we may see from time to time in all the Scriptures how God so highly decries it, and that he considers it the greatest sin when his word is spurned, which is so precious and delectable that it has cost him his dear Son's blood, and we stomach so little in the wind. Therefore he sends us also the worst plague, which is not to be compared with the present plague in the world (that up to now so many, in un^ after the peasants' uproar, people are slain, and will there be no end to it, who knows when it will stop? However, everything is a joke against this plague), that people are hardened, blinded and deceived by false prophets, (and thus to them) the heaven will be to
closed, hell opened, eternal life lost. What if you die with the sword (of the Turk or tyrant) (if you only die in the right knowledge of God's word and right faith, because a blessed desired death)? but to hand over the soul eternally to the devil, that is an eternal wrath, an eternal plague and hell.

(I would resist with preaching, with pleading and writing, if I could). Now God has begun to afflict us with various temporal or physical plagues; but much worse will be present when the holy gospel is taken away from Germany. False teachers will come and be sent; one will teach this, the other that; heaven will be closed, and the false preachers will not open it. For this reason it would be necessary for us to pray earnestly. But our hearts are still too cold for that, our walls are not yet burning (and we do not feel the damage). Nevertheless, the devil has in mind to drown the whole of Germany in blood and to take away the gospel, if he is not preceded by the prayers of devout

Christians.

Since the devil saw that he could do nothing through the pope and his apostles, he has now begun to rage through the peasants, item, through the mobs, and will take the gospel away from us so finely that we will be beaten over the head and give our souls to the devil; therefore I want to have said it as a warning that we should not despise the thing so much, but open our eyes and not regard it as a man's word. It is a precious word; if we oversleep it and want to snore because of it and not be brave, let us not be angry when he once strikes us over the head and sends us false prophets; remember that we have honestly deserved it.

There are not many of them who stand there now; the Rotterianism goes on; there are few of them who fight against it and preserve the pure doctrine; we wanted to write them all down on a small piece of paper. What will become of them if they now force their way in? Therefore, no one will consider it a shameful thing to use the word "pure.

is not a small word, it means something. The words of Christ have an emphasis; it applies to the whole world, when he says: Be careful, be warned, that we receive the words with fear and a frightened heart. Now therefore ye have heard, that for this cause multitudes come, that they which are tried and approved may be made the more glorious, and the rest unthankful and despisers of the word be punished.

(Luther, Kirchenpost. Evangelienpred. am 8. Sonnt, n. Trin.)

(Submitted.)

Heartfelt recommendation of the Unterstützungscasse for our pastors' and teachers' widows and orphans.

In our association-loving times, a faithful Christian feels all the more compelled to make a just and unprejudiced assessment of the various associations, since so many invitations are sent to him from all sides to join them.

It is clear that a Christian cannot be prevented from joining really good (of course not secret) associations and societies, provided that no sinful things or things dangerous to body and soul are connected with them; for what is unobjectionable, even räthlich, to an individual Christian according to God's Word cannot possibly be denied to a society of Christians.

For decades now a society of pastors and teachers has been formed within the Missouri Synod for the purpose of helping to provide for the needy widows and orphans of the deceased pastors and teachers of our Synod, and it is the intention of this submission to state that this society has as its object merely the exercise of Christian charity in the field given to it, and is therefore a permissible one, pleasing to God, and may indeed be recommended.

The above society is therefore not a self-interested one; it is not based, like most secular support societies for widows and orphans, on a mutual contract, in which it would be prefixed as the supreme principle that only those widows and orphans should be recognized as entitled to support for whom the lawful contributions have been paid until the death of their spouse and father. On the contrary, it consists only of willing givers, not takers, i.e. its members do not claim any right to the collected money for their own families by their nods. They make their contributions quite voluntarily at the time when it seems necessary and expedient to them, and determine the amount of the same at their own discretion, by comparing the existing need of each time with the fortune which God presents to them. When they "bring their contributions for support," they do not ask, "What will become of mine when I die?" They want to remain aware at all times that they are merely a benevolent society, moved by God's command and by the compassion of faith for the needs of their neighbor, to take care of the widows and orphans of the pastors and teachers within a certain circle (namely, the Missouri Synod) and to help provide for their needs as far as their means go. - During the recent past, God has graciously provided that each of the existing widows (about 40 to 50), if necessary, receive 100 dollars annually.
and in addition, if they had unprovided children (in total about 60 to 80), 20 dollars could be given annually for each of them until the age of 14.

The Word of God on which this society bases this activity of love is the following passages. They are

a. Those that contain the specific command of God to care for widows and orphans.

Isa. 1, 17. Learn to do good, seek justice, help the oppressed, establish justice for the fatherless and help the widows.

1 Tim 5:1 6 If a creditor has widows, he should provide for them.

Jac. 1:27. A pure and undefiled service before God the Father is that of visiting orphans and widows in their affliction (i.e. not with empty hands, but with the giving of all kinds of good things).

b. Those who hold up to us the example of the Lord our God, that we may be merciful, even as our Father is merciful (according to Luc. 6:36.).

Psalm 68:6, He who is a father of the fatherless and a judge of widows.

Psalm 146:9, He sustains the widows.

Joh. 19, 26. 27. He says to his mother: "Woman, behold, this is your son. Then he says to the disciple, "Behold, this is your mother" (whom you should care for in filial love).

o. Those who hold up to us the examples of such pious children of God who have lovingly cared for widows and orphans.

Ruth 2, 15. Let her (namely Ruth) also read between the sheaves and do not shame her.

Ruth 3, 17. He (Boaz) gave me these six measures of barley, because he said: You shall not come empty to your wife-in-law. (With what pleasure the Holy Spirit here tells of the pious Boaz, how he so gladly cared for the impoverished widow Naomi and her orphaned daughter-in-law Ruth).

Esther 2, 7. Since her (Esther's) father and mother died, she took Mordecai as her daughter (since she was an

orphan).

Job 22, 9: You have left the widows empty and broken the arms of the orphans. (Job is aware in his good conscience that this false suspicion of Eliphaz does not affect him, therefore he confesses about himself:)

Job 29:12, 13. "I saved the fatherless who had no helper," and "I gladdened the heart of the widow." (And further he could confidently exclaim:)

Job 31:16, "Have I caused the eyes of the widow to fail? (namely, when I saw her tears of distress.)

Job 31:17, "Have I eaten my morsel alone, and have not the orphan also eaten thereof?"

Joh. 19, 27. And from that time on the disciple took her to himself. (See what a sweet mission it was for St. John to take care of the orphaned Mary. John to take care of the orphaned Mary).

Of course, someone could object to the following: I can see from all the passages cited that God most earnestly commands us to care for widows and orphans, but I can fulfill this duty quite well even without being a member of a support society. So what is the point
necessary to form such a society?" With regard to this objection, the following is to be considered: "It is by no means intended to make anyone conscience-stricken that he must belong to the above or a similar support society; it is enough if he only has a merciful heart towards widows and orphans, which always gladly shows itself in works of love; but nevertheless we confidently point out that according to Apost. 6, the Holy Spirit made it appear to the first Christian congregation in Jerusalem and the twelve apostles as a highly important matter not only to leave the care of widows to the private charity of individual Christians, but to appoint seven men especially for this purpose, so that the widows would be cared for by daily handouts and none would be overlooked. Would it not be very much to be feared that, even if the individuals did not lack a sense of charity, some needy widows and orphans would be overlooked? Furthermore, without a wise order intervening in the whole, how easily could it happen, either on the part of the congregations of the synod or on the part of a free society, that one widow would be supplied from all sides, so that she would receive more than she needed, while another, with her little orphans, would be too scarcely provided for, because, for instance, one (otherwise benevolent) Christian relied on another, or because most people had no knowledge of her need? How easily could it happen that the individual Christians, on whose support a widow or orphans depended, would immediately be prevented from delivering their gifts in time, or that they would postpone their help for other reasons, and then the widows and orphans would have to suffer hardship in the meantime? Is this not why St. Paul advised (1 Cor. 16:1, 2) that the members of the church at Corinth should pool their charitable gifts for the support of the needy on every Sabbath or Sunday, so that as soon as he came to receive the collections, the tax would quickly be there and the help could be given quickly? This example of the first church and the apostles has moved the above support society to come together in order to be ready at all times to deliver the previously collected gifts to the needy widows and orphans of our deceased pastors and teachers in due time. They have chosen men from among themselves who are to keep an eye out in their entire circle in order to find out exactly:

1. how many widows and orphans of the deceased pastors and school teachers there are at any given time,

2. which of them are in need of support and how much money is required to provide for them.

Remark. Here it is to be "taken into consideration" whether perhaps one or the other widow or orphans are able to live on their own means; whether a widow is able and strong enough to contribute to the maintenance of her family by her own labor; whether there are perhaps relatives or other persons who have a nearer profession to take care of the widow and her possible children, and are also able to help to provide for them"; whether the widow has "possible parents, brothers and sisters, children "of the caretakers, whether the community where her deceased husband worked is wealthy enough to be able to provide the support in whole or in part itself. Yes, in these latter cases, information would have to be obtained as to whether the aforementioned are willing to fulfill their duty of love or not.

3. whether the circumstances have not changed over time, so that a widow and her children, who may have needed full support in the past, now need

The same is true for a widow who used to be self-supporting, but now, due to illness or changed circumstances, may have to rely on the help of society.

On the basis of the credible information received, the officials of the Society report how great the need of the widows and orphans is for the present year, so that each member may consult with God how much he may contribute to the relief of the need of the widows and orphans.

But there is still one thing left. Someone could reply that the above method of support is not according to God's will, or at least superfluous, because every pastor's and teacher's widow with the orphans is first of all dependent on the help of the congregation in whose service her deceased husband and father spent his strength and decided on his career as pastor or teacher. It is not only divine order that every congregation should take good care of its own pastor and teacher during his lifetime, but it is also proper that it should lovingly care for his needy survivors, for these are to be counted among its own household members, and the scriptural word 1 Tim. 5:8 applies here: "If anyone does not care for his own, especially for his household members, he has denied the faith and is worse than a heathen.

We do not deny that it is the duty of every congregation to provide for the widow and orphans of its deceased pastor and teacher, if it can do so, since most of the pastors and teachers of the Missouri Synod receive in their ministry only so much salary as is necessary to provide for the necessities of life, and can set aside little or nothing for the future support of their families: But on the other hand, it is equally undeniable that some of our congregations are still in their initial states and are really too weak in number of members and assets to provide for their possible pastors' and teachers' widows; other congregations are still at the first stage of the life of faith, so that they do not sufficiently remember the word of the Lord JEsu, which he said: "It is more blessed to give than to receive" (Apost. 20, 35.), so that they must first begin to learn cheerful giving from him whose exuberant love St. Paul praises us when he writes in 2 Cor. 8, 9: "Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich." Finally, we say it with shame and sadness, that some people may also be stingy and ungrateful as the sinful reason why they leave the widows and orphans of their pastors and teachers unprovided for.

In the face of these facts, however, since the widows and orphans of our pastors and teachers are mostly left behind in great poverty, we are faced with the alternative of either passing by their misery as well or working together socially to help them powerfully. As befits Christians, we have decided to do the latter, and are not to be blamed for it; for we do it for the glory of our God in childlike gratitude for the great daily benefits we receive from Him, and for the service of our poor neighbor, so that the distressed widows and orphans may receive prompt help and timely assistance.
The duty of love knocks all the more strongly on our hearts where others neglect their duty or cannot fulfill it.

We hope, however, that the longer, the less the help of our society in this respect will be necessary in the communities, but rather that all communities will awaken more and more to the realization of their duty, that each of them has to provide for its own widows and orphans according to divine order. Until then, we ask the dear congregations to participate in this work of mercy, at least through annual collections, which will benefit our support fund, especially since there is now such a large number of needy widows and orphans to be cared for that their adequate support threatens to "almost exceed" the powers of the pastors and teachers of our synod.

God loves a cheerful giver, 2 Cor. 9, 7.

F. Sievers, sen.

(Sent in by Fr. Sievers.)

Inner Mission in the Northwest District.

In the Lord Jesus honored and beloved Lutheran readers!

You know that our dear Lord Christ already gave the glorious promise through his servant Ezekiel that he would seek again the lost and bring back the strayed; as a shepherd seeks his sheep when they have strayed from his flock, so he would seek his sheep and would save them from all places where they were scattered at the time when it was cloudy and dark. You know with how great faithfulness the good shepherd fulfilled his precious promise, especially in the days of his flesh, as he also gathered the publicans, who had gone far astray and sunk deep into sinfulness, back to the sheep of his pasture with such great mercy, and how in such demonstrations of his shepherd's faithfulness he was so unwilling to be misled by the grumbling of the self-righteous Pharisees that he rather "declared" that this was precisely his office, namely the salvation of lost sinners; For the Son of Man came to seek and to save that which was lost. And who would not have been moved and warmed when, a few weeks ago, in the Sunday Gospel, the Archpastor presented his most faithful care for the lost and lost among such "most lovely" parables? Can a faithful shepherd, from whose flock a little sheep has gone astray, not be satisfied with the fact that he still has 99 sheep; and can a careful housewife, who has lost a penny, not reassure herself with the fact that she

still has 9 pennies: how must the great shepherd of the sheep, who is at the same time the highest example for all stewards of God's secrets, be distressed about the little sheep that has gone astray, about the lost penny! Yes, how it must grieve him that, although he has laid down his life for all the sheep, that he has so valued every soul as a precious jewel and bought it with his precious blood, yet his flock remains so small, and that even among the pennies, which were so well preserved, so many are stolen again and lost! And if the angels of God, who always see the face of the Father in heaven, rejoice over a sinner who repents, it must be much more pleasing to the chosen servant, in whom the Father's soul is well pleased, and whose food it is to do the Father's will.

He is concerned to seek out the lost and forsaken and to call them to repentance. This is how it was when he preached the gospel to the poor in his own person with blissful lips; and it is still so today; even at the right hand of the Father he has kept the same faithful, loving heart of the Savior, and not only asks that he lose nothing of all that the Father has given him, but also that the lost and lost (of whom many do not know what they are doing) may be renewed to repentance. But he himself has taken the best care that this can happen. He has entrusted the keys of the kingdom of heaven to his beloved bride and honorable household, the holy Christian church on earth, so that it may not only go out and enter the right door and find pasture, but also show and open the door to the sheep to the lost and lost? He has also made known to our dear Synod this holy duty of love and gratitude, and has given grace that the search for the lost and forlorn, who are also among our scattered fellow believers, has at least begun in earnest.

What has happened in this field of inner mission in our northwestern synodal district during the last few years that is worthy of note, will be reported in the following. There will be many stories to tell of work and hardships, of obstacles and difficulties, but also of happy successes under the blessed government of God. Only the gracious and merciful Lord shall have the glory and honor of it, who often does not let us see very many fruits of our little work, because we so easily exaggerate ourselves anyway, and forget that we can do nothing without him. But we may also confidently go on to tell to God's praise and glory what good he has done for many souls through the service of his servants; all godly Christian hearts will certainly, when they hear about it, be inflamed with gratitude to the heavenly Good Samaritan and at the same time be encouraged to always increase in the promotion of this work of the Lord, since they know that even this work of theirs is not in vain in the Lord.

Now that we come to the report itself, let us first take a look around in the Lake Superior area on that magnificent peninsula that forms the northwest of the state of Michigan (and is counted as part of the northwestern district because of the easier connection). Here, in the so-called Iron District, Pastor Schäfer has been active for two years as an actual traveling preacher, has penetrated from his place of residence, Marquette, about 70 miles westward and also just as far south, and has gathered around him in nine different places clusters of regular listeners to the beatific Word of God. It is true that the heart of the traveling preacher has not been gladdened by ever more numerous attendance at the services; he has found almost everywhere a rather trampled, barren ground, and generally cannot say, as St. Paul wrote to the Galatians: "As an angel of God you receive me, even as Jesus Christ"; rather, the church attendance at the individual places has lately rather decreased than increased, even one preaching place has completely disappeared. However, such sad experiences must not only not make us, and especially our dear traveling preachers, despondent, but we cannot be at all surprised about them, if we consider how much effort the old evil enemy, probably

knowing that he has little time, gives to keep the poor people in their natural hardness of heart just when God visits them with his word of grace and, where possible, to make them ever firmer. There are, for example, so many sad mixed marriages of Roman Catholics and Lutherans, in which many a soul goes astray from the faith and never again accepts the love of truth, so that it would become blessed. There are of course also the secret societies of any kind, which know how to make themselves indispensable everywhere, - these "pious children, whose doctrine is of no use and their deeds are false". (Ps. 144,11.) Oh, how many Christians they turn into children of hell, and how many thousands they become the terrible obstacle that they never come to the knowledge of the truth There is lust of the eyes, which daily feasts on the immeasurable riches won from the treasures of the earth, which latter can then also give abundant nourishment to the lust of the flesh and the hopeful life, whereby then no desire can arise in the heart for the gathering of the treasures in heaven. There are false prophets who come in sheep's clothing, but inwardly are ravening wolves, and with the cry, "Here is Christ!" "Come to us, he who belongs to the Lord!" seduce many. A notorious vagrant is mentioned here, for example, because he roams far and wide over land and water, even in recent years he has made the area in Minnesota unsafe, under the false pretense that he was sent by Lutheran pastors, has tried to penetrate their preaching places, has allegedly begged Crethi and Plethi for his mission, but especially has diligently honored the Lutheran parsonages with his visits. If asked about his confession, the alleged reverend answers unctuously (and very anointed, at least from the outside): "I am a Christian! But if you throw him out of the house (with good manners), he says goodbye with blessings, which also extend to the family and congregation, and - comes in the back again! Who this man is, we will let him tell us himself. On baptismal certificates he signs himself briefly: "Theodore Schnitzlet, bishop and presbyter of the united evang. and ref. brothers and congregations in Christ JEsu" 2c. In public sheets, however, his *advertisement* reads in more detail: "United (Evangelical-Presbyterian - Episcopalian - Reformed - Lutheran) Free Christian Bishop United Protestant and Catholic Free Christian Brethren in 17 Misstons on Green Bay and Lake Superior." This artist of a thousand and commonplace carver once also had the audacity to want to take Mr. Schäfer under his broad episcopal mantle and to wait on him with all kinds of advice and beckoning, e.g. where there was still many a dear, good soul who had taken communion from him every time, and so on. Even Catholics who realized that they could not go to communion with Lutherans and therefore refused to do so, he urged them to go confidently, noting that it was all the same and would not harm them in any case. - Due to the activities of such spiritual vagabonds, there are now in the area
most of them, even among the initially church-affiliated
The German people, who are of the same mind and have been spared other evil influences, have been brought down to such an extent that they have completely lost the truth of all religion, and now think that all preachers are like those whom they used to visit; according to the great majority, they no longer care at all about God's Word. A German
The school would certainly be the first to come into being if religion were treated as a secondary matter in it, and the workers' association were allowed to exercise a kind of superintendence over it.

On the other hand, we must not forget that the mission stations in the Iron District are still relatively young, and in some cases could not be maintained as much as would have been desirable. More often than every 14 days, at no place, but at most of the places
Since 20 to 30 Lutheran families live together in some of these places, it would be very desirable that we could soon increase our work force there and provide Father Schäfer with a faithful and capable assistant.

But now, first of all, we want to rejoice that the Lord has allowed his work, which was surrounded by difficulties and obstacles on all sides, to continue through the ministry of our dear Father Schäfer. There were individuals everywhere who were serious about their blessedness and received the word with joy every time. The traveling preacher was particularly pleased with a farmer's settlement, where 12 families regularly attended the service, while in the other places it was the fathers of the families who stayed away the most. In total, 128 men and women have willingly come to the preaching of the divine word. In the period of 20 months, Mr. Schäfer has baptized 42 children, confirmed 8 children and had 82 communicants. The number of his voting members is 40; and in total there are 225 souls under his care. In two places, the members have raised almost the entire salary for their pastor through regular contributions, so that he only had to draw a very small support from the missionary treasury during the past year. The people have also shown their love for God's Word and also for the traveling preacher by urgently requesting, since the traveling preacher had to leave the field for some time in mid-May due to a throat ailment, that he come back and help them in the meantime at least with a student whom they would like to pay. These are certainly quite pleasing perceptions, which show us clearly enough that the preached word proves its power and bears fruit, since the Lord still confesses His promise that His word should not come to Him again empty, but should do what pleases Him, and should succeed in what He sends it to do. Since the beginning of June, Mr. Köhler has taken the place of the teacher who is still at home.
I wish the dear traveling preacher, whose health has unfortunately already suffered greatly in the harsh climate of the icy north. May it please God in mercy to soon strengthen his servant again to such an extent that he can return to his field of work with great joy and, coming with the full blessing of the Gospel, can there still lead many to righteousness!

(To be continued.)

The Evangelical - Lutheran Church in Russia.

Russia is currently the largest world empire.
Encompassing more than half of Europe and far beyond the third part of Asia, it has a significant
Future. An Evangelical Lutheran Church is intimately connected with its destiny. In all parts
In all parts of Russia, from the Baltic Sea to the Pacific Ocean, from the Kola Peninsula to Tbilisi, there are Evangelical Lutheran churches and congregations. The members of the congregations, however, belong to different peoples and tongues. The nature of these congregations is also very diverse. There are large stretches of land with only Evangelical Lutheran population. Then there are church districts, very large in size, but relatively small in number of members, because the latter live scattered among people of other faiths.

Ivan Vasilyevich II was the first Russian ruler to give the Evangelical Lutheran Church in Russia a home right. In 1575 Duke Magnus of Holstein was allowed to build a church for himself, his Livonian companions and other Lutherans in Semlyanoi-Gorod. From this 300 years ago
scattered seed has grown up a stately tree. Evangelical-Lutheran immigration increased more and more under Peter the Great, Catherine II, Alexander I. The conquest of the German Baltic provinces and Finland brought whole Evangelical Lutheran lands to the Empire. At present the Russian Evangelical Lutheran Church counts more than 4 million adherents. They occupy the third place among the various denominations of the great empire. A significant part of them belongs to the most educated and capable classes of society.

On the shores of the Baltic Sea begins the great arc of Lutheran congregations living close to each other, which encloses European Russia as if in a semicircle. In Finland, the Lutheran Church is the state church. The Baltic provinces of Esth, Liv and Courland have a predominantly Evangelical Lutheran population. The Lutheran communities of Lithuania and Poland form the transition to the German colonial communities of Volhynia and Podolia. They are followed by the colonies in the steppes, which are very numerous in Bessarabia and spread over Kherson and Ekaterinoslav governorates to the Crimea. A smaller number of Lutheran-German colonies are located on the southern slopes of the Caucasus, while the flourishing colonies of the Empress Catherine II spread along the Volga from its mouth up to the Urals. The rest of Russia is covered by Evangelical Lutheran congregations, whose members live more closely together only in the cities, while otherwise they are very scattered among those of other faiths. The diaspora congregations are spread over vast stretches of land, especially to the east; they are mixed together from the most diverse nations. The preachers in Pskov, Novgorod and other places not infrequently have official journeys of 100 and more versts.*) Yes, the pastor of Irkutzk in Siberia, in order to see his scattered parishioners only once a year, has to make a journey of at least 14,000 versts a year, although he has to travel only 1086 versts a year.
has parishioners. During the first four years of his stay there, Pastor R., who recently succumbed to the strains of his office, covered 60,000 versts (8571 German miles or 64,020 kilometers; 15 versts make about 16 kilometers) on official trips, mostly on untraveled roads and on horseback.

In the past, there were no less than ten ecclesiastical federations, which were probably similar to each other, but still had rightly existing peculiarities. Since 1832, however, the Lutheran Church of Russia has enjoyed a unified constitution. It has no episcopal

Werst" is a Russian measure of distance. Seven versts are equal to one German mile, which is known to be 2 hours away.

The title bishop is only an honorary title, but the highest ecclesiastical authority is the General Consistory in St. Petersburg, to which seven consistories are subordinate. Vice-presidents of all consistories are the general superintendents and superintendents. The communications of the consistories go through the provosts to the pastors. By 1867, there were 31 provosts and 452 Lutheran pastors in Russia, excluding Finland and Poland.

(Evangelical Lutheran Messenger of Peace from Alsace and Lorraine.)

Roman Catholicism in Brazil.

In the fifth issue of the journal Professor Dr. Luthardt's für kirchliche Wissenschaft und kirchliches Leben, there is an essay on "religious and church life in Brazil" by a D. W. Rötermund, who has already lived in this country for a number of years. In the first part of his essay, he describes the religious and ecclesiastical life of the so-called Catholics in Brazil. From this description we inform our readers of the following.

Since 1823, according to Article V of the Constitution of Brazil, in South America "the Catholic Apostolic Roman religion shall be the religion of the State". Nevertheless, says vr. Rotermund says: "The Brazilian is the most enlightened man who walks under the sun, at least according to his speeches. He laughs at the pope, scolds his priests, recognizes the Protestants as reasonable people, and complains about the blindness of the government, which does not want to disclose Article V of the Constitution. Everything that the Bible reports about miracles, resurrection, judgment 2c. cannot be believed nowadays according to the Catholic Brazilian. And yet, the Catholic Brazilian makes a donation at every church feast, he does not pass by any church door without taking off his hat before the consecrated host on the altar of the church in the monstrance. He seeks the friendship of the priests, orders funeral masses for each deceased person, and is eager to die and be buried in peace and with the blessings of his church. While the Catholic Brazilian, as I said, grumbles about his priests, he finally hopes for salvation and bliss from the same, as it is known that many unbelievers hope for healing from a quack who understands the so-called "discussing".

Let us take a closer look at the Catholic religion of the country, writes Dr. Rotermund! I will begin my presentation with a travel experience. We had arrived in Bahia and had roamed the city. On the way back from the upper to the lower city, we heard the music of wind instruments. We had missed the sound for a long time, and so we went after it and arrived at a free place. The first thing we encountered here was a toy booth, and then in the middle of the square, which was completely filled with people, there was an open music temple. We listened to the music. Across the square was a building that stood out for its size. It was decorated with many flags, several stone steps led to a magnificent porch. The main entrance, as well as the two side entrances, were adorned with colored lanterns, which were being lit. There were many people standing on the veranda. There was a great commotion. We were smelling back and forth what the festivity meant. Were we standing in front of a theater where the
Was it to begin with a performance? Or were we in front of the home of an imperial official to whom a tribute was being paid? Finally it occurred to us that we would not be turned away, since so many people were coming and going, and so we climbed the wide steps.

The interior of the building was magnificently lit, golden borders shimmered towards us. We entered through the main portal and found ourselves in a church. A tremendous surprise! The interior was lit with gas, eight chandeliers hung in the center, many flames burned at the sides; at the main altar we counted over fifty candles. On the upper side walls there were niches half-covered with white tulle and red damask with gold borders and silver embroidery. The ceiling was painted with scenes from the biblical story. If the altar had not been there, we would not have thought of a church, but at least of a theater or a concert hall. One felt nothing of devotion. In the middle of the nave, many Negroes and mulattos huddled on the floor; on both sides, separated by a grille, the distinguished ladies sat on benches. More in the rear stood the gentlemen. In all circles there was the most unconstrained merriment; one joked and laughed.

But maybe, we thought, it would be different when the service began. And the beginning was not long in coming. In front of the door the rockets were hissing and popping. In the church the music began. We could not tell what it was playing, because a strong march sounded through the open door. When the spectacle outside subsided, we heard that a waltz was playing in the church. Even more life came into the whole thing when several adventurously dressed men with burning torches stepped out of a side door. With some priests in the middle, they passed through the choir several times and knelt before the altar. Everything bore the imprint of piety. The torchbearers themselves were not very serious and laughed with each other. The music accompanied the procession with all kinds of dances. Now and then a prayer was sung and responded to by a choir; but the melodies were not very ecclesiastical, but very cheerful, and the chants were accompanied by flutes and timpani. That incense rose is a matter of course. At times there was a veritable pandemonium. When outside the band played an overture and in the church the "devotees" were delighted with a waltz, in between the organ went its own way and the rockets whizzed into the air without any melody; when one saw the cheerful, smiling faces of those present: then one had to ask oneself whether it could be more senseless and spectaculous at a pagan idol festival.

We were, as we later learned, in the Church of the Immaculate Conception and had attended the beginning of the nine-day "devotion" in honor of the Immaculate Conception of the Mother of God.

Later we attended many a "nine-day devotion" and found that these devotions everywhere and always have the same character. It is an astonishingly tasteless mixture of religious solemnity and worldly merrymaking.

There I still see the fairground of Nossa Senhora do Rosario, when the last procession was to take place. In the background, half a dilapidated chapel; in the foreground, an old cross, kissed by Negroes, and on and around it fireworks in all kinds of figures such as: Racehorses, Hanswurst, Sprühräder
and an image of Ro8sa Lenliora (Our Lady, that is, the Virgin Mary) herself, which was to go out in the fire for her own glorification. In the square N088L Lenkora waited on her throne, surrounded by flags and virgins and all kinds of colored people. The narrower trellis was formed by policemen with bare sabers, the wider one by a beer-drinking and mocking audience, which had nevertheless quite humbly bared its head before Nossa Senhora. On the bell tower, two dirty mulattos waited for the sign of departure; below them stood Negroes with large bundles of rockets and others with smoldering logs. And in this melee, flirting clergymen! One must have seen all this for oneself to believe it possible. Whoever sees it understands the boundless contempt with which the church and its servants are spoken of, and the frivolity in religious matters.

So that one does not think that vr. Rotermund is slandering, he shares the following from a paper published in Rio, called "O Brasil Catholico", about the conditions of the Catholic Church in Brazil:

"As a rule, people visit our temples only out of curiosity, to admire the richness and good taste of the decorations and to feast their ears on the harmonies of the music. There is no religious spirit, no sincere devotion, neither living faith nor love nor fear of God. In our travels in the interior of the country we notice several times the evil habit of going to church to hear mass, with ponche (cloak), boots and spurs; but in the capital we are horrified to see ladies visiting the house of God, returning from the bath with their hair unraveled and the towel slung around their shoulders! When a feast is celebrated in any of our churches, one immediately notices a continuous coming and going and such loud talking that one can often hardly hear a few words of the speaker. The Irmandades and brotherhoods, who are so concerned about the splendor of the feasts in terms of decoration of the temple, rich ornamentation and efficient music choir, care little about anything else; there is no supervision in the choir, on the stages, seats and aisles; there people keep a low profile, smoke, walk and talk very loudly and do things that should not happen in any home, let alone in the house of God. It is disgusting to see the state our (Catholic) churches have fallen into; they celebrate festivities with a lot of pomp, yes, but they lack the anointing that came from the vaults of the grave. Much silver, many lights, many flowers, silk and music, but little or rather no devotion. The confessional and communion rail remain abandoned. There is nothing more praiseworthy than having masses read, either in the presence of the corpse (corpo presente) or on the 3rd, 7th and 30th days after passing away, as is customary among us. What we condemn here, and on this point the faithful Catholics are in complete agreement, is that under the pretext of helping the soul of the deceased, the temple of the Lord is transformed into a meeting place, into a visiting hall to receive visits, compliments and condolences from relatives, friends and patrons. Anyone who has attended a Mass of the Seventh Day in S. Francisco de Paula has also seen how the Masses at the side altars are celebrated, without any

The people around the church, who move from one side to the other to find the family that is there to receive the condolences, pay attention to this. Is there not a great disrespect for the holy
Sacrament and the holy place where they are? Moreover, the Mass of the Seventh Day is to be celebrated in our country in this way.
It is, with due exceptions, far more an opportunity to appear in public and to shine through noble status and acquaintances than to implore divine mercy for the soul that has departed from this world. There are also poor families who, if it were not so fashionable, would not have the masses read until it was possible for them to do so. Now, however, they are obliged to appear in church on the seventh day and to make mourning expenses that often exceed their strength, merely in order not to attract attention and to deviate from the established custom. Moreover, on this occasion there is such a crowd of beggars of all kinds, who occupy the entrances of the church and stretch out their hands to all who come in and out, that they annoy some, stir others, but finally harass all. And what shall we say of the speeches that are then often made by laymen in the churches, speeches full of errors that are later reported in the newspapers?"

This is how a Catholic paper writes!

A Catholic priest, Dr. Wiedemann, formerly a German pastor in Petropolis, warns his German co-religionists against emigrating to Brazil, because they (the Catholics) would have to renounce all the good things of their faith and adopt Brazilian unbelief and superstition and Brazilian immoral comedy. "He who believes," he says, "that Brazil is a Catholic country may keep that belief; but he who believes that in Brazil the Catholic religion is in the state of the greatest possible degradation has the true faith."

This is the situation of Catholicism in a country whose state religion is the Roman Catholic religion! The best situation is in Brazil, where the German Catholics have settled and gained the upper hand.
have

(Submitted.)

To the Knights Templar Festival.

Do not be alarmed, dear reader, when you see this heading. Although this feast is still raging in Chicago to the greatest extent while these lines are being written, they are not intended to give an actual description of it, nor to glorify it in any way. The "Lutheran" is indeed also a knight, but he does not belong to this species, he does not want to and cannot serve this knighthood. On the one hand, the great seriousness of the matter forbids him to do so, on the other hand, the great ridiculousness. Or is the ridiculousness questionable? Certainly not to any man who himself judges soberly and sensibly. Behold, there are thousands and thousands throughout the country, among them, because age does not protect against foolishness, also many graybeards; they all trumpet with the most solemn mien in front of and behind them that they are the true descendants of those Knights Templar who 800 years ago sought to protect the holy tomb, the cross and the pilgrims against the terrible Saracens; they are the worthy heirs of those celebrated knights who, it is said, distinguished themselves by heroic deeds, suffering, persecutions, poverty, renunciation of worldly pleasures 2c. worldly pleasures. But is all this
not childish ridiculousness and silly grandstanding, since they are nothing but Freemasons? Therefore, like them, they lie about the age and origin of their association. And what do they do, these heroic knights? They put themselves in splendid uniforms, adorn themselves with crosses and feathers, orders and swords, travel with hundreds of thousands behind them from all parts of the country to Chicago, fill the inns and tents there, live in opulence and revelry; but the highlight of their "knightly festival" is a great street parade and at night a real world ball, where splendor of dress, pride and carnal joy are to celebrate unsurpassed triumphs. Of course, the ladies play a leading role in this - not those who, according to God's will, "adorn themselves with shame and discipline" and stay away from such parades, but those who come out "with braids, gold, pearls, delicious garments," even "in whores' adornment" and find absolutely no pleasure in belonging to the "quiet ones in the land," who win through godliness, but rather want to participate in keeping with the times and swim like bubbles on the surface.

Let no one be charmed by the wretched lies and deceptions that are the object! How easily this can happen, or the Christian judgment can be clouded, when one looks at the nonsensical and foolish pomp, which costs hundreds of thousands of dollars; When one sees a movement extending over the whole country, a large city in devoted homage and a thousand houses, from the hotel and trade palace down to the board and corner shack, in overloaded ornaments, in addition to which the heads of the state and city authorities drive in twelve horses and make speeches in which they try to flatter a Masonic order that is displeasing to God with truly outrageous adulation against the truth! Or is it true, for instance, that these Templars are "the representatives of the ancient, eternal
Religion are, which the high Grand Master of the Universe (God is meant) once revealed to man face to face", as the city mayor said? Or what to say about it, when the governor
Knights Templar hailed "as the bearers of the most sublime ideas of humanity, the crusaders against ignorance, intolerance, bigoted outlook" 2c.? *) No Knight Templar will want to deny that this also means the fight against faith and Christianity. They are not followers and defenders of the true biblical faith and right confession, they have rather,

despite the contrary, the abominable Freemason religion, which thrives best without the Bible.

Let no Christian be deceived by the deceptive halo in which the Knights Templar (also other Freemasons) know how to wrap themselves by their so-called holy signs, inscriptions, pictures, such as Jesus and the adoring Mary, the cross and the serpent raised on it, and the like. There were tens of thousands of inscriptions (almost all of them in Latin), e.g. that in the cross there is victory and salvation; on others one read of the "Lord of all lords", or they had the Bible verse: "Not to us, Lord, not to us, but to your name give glory", which verse was even used for
a beer wagon was seen; or, as on the pillars of a gate of honor, which bore the names of those in the
last years deceased wore: "I am the resurrection and the life." Doesn't all this sound pious and devout? In the mouth of these Freemasons

Also, "perhaps the time is not far when all good girls will not want to marry anyone but Knights Templar."

but it is nothing but sin, shameful abuse of the holy name and word of God, and therefore an abomination that will not go unpunished.

Let one also not be deceived that about a thousand knights marched on command on Sunday into an Episcopal church and heard there an "adapted speech" from the rector of the same. What else will this have been than display and glorification of themselves ? The speaker is one of their "chief prelates", thus a lodge monkey, as there are also "money monkeys, beer monkeys and belly monkeys", who practice to go along as it comes and pleases them.

Finally, one should not be deceived that these Knights Templar, like some Freemasons in Europe, do not accept Jews, and even demand an apparently Christian confession. This, too, is a fraud and is "fought against everywhere as an aberration within the Masonic Federation". Because they do not have a truly Christian confession, Cedar can think of whatever he wants under God. Therefore, without a doubt, despisers of the divine word and the sacraments, even mockers and blasphemers will belong to it enough. What does a society of freemasons and templars as such ask of God's word, which in so many places forbids secret societies and fellowship with them in case of God's disgrace and loss of eternal bliss, who therefore lives continually in rebellion against God!

Finally, consider what pleasure God may have in such festivals, which are celebrated against his honor and cost such frightening sums of money. And how many an unchivalrous templar may be among them, who plays the great and silent at these "feasts," but otherwise flays his workers, debtors, and so forth, by rip-offs, usury, and overcharging! Certainly, also here God says: "I am disgusted with your holidays, and despise them, and do not like to smell in your assembly." Amos 5, 21. r.

To the ecclesiastical chronicle.

I. America.

Luther is now also said to have been a Freemason.
This, as a correspondent of the "Lutheran Standard" writes, was recently found out by an American sect preacher. As is well known, the Freemasons give themselves great names, among others Knights. Because Luther, on his way home from Worms, was attacked by a number of disguised horsemen, among them a real knight, and brought to the Wartburg, where he was supposed to stay for a while in knight's clothing as Junker Georg, - that is why Luther is supposed to have been a masonic knight! It is possible that the American sect preacher spoke in this way out of stupidity; but if one considers how fanatically sect preachers also advertise for the secret societies, how the secret societies do not disgrace themselves to trace their orders even back to Solomon and John the Baptist, then it is also not improbable that the said sect preacher spoke in this way against better knowledge, in order to lure Lutherans into the nets of these secret societies as well. G.

A Roman clergyman was requested by Protestants in the month of July, in the Baptist church at Chatham, to
Village, N. Y, to give a lecture. He chose as his subject the question: What has the Catholic Church done for civilization? The audience not only applauded several times, but also thanked the speaker at the end at the suggestion of the Baptist preacher. This example also shows that the

The American sectarian cry of "No Popery!" is not far from the truth. (No Papacy!) is not far off. As much as the zealots delight in portraying the faithful Lutherans as being on the way to Rome, the antichrist Papacy has no more irreconcilable enemy than true Lutheranism. G.

How it looks "m the community schools in the Reformed Church. The "Reformirte Kirchenzeitung" writes: "Are there no suitable teachers for parochial schools in the whole Reformed Church? No. Why not? Because we do not know how to treat the school teachers properly. In part, we spoil them and then they oppose the preacher; in part, we treat them like Pharaoh treated the children of Israel, because he let them make bricks and did not even allow them straw. We can have parochial schools only if the congregations become willing to contribute a few hundred dollarsS annually to the parochial school to hire several teachers, so that one teacher does not have to teach a large number of children of different levels of age and knowledge together."

A certain Mrs. Banks recently made the local area unsafe by sermons and so-called miracle cures. The latter soon revealed themselves to be a sham here in Chandlerville, and that the former were nothing else is well enough proved by the following manifestations of her poetic vein, which I will give immediately in German: "Wenns nicht so ist, kannst ihr mein Kopf als Fußball brauchen." - "Now stuff it in your pipe and smoke it." - "Eight years ago I could swear better than any man in the United States." Both the Methodists and the Camp- bellites in Chandlerville, although they knew from speeches previously made by that woman in the town hall that she was teaching blasphemy from the person of Christ, readily opened their churches to "Sister Banks" and were One Heart and Soul with her. Now she has settled in Sni- carte, Mason Co. where she has found foolish people who accept her as their *preacher* and miracle doctor. The doctor who had previously lived there has now had to give her space and patients. When Schreiber asked several Methodists and Campbellites how they could have given their pulpit to a woman against God's word, it turned out that the people concerned denied the Bible as God's word, original sin and partly also the deity of Christ. - Thus the enthusiasts descend more and more into the desert of paganism. Is it any wonder that we, who want to give God the glory and become blessed, and therefore adhere to the teachings of Christ, are regarded by the enthusiasts as their opponents? The contrast between us and them, if we remain faithful, will increase from year to year.

Chandlerville, III G f.

II. foreign countries.

Hermannsburg Mission. In the report given on the occasion of this year's Misstonsfest in Hermannsburg it says: In kind there were received: 492 shirts, 857 pairs of stockings, 130 rolls of linen and ticking, 67 sheets, 20 doilies, 4 duvet covers, 1 inlet, 100 towels, 117 handkerchiefs, 116 neckerchiefs, 27 beffs, 485 smocks, 8 pieces of clothing, 11 pairs of boots, 7 blankets, 48 aprons, 1 old clothes, 1 suit, old clothes, woolen yarn, 1 watch, 6 napkins, writing materials, sewing utensils, butter, eggs, ham, meat and whole carloads of potatoes, cabbage, turnips, roots 2c. The total income in the previous year amounted to 288,386 Mk. 14 Pf., the total expenditure to 267,613 Mk. 10 Pf., remaining surplus 20,773 Mk. 4 Pf., of which cash on hand from June 1, 1880 430 Mk. 10 Pf., thus in sum 20,342 Mk. 94 Pf. surplus. In 1879
the debt 70,940 Mk. 25 Pf., in this year now still 50,597 Mk. 31 Pf. - According to this, this year's income was the largest this mission has ever had. At the mission festival, reports Mr. k. Harms, the church was so full of people "that no apple could almost have fallen to earth." Harms makes the good remark: "The most beautiful ornament of the church is not the colored windows, not the proud pillars, not the beautiful arches, but the abundance of people who are devoted to salvation .

Civil Baptism. As is well known, in Germany anyone who does not want to be married by a pastor is now allowed to be copulated by a secular official, and this is then called "civil marriage. In France, however, a so-called "civil baptism" has also been introduced. The "Ev.-Luth. Friedensbote aus Elsaß-Lothringen" of July 25 reports: Recently a citizen Lazarus Boi came to the town hall at Greasque (Bouches du Rhone-Departemcnt) to have his newborn child registered at the civil office. The mayor, after having fulfilled the legal formalities, proceeded to the "civil baptism" of the child. He used the following formula, edited by Klovis Hugues: "Because Christ, if he came back to earth, would no longer want to be a Christian, I baptize you in the name of the most exalted nature." W. [Walther]

Thanks refund.

On the 3rd Sunday in August 1880, the pastor of St. Paul's Parish in Webster Co, Mo. presented the following to the congregation:

We acknowledge with gratitude the receipt of the following gifts for those who suffered in the storm of April 18 and for the reconstruction of St. Paul's Church. (Here the gifts already acknowledged in the "Lutheran" were listed, in addition K28.00 by k. C. A. Gräber and Kl0.00 by k. F. Kügele).

First, we express our most sincere gratitude to Prof. M. Günther, who first inquired about our accident and so kindly came to the aid of our needs with untiring loyalty from beginning to end.

Secondly, we express the same gratitude to those who have generously given to us and to all who have somehow taken part in our accident, whom the Lord's kind hand has used as our helpers. We acknowledge that they have shown us great, undeserved kindness. May the Lord reward us abundantly. Amen.

The congregation professed the above by standing out and voting down the verses:

O bloss tbs I^orä, soul Lo.

(Praise the Lord, my soul 2c.)

I can tell our kind friends that we have now completed our church building, that it fully serves our purpose, that it is paid for, that I preach in it twice a month and hold church school in it five days a week. Such poor creatures as we are not able to thank God enough. We still ask our kind friends to remember us in their prayers. Lord, help us and guide us. Amen. A. Räder, Pastor.

Ordinations and introductions.

In accordance with the commission received, on the 12th Sunday after Trin. Mr. F. Arnold was ordained and installed in his office at Lalumet, Houghton Co, Mich.

Ph. Wambsganß jun.

Address: Lvv. Pr. ^roolä, Oalumot, Louxtiwn Oo., Nick.

Candidate G. Kühn, appointed by the congregations of Vera and Bandalia, IllS., was ordained on the 13th Sunday after Trin by the undersigned in community with Father D. Graf and introduced in both congregations. G. Gößwein.

Address: Lov. 6l. Luskn, Vor", Fagotts Oo., Ills.

On the Tenth Sunday after Trinity, Candidate T. G. Hähurl was ordained by the undersigned with the assistance of Mr. ? P. Merbitz in his congregation at Tallula, III, ordained and introduced. This congregation has united with the Lutherans in Petersburg, Green View and Mason City for the establishment of the preaching ministry. A d. Griffin.

Address: Lsv. O. 6. Invknsl.

Lox 26- lallula, Llenarä Oo., III.

On the Tenth Sunday after Trin. the Candidate of Theology Mr. Virgil P. Goßweiler was ordained and inducted in the midst of his main congregation at Han- over Township, Erawford Co, Iowa, by the District Praeses I. L. Crämer.

G. Hair.

Address: Lov. Virgil P. Oossveilsr, your ok lisv. O. Ilaar. Lox I'. Ovnison, lovs.

Candidate C. H. L. Lüker was ordained and inducted by the undersigned on the 12th Sunday after Trinity, according to the notice received, within his congregation at New PittSburg, Kansas. I. Roschke.
Address: Rsv. O. ü. Li. Luokor.

Lox 7. rov kittsburZ, Oravlorü Oo., Lansas.

At the request of President Biltz, Mr. D. Stemmermann, candidate for the office of preacher, was ordained and installed by the undersigned on the 12th Sunday after Trinity, in the midst of his congregation at Wells Creek, Wabaunsee Co.

H. C. Senne.

Address: Lov. v. Stvmmvrmaon.

Lox 137th ^Vamexo, PottavaLoinw Oo., Lansas.

In the discharge of the high". Praeses Wunder, the candidate F. Schröder was ordained and introduced in his congregations at SadoruS and Macedonia, IllS. on the 12th Sunday after Trin. by the undersigned, assisted by the pastor C. Brauer. E. Mary's.
Address: Rvv. P. Svdrovävr.

Lox 116th Saäorus, Oknmpmxa Oo., III".

On the Tenth Sunday after Trinity, in accordance with the commission received, Candidate Gustav A. SondhauS was ordained by the undersigned and installed in his congregation at Norborne, Mo. F.G. Walther.
Address: Rsv. 8. Souäkaus.

Lox 63- Norborne, Oarroll Oo., No.

In exchange for Mr. President's punishment, Mr. ? B" I. Zahn was inducted into his new office at Ely- sian, Le Sueur Lo., Minn. by the undersigned on the last Sunday after Trinity.

I. Schulenburg.

Address: Lov. 6. 3. 2sdn, LI)8i "n, Le 8ueur Oo., Uinn.

Pastor F. W. Richmann was ordained on the 12th Sunday after Trinity, August 15, in the "Hoch". Presidium Oestliche" District by the undersigned with the assistance of the Rev. F. .Lindemann into his new office at the ev. - luth. St. PeterS parish, at the time still belonging to the PittSburgh Synod.

F. A. Ahner.

Address: Rvv. P. M. Rickmann,

before. Oollins ^.ve. L Station Street, Last Ln6, Littsdurgk, P".

Rev. G. F. Stutz was installed on behalf of the Eastern District Presbytery at St. PauluS Lutheran Church, Albany, R. A., on the 12th Sunday after Trin.

Wm. A. Frey.

Address: Lsv. O. Pr. Stuts,

475 State St., ^Idan?, N.

At Homestead, Iowa, on the last Sunday after Trin. i" Austrag des Herrn Präses Crämer vom Unterzeichnenen, unter Assistenz des Herrn Pastor Weber, Herr Pastor E. W. Bau netz öfen er bei seiner neuen Gemeinde eingeführt.
Luzerne, Iowa, Aug. 12, 1880. Ph. Studt.
Address: ksv. 0. Vaumboekvvr, '

üomsstoaä, lova Oo., Iowa.

Church consecration.

On the 12th Sunday after Trinity, the new church of the Lutheran DrcieinigkeitS congregation at Reed City, Mich. was solemnly dedicated, k.. H. Torney preaching in the morning and undersigned in the afternoon. E. L. Wuggazer.

Mission Festivals.

On August 15, the congregation at Mount PulaSki, III, celebrated a mission festival with the neighboring congregations of Springfield, Pekin and Lincoln. In the morning Mr. Pastor Lochner of Springfield preached on inner mission, and in the afternoon Mr. Pastor Landgraf of Decatur preached on outer mission. The guests, probably 400 in number, were entertained by the congregation. The total cost, after deduction of expenses, was P80.00; however, the congregation intends to add so much that it will be P100.00, which will be distributed next week. I. T. B.

On August 1, the congregation'," Chandlerville, III, held a mission feast. In the morning Mr. k. F. Lochner of Springfietd on Inner Misston and in the afternoon Mr. k. Merbitz of BeardStown on heathen mission. Several members of the BeardStown and Nrenzville congregations were present as guests. The collecte was -73 3l.

On the 13th Sunday after Trin. the congregations of Pastors Winter and Claus and that of the undersigned celebrated this year's mission festival in ReedSburg. In the morning, Candidate HarmS preached on heathen mission, and Pastor Claus gave a missiouShistorical lecture. In the afternoon, Pastor Sauer, of Wonewoc, WiS. preached on inner mission. The collecte was $61S. Aug. Rohrlack.

On the 12th Sunday after Trinity, the congregation of the undersigned, Elliott Town, III, celebrated a mission festival in which the neighboring congregations also participated. In the morning Pastor and Visitator Achenbach preached, in the afternoon Pastor D. Graf. The collections resulted in -42.42.
W. C. H.Oettlng.

On the first Sunday after Trinity, the Lutheran Immanuel congregation at Tow Grant, Shawano Co. celebrated its first mission festival. Sermons and talks were given by Pastors Ebert, Stute, Barth and the undersigned. The tot- lecte for inner and outer mission was -18.00.

I. Dirhl.

Notice in reference to Concordia College at Fort Wayne, Znd.

Friday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, at the latest by September 15. All students must be present at the institution on September 30.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary, for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used for the preparation of such students, is that of Dr. I. Latt-when and H. D. Müller with their practice and reading book, available from Siemon <L Bro. in Fort Wayne.

Each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattress (-2.50), chair (75 LentS), lamp and sink are best purchased here at the institution.

4. the annual cost for the student is calculated as follows r

Cost. Light and firing per quarter of ten
Weeks-16 .00
Books average-7 .00--10.00

The fee is to be paid at the beginning of each quarter and, in order to avoid inconvenience and annoyance, is best sent directly (not by the students) to Mr. Dümling. Dümling. Pupils who are not studying theology pay -40.00 per year in tuition; those whose parents are not members of the Synodal Conference pay -20.00 per quarter for board, light and stove. The pupils of the 3 lower classes are not to keep their money in their hands, but are to have it administered by one of the Profrssorrn. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their children in the institution with colored shirts for the week. - Great embarrassment is often caused to the teaching staff by the sending of boys who lack the necessary talent or the absolutely required "school knowledge". Pastors and teachers are therefore urged to make sure that a boy has learned the necessary German, English and arithmetic before recommending him for admission. If this is not done, the boy runs the risk of losing a whole year because he cannot follow the lessons in Sexta, or the teachers' college may feel obliged to send him back to save the parents the futile expense.

In the name and on behalf of the Board of Supervisors and the Teachers' CollegiumSF . Sugar, Director.

DaS Concordia Collcge to Fort Wahne

The tuition fee for the 1st, 2nd and 3rd quarters is -16.00, for the 4th quarter -14.00. The fee is to be paid in advance. Those,
Those to whom the boarding fee seems too high may think that the expenses for heating and light, for gymnastics and library, for doctor and medicine are included in the same.

Such students, who "should" be treated homeopathically in case of illness - which is also done free of charge - must submit the request of their parents or guardians in writing.

The conditions of admission as well as the curriculum of the institution can be found in the "Katalog der Lehranstalten", which can be obtained free of charge from Mr. M. C. Barthel.

On behalf of the Concordia College Board of Supervisors.

H. Dümling.

Urgent request.

Since the fund for the support of poor children from Wisconsin has not had enough money for several months to meet the urgent requests for support, the undersigned asks the dear Christians, especially those of our district, to open their generous hands and to send gifts of love as soon as possible. - May the faithful God, who has already allowed us to enjoy His great love so abundantly, especially in spiritual and heavenly goods through Christ, make many hearts willing to do so, and then continue to reward such gifts abundantly in grace!

Oshkosh, WiS., Aug. 17, 1880. i. L. Daib, Kassirer.

Please.-

In the name and on behalf of the Lutheran Deaf and Dumb Association in Detroit, Mich. all benefactors of the Lutheran Deaf and Dumb Institution in NorriS are hereby kindly requested to send their love offerings of cash to the respective Synodal District Treasurer or, where necessary, directly to the Treasurer of the above-mentioned Association, Mr. C. D. Strudel, 207 Jefferson Ave, Detroit, Mich. Only the cost money for the students or other gifts of victuals are to be sent to Mr. Director Hermann Uhlig, NorriS, Wayne Co-, Mich.

In regard to the -5.00 and -25.00 bonds to be issued by the Association to cover our debt, please contact the Secretary of the Association, Herm C. H. Beyer, 114 Jefferson Ave, Detroit, Mich.

NorriS, Aug. 16, 1880. c. shvankovSky, pastor.

Conferenz display".

The Wisconsin Pastoral Conference will meet September 17 at the church de- Mr. k. T. F. Keller in Racine. Sound conference members are asked to give at least 8 days notice of their coming to the local pastor. H. Sprengeler.

The FortWayne Preachers' and Teachers' Conference will hold, s. G. w., ibre next regular meetings from TuesSlag noon, the 21st", to Thursday evening, the eighth of September, at Peru, Ind.H. W. Querl.

Entered the Suffe of the Illinois District-:

For the synod treasury. By F. Sieving of k. Achenbach- Gemeinde in Venedy -11E AbendmablS-Loll. from k. Brauers Gem. in Champaign 7.47. By k. Erdmann in Red Bud 60.00. Bon k. Nachtigall- Kreuz-Gem. in Waterloo 3.25. By k. Reinke in Chicago from N. N. 2.W. Jubelfest-Collecte by k. WolbrechtS Gem. in Okawvllle (for the teaching institutions) l9.75. (Summa -lO3.47.)

To the building cashier: Communion - Collections of k. DöderleinS Gem. in bomewood 9.00 u. 9.25. (S. -18.25.)

For sending a pastor to Australia: k. Löber in Niles 2.80.

For inner discord: By ?. F. Erdmann in Red Bud 40.00. By k. Göhringer in MaScoutah by Mrs. N. N. 1.00. By k. Achenbach in Venedy by W. JutuS 1.00. (p. -42.00.)

Freestyle clothing of Negro children in Little Rock: By k. Wagner in Chicago from Wittwe N. N. .25. k. Muller in Randolph 1.00. By k. Reinke in Chicago from G. Klotz 2.00, Mrs. N. N. 2.00. (p. -5.25.)

To the Negro Mission: By k. F. Erdmann in Red Bud 30.00. By k. Reinke in Chicago from N. N. 1.00, Mrs. N. N. 2.00.

On the emigr. mission in Ncw lork: By?. Schröder in south Litchfield from d. Gemeinde 6.00, from N. N. 2.W. (S. -8.00.)

On the emigrant mission: By k. Erdmann in Red Bud 12.00.

For poor students in St. LouiS: By W. Märten from k. Wangerin- Gem. in Bethlehem 6.25.

For poor students in Springfield: By W. Märten from k. WangcrinS Gem. in Bethlehem 6.25. By ?. Döder- lein in Homrwvod by the parish 15.25, by Mrs. Söhnholz l.50. By k. Wagner in Chicago from the women's club 15.00. (S. -38.00.)

To college- household in Springfield: By ?. Kolk- tomorrow in NaShville from d. Gem. 4.30, wedding--Collecte at H. Reinhardt 3.25. (S. -7.55.)

For poor students in Addison: coll. at teacher RichertS wedding in Woodworth 3.38.

For sick- pastors and teachers: By ?. Reinke in Chicago by Krau A. Klotz 6.00.

For k. I. Carpenter: by k. crab in Aurora from sm. Times at Willow Creek 9.50, from sr. Gem. in Aurora 1.25. (p.-10.75."

To the widow's fund: ?. Miller in Randolph 4.00. Teacher I. W. Hild in Aurora 2.00. (S. 6.00.)

For the Ge", in Houston, Texas: ?. Mueller's Gem. i" Randolph 6.50.

For needy in k. TönjeS' community in Kansas: From Chicago: by k. Lehman" from Cb. Zum Mallm 2.00; by k. Bartling from K. Frtbkr u. Th. Reinhardt 1.00 each; by k. Reinke from Mrs. N. 2.00. By ?. Nightingale at Waterloo by sr. Kreuz-Grm. 1200, sr. Imm.-Gem. 1.00. By ?. Brewer in Trete by H. I. Hartmann 7.00. (S. -26.00.)

For the deaf and dumb in NorriS, Mich.: By 8. Bnr- seind in Rich from Mrs. Bode 2.50. By k. Breuer in Trete, Ueberschuß von der Einnahme am Äinderftst, 2 37.

(S. -4L7.)

To orphanage near St. Louis: By k. Schroeder in South Litchfield bon N. N. 5.00.

Correction.

In my receipt of July 12 ("Luth." No. 15.) instead of "By k. Achenbach, Jubelaabe v. W. Hülskötter in Be "edv, -25.00 for poor students in St. Louis" read: in Springfield.

Addison, Ill, Aug. 14, 1880. h. b-rtling, cassirer.

Income To the treasury of the "Eastern" District:

To the synod treasury: From the congregation in Hartem-10.00. Congregation in WolcottSburg 3.70. Congregation in Paters," 9.A. Three-fifths of the Buffalo congregation 14.50. Bergholz congregation 6.55. Tonawanda congregation 5.25.

For inner discord: Jubelf.-Coll. of members d. Ge", in York 14.71; gain of memorial coins there 5.70. Mrs. Untermöhlrn by k. Hafner.25. Mrs. E. Rothe by k. Fick

To the widow's fund: ?. Heid 4.00. I>. Krasst 4.00.

For travel money to Australia: From members of the community in York 4.00. Bon to Messrs. Farr, T. Schmidt, Scholz, Reimer in Bayonne 7.50. Ge", in Bird Hill 5.00. Community in North Last 4.00.

For college maintenance: Jubilfest Collecte of Imm. comm. in Baltimore for St. Louis, Addison, Springfield 14.00 each, Fort Wayne 13.90.

On the Negro mission: Gem. i" WolcottSburg 1.40. Ge", in Boston 2.91. Mrs. Ackermann (for school construction) .50.

For the congreg. in Waverly, Iowa: congreg. in WolcottS- ville 2.00. congreg. in WolcottSburg 4.80.

For congreg. in Houston, TexaS: congreg. in Wolcotis- ville 5.09. congreg. in West Seneca 6.00. congreg. in WolcottSburg 2.65. trif. congreg. in Buffalo 14.26.

To the orphanage in Boston: Gem. in Conocto" 5.50.

To the orphanage near Detroit: Cong. in Paterson 5.00. Jubilee Coll. in Bergholz & Johannisburg 14.50.

For the comm. in Etneinnatt: L. Yummy by?. Eden- thick 1.00.

To Emigr.-Misston in Baltimore: By Kassirer I. Grahl.25.

For English Lutherans in Missouri: W. B. by ?. Walker 1.00.

b^for poorStudents in Springfield: Gem. in North Tast

For poor students in Fort Wayne: Cong. in North Last 3.00. Trinity Cong. in Buffalo for Kastrnhuber 14-35.

For poor students in Addison: Gem. in North East for Flrrschmann 3.80.

For the needy in Kansas: Gem. des ?. Freu 41.00.

For innerMisfion in the West: Dreif.-Gem. in Bustul" 18.62.

New York, Aug. 17, 1880. I. Birkner, Cassirer.

For the preachers' and teachers' widows' nnd orphans' cafe ("middle district"). have been received:

1. contributions:

From the kk.: C. F. Steinbach, H. Jüngel, M. Merz, H. Schlesselmann, H. W. Lothmann, I. Lehner, C. Böse, L. Dulitz, C- Zschoche, W. Sihler, W. S. Stubnatzy, W. Brakdage, I. G. Schäfer, C. E. Bode, A. K. W. Th. Sirk, W. I. B. Lange 4.00 each, H. Schönebrrg 5.0", E. Lallmann3.00, G. Heintz, F. W. Pohlmann, H. Wunderlich 2.00 each. Of the teachers: I. G. W. Gaumgart 4.00, H. W. Bewie 5.00, H. I. Hrsse 3.00, H. W. R. Krenntng 2.00.

2. gifts:

Through ? T. Sallmann from the evening coffee of his two friends. 5.00. W. Bradmtller .50. Mr. W. Heine 1.00. By ?. I. G. Schäfer of Mrs. W. .50. By k. A. K. W. Th. Stek, Toll. sr. Gem., 6.10. By ?. A. Schmidt by Mrs. N. R. as a thank offering 1.00.

Indianapolis, Aug. 12, '80 M. Tonzelman ", Cassirer.

For poor students received with heartfelt thanks from N. N. -5.00. L. F. W. Walther.

On behalf of the First German Lutheran St. Paul's Parish of Hanover Township, Erawford Co, Iowa, the undersigned certify with heartfelt thanks de" receipt of the following gifts for the building of their church:

Bon Hr". k. Wunders community in Ehicago -39.35. Don one" unknown 4.00. By Mr. Kassirer Bartling 44L5.

LerLndered address":

Kev. 6s<". 4V. Liue^munn, Llerrslisr 8t.st.inn,

Lanlcalces 6o., III".

8. 0. Nsisr, 344 ckonss sla-., Danton, 0.

Volume 36. St. Louis, Monday, September 15, 1880, No. 18.

True happiness.

How happy God has made me, how he makes me so happy. That my heart laughs in my bosom, and my tongue is glad!

He took care of my soul. So that it does not spoil
And I will not die in the curse of eternal death.

He threw behind him the multitude of my sins, so that they sank piece by piece in the deep sea.

Now I dare to lift up my face to the Father with joy,
And of horror it is not egg" sign more, this quake!

How happy God has made me. How he makes me so blessed.
So that my heart laughs in my bosom and my tongue is happy!

E. H. Rohe.

(From the "Free Church.")

"I believe an eternal life. Amen."

When in the first half of this century the gracious and merciful God again visited our dear German people, it went through the country like a murmur, which began quietly and became more and more powerful. There was a stirring on the field of death of our people who had died in rationalism and many were awakened from spiritual death to new life. It was a wonderful time, this revival time. Many of those who lived through it are still alive, among them not a few professors and pastors, to whom we all owe a great debt of gratitude next to God.

It was first and foremost the second article of our Christian faith that was recovered and placed on the lampstand in that wonderful time of God's visitation of grace. If the rationalists had left the first article of the creation, preservation and world government of the almighty and benevolent heavenly Father standing, then they knew that the second article of our Christian faith was the only one.
But there was nothing about sin and grace. It was a faith that had nothing in advance of that of the Jews, Turks and Gentiles. For even the Gentiles know "that one God fei" (Rom. 1, 19.), who "Himself gives life and breath to everyone everywhere" (Acts 17,25.), so that even Gentile poets could say: "We are of His race" (17, 28.). For he "has not left himself unwitnessed, has done us much good, and has given rain from heaven and fruitful seasons, filling our hearts with food and joy." They knew all this, like the heathen, from the natural knowledge of God that everyone has, and they preached and believed it with a certain natural warmth and sincerity that could sometimes be shameful even for Christians. But that was unfortunately all. And that is why they sang and still sing: "We all believe in one God: Christian, Jew, Turk and Hottentot." They knew nothing of the terrible ruin of original sin, nothing of judgment and damnation, nothing of reconciliation through the precious blood of Christ, the Son of God. Instead of the holy scripture, reason was valid with its motto: "Fear God, do right, spare no one. They all considered themselves sinners, afflicted with many faults, but if they only tried to live righteously and piously, they thought that the good God, who could not condemn any man, would accept them. In spite of all this, the gates of hell had not overpowered the Christian church even among our people, for here and there there were still souls who took comfort in the blood and righteousness of Christ, but they were very isolated and hidden, and popular faith publicly held undisputed sway. It was an unspeakable pity, not only that all those who preached and adhered to such faith had become pagans, but that they even passed this paganism off as Christianity, and in all this the Holy Scriptures and the confessions of the Evangelical Lutheran Church "rightly existed.

God then saw sense and raised up men from time to time who recognized their misery and found grace where it alone can be found. The word of the cross was preached again for the comfort of poor sinners, but also as a foolishness for those who had sinned.
The old truth gained more and more ground in the pulpits and chairs, as can be seen even now, God willing, in the decaying national churches. More and more, the old truth regained ground in the pulpits and chairs, as can be seen even now, thank God, in the decaying national churches. God has done this, and woe to him who did not want to see this and acknowledge it with heartfelt thanks.

But the people at large have still not been awakened. The vast majority are stuck in the belief in reason. In the best case, where they still think they have to have "religion", where they still want to be "Christians" and think that "church" must remain, they have not gone beyond the confession of rationalism: "God, virtue and immortality". For the rest, however, they have fallen into complete godlessness (atheism) and carnal service (materialism). The great general apostasy is there, as in the times of Noah: "They ate, they drank, they freed and let themselves be freed until the day Noah went into>the ark, and the flood came and killed them all. The same like it happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. But on the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. In like manner shall it be in the day when the Son of man shall be revealed. (Luc. 17, 27-30.) Who does not see the signs of the times? Is not the blossoming of modern so-called "education", "culture" and "civilization" in the whole world a sign of the near end?

But what is almost sadder than this general apostasy, and must fill a Christian heart with deep pain and inner

sorrow, is to see how even most of those who have to some extent restored the second article to the people, and for the sake of their faith have fought hard battles and suffered much humiliation, have not only not progressed further along the path they have trodden, but have even begun to retreat.

Where does this come from? It is undoubtedly because they thought that with some understanding of the second article they had already sufficiently recovered the third, or because for their own blessedness, as well as for the fight against raw unbelief, they had to use the third article.

The third article was not thought to be necessary. In addition, the spirit of rebellion against all divine and human orders has spread among our people with the general godlessness, which, however, can be effectively and permanently resisted only by the divine law, especially by enforcing the fourth commandment. In this way, however, the general interest of the church has been directed all too much to the civil and state conditions, and the already existing state churchism is now being covered in the appearance of the only true Christianity even by those who, according to the second article, want to be faithful Christians. The secularization of even the part of our people awakened from rationalism in congregation, office and church government, which has been torn down more and more as a result, is evident. What is it that primarily occupies the believing Christians of our people in our days? What is it, in which even the pastors in general put the actual emphasis? What is it that the church regiments are primarily concerned about? We are not afraid to say it openly, because it is unfortunately the truth: It is not only and above all the salvation of souls, but it is the interests of civil, state and external church life, in the preservation of institutions and orders, customs and traditions, and so on. With the doctrine and the faith one thinks to be finished, as far as necessary. What lies beyond that is the business of the philosophers who teach at the universities and have the name "theologians. They always discover new doctrines and the church accepts them with admiration or treats them as "open questions". One believes to have to hold the second article as a closed question, and it is indeed gratifying to see how back and forth in the face of today's rationalists, who commonly call themselves "Protestant Unificationists," the same is argued for and really still preached in many pulpits Christ's blood and righteousness. But of course it cannot be avoided that, because the doctrine of the Christian faith is limited to a few basic articles and other equally important ones are omitted, even among the Lutherans who are considered to be orthodox, many a fundamental false doctrine about the second article is still going on, and, by the way, even the coarsest Protestant unions are at most fought only scientifically or only in the area of political and external church life, but otherwise, like the Sadducees with the Pharisees, they only walk, teach and work with each other as different parties or sects in one and the same church.

It would lead us too far to go into the whole state of ecclesiastical misery of our poor German people. We are now only interested in uncovering the reason why even the faithful Lutherans of today, the best of all state-church parties, even those to whom we owe the revival from rationalism, have not continued to decline, but have declined more and more, so that we have almost lost touch with them as well. It is, as we have already indicated, the disregard of the salutary teaching of the Word of God, especially of the third article of our Christian faith. It has come to the point that even among those who think they have to fight for the Apostles' Creed, and who, as I said, here and there have manfully stood up for the second article of the Creed in the face of complete unbelief, many consider the whole third article to be a "falsehood.

The Church is not able to deal with an open question about which nothing is known for certain, and therefore can teach and argue back and forth in the Church.

It was the "Missourians" who, continuing on the basis of that wonderful time of revival, by God's glorious grace and guidance have come to further knowledge of correct Christian Lutheran doctrine and faith and have just put the third article of the Apostles' Creed back on the lampstand. What to them and to us on the basis of this our creed is an essential, indispensable article of our most holy faith, appears to the entire newfangled Lutherans, even where they perhaps "scientifically" and in theory approve of our doctrine, as an open question, not yet separating the church, and so on. While with regard to the first and second articles our hearts would like to beat together in many cases, even though here too the pervasive difference of a different spirit always shows through, *) we see ourselves completely separated from one another in the important doctrines of faith of the third article. What this means, however, we understand quite well when we consider how precisely the third article in its proper sense has been and still is the partition between the Lutheran Church on the one hand and the Roman and Reformed Church on the other. Should all this now no longer be church-dividing or "not yet", as many neo-Lutherans say? Should all that we believe, teach and confess about the third article be nothing more than theological disputes, on which the church would first have to shed new light? Are they pure theological quibbles, speculations and the like, or even quirks and peculiarities, what our Lutheran church and we with it believe, teach and confess about the free will of man and the work of the Holy Spirit, regeneration, conversion, etc.? Of the Word of God, through which alone the Holy Spirit works? Of the holy Christian church, which is the congregation of the saints? Of the forgiveness of sins as the actual nerve and focus of all true Christianity, to be attained solely through faith in the Word, baptism and the Lord's Supper? Of the resurrection of the flesh (without a dreamed-of millennial kingdom)? Of eternal life?

Yes, about eternal life. That's what we wanted to talk about. The introduction has become a little long. But this time the introduction should be the main thing, just to point out the importance of the subject. What we want to say is that the very latest dispute between us "Missourians" on the one hand and the neo-Lutherans on the other, the dispute about the doctrine of election by grace, is again not about theological quibbles, but about the salvation and preservation of our little catechism, the most simple child's faith^ about the last and most glorious piece of our

apostolic creed. That now "the dull senses of the Lutherans of today," as even the Iowa (!) call them (Kirchl. Zeitschrift 1880. Heft 1, p. 5),-j-) do not understand this article and do not accept the teaching of

*) Who, for example, among the neo-Lutherans seriously believes in a real divine world government in the question of the calling of the Gentiles? And with how many do we still find the pure doctrine and the right faith of Christ's person, office and work?

†) The Fritschel brothers, the leaders of the Iowa Synod, the actual New Lutherans of America, admittedly do not have such "blunt senses", for "he who reads their writings will find out from the same the

Of course, it is not surprising that the question of the election of grace is a blank sheet for them. Nor is it possible to argue with them about this question, since there is still so much confusion and false teaching among them about the whole third article that it is impossible to understand the conclusion without the beginning. But we speak with thanksgiving to God and with the whole Christian church also this conclusion of the infant faith: I believe an eternal life. Amen.

How? Don't the others also believe this? Do not all the opponents who deny our doctrine of the election of grace also believe in eternal life? It would seem so. But the old rationalists also believed in eternal life in their sense. Did they really have the pure doctrine and the right faith of the third article? Certainly not. For what does it mean: "I believe in eternal life"? Does it just mean: I believe that there is eternal life? That is what the devils believe, too, who never enter it. But what does it mean? This is what Luther's interpretation of the Small Catechism teaches us: "I believe that the Holy Spirit . . . will give me eternal life together with all believers in Christ. This is certainly true." This is the simple child's faith that there is not only a heaven, but that I, I, I will go to heaven and be saved. This is really the keystone and the main piece of all Christian faith, to be sure that nothing, also nothing "in the future" "can separate me from the love of God, which is in Christ Jesus. Here, as everywhere, the word "for you" applies again, which "requires a faithful heart. But this believing is nothing else than: to be sure of his election. For those who will be saved are the same ones whom God chose in Christ before the foundation of the world, these and no others. But it is this faith of ours that all the world now mocks and ridicules, some in this way, others in that. It is this childlike faith of ours, this final article of our Christian faith, toward which all other preceding doctrines strive and in which they all find their true meaning and their final goal, this Christian hope of ours, which the devil now wants to rob us of. For he knows that with this glorious, delicious and comforting doctrine, as it is also called in our Formula of Concord, if we keep it pure and clean on the basis of Scripture and in agreement with our pure Lutheran confession against all kinds of Romanizing and Calvinizing reasoning and blasphemies, we are snatched from his infernal jaws forever. On the other hand, as far as the evil enemy has room to awaken doubt in God's love or trust in one's own heart, he has won the game. Neither the Romans, who curse the certainty of blessedness, nor the Calvinists, who blasphemously deny God's general will of love, on which alone a certainty of the state of grace can be based, nor even the neo-Lutherans, who in the last analysis base blessedness on man's own free decision and choice, not on God's eternal mercy, but on God's eternal mercy.

At the same time, however, we also recognize from the falsifications and malicious mutilations of quotations, and in general from the refined style of writing, which lacks all simplicity, and from the progress, yes and no theology, which is wrapped with great art in the cloak of orthodoxy, that such opponents in America, where they are known, are not worthy of an answer. Here with us, this short warning against the Iowa "Kirchliche Zeitschrift" may suffice with the heartfelt request to all honest opponents to at least read the Missouri writings themselves, although we know that we will unfortunately find little hearing with this request.

The only person who can have a certainty of election or, what is the same, really believe in eternal life is a Lutheran, i.e. a "Missourian. Only a Lutheran, i.e. a "Missourian," can do this. But that we can believe such things in the deepest consciousness of our infinite guilt of sin, in the consciousness of the weakness of our faith, so that we must always say, "I believe, dear Lord, help my unbelief," in the consciousness of the difficult struggle against the devil, the world and the flesh, so that we must always hold the word before us: "Create your blessedness with fear and trembling," aware of the possibility of the apostasy of believing Christians, aware of our complete inability to be nevertheless certain of our election and in such certainty believe, teach and confess: "I believe in eternal life," - yes, that is the secret of the faith that neither reason nor science ever reaches, the faith that does not look at its worthiness, not at its works nor at its faith itself, but always only at Christ in the Word. In such faith we are blessed and can easily bear all kinds of blasphemies, as if we were Calvinists or the like. As long as the new Lutherans do not thoroughly break with rationalism, which they have hardly half overcome, and do not want to learn, teach, believe and confess the third article from the beginning, as the Lutheran church believes, teaches and confesses it, this last part of it will certainly remain hidden from them. We Lutherans, however, have here again a symbol or sign of recognition, for which the merciful God wants to gather us more and more in these last sorrowful times as the banner of our hope, that we, in spite of all disgrace and blasphemy, courageously and cheerfully confess before all the world and against all the gates of hell: I believe an eternal life. Amen. H-r.

(Submitted by Dr. Sihler.)

The second Psalm and our tent.

The Psalter, too, is a part of the Holy Scriptures, and therefore also inspired by the Holy Spirit in every single word; and it is different with him than, for example, with our orthodox and anointed song poets; for these, who either transformed individual Psalms into German song verses, or were often inflamed by the Psalms to holy enthusiasm and spiritual songs, were often in the position of having to choose between individual words and expressions in the transcription, preferring one to the other. This was absolutely impossible for the holy poets of the Psalms, because the Holy Spirit immediately gave them every single word in the mind and in the pen. So also in the Psalms the Holy Spirit reveals his riches and the fullness of his glory in divine teaching, punishment, admonition, comfort, praise, thanksgiving and prophecy; and even the most glorious and powerful of our church hymns, which have their origin closer or farther from the Psalms, are, compared to them, only meager and feeble echoes of them. Even our most exquisite hymns of praise and thanksgiving are only like a shard compared to the psalms of praise and thanksgiving of David, which the Holy Spirit kindled in him and literally gave into his heart, mind, mouth and pen. Likewise, what are our most powerful penitential songs compared to the cries of the anguished and crushed heart, which so powerfully and mightily penetrate from the soul of David to the heart of God?
and yet at the same time believing in the Messiah again.

comforts?

The Psalms prophesying of the Messiah are especially precious and glorious also for the believing Christian of the New Testament time, who already lives in the time of the fulfillment of the Old Testament promise. First of all, however, the Holy Spirit revealed and promised Christ to the children of Israel as the Son of God and the Son of Man in His life, suffering, death, resurrection, His ascension to the Father and His sitting at His right hand, i.e. His equally almighty rule over heaven and earth, also according to His human nature, precisely as the God-Man. And every penitent son of Abraham who took hold of this promised Christ by faith, which this gracious word of promise kindled in him, had the same forgiveness of sins, life and blessedness, which the children of the New Testament have by grace through true faith in the Christ who appeared and came. And great and holy is the joy of the believers in Christ of the new covenant, when they now see that and how the promises of Christ in the Old Testament, and especially also in the Psalms, are so gloriously fulfilled in large part. And also because of this harmony of the promise of the Old Testament and the historical fulfillment in the New Testament, even the unbelievers are forced to acknowledge in their mind and conscience that the Bible, which testifies to this harmony, is not a human invention, but God's Word, even though their heart and will resist this truth; for only the Holy Spirit is able to bring about affection and recognition through this Word of His, with which true faith in Christ is exactly connected.

But even if the believing Christians of the new covenant already live in the time of fulfillment - even if the kingdom of Christ, the church of God on earth, has extended over all kinds of countries and peoples: it is nevertheless just as certain that this fulfillment is not yet completed and that the kingdom of Christ lies in constant battle until the last day with the kingdoms of the world and the children of unbelief, whose head and prince is the devil.

The 2nd Psalm also deals with this battle; and indeed, our time in particular, in its enmity against Christ and His kingdom, is described in it in the most vivid way, both in its wickedness and in its powerlessness to destroy the kingdom of Christ.

First, vv. 1-3: "Why do the nations rage and the people speak in vain? The kings of the land rebel, and the lords

counsel with one another against the Lord and his anointed, saying, Let us break their bands, and cast away their cords from us."

Who then are the Gentiles in this day and age? Are they only those outside of Christianity who resist the voice of the gospel from the mouths of the faithful messengers of the Gentiles in distant lands and among all peoples under heaven, and who do not esteem themselves worthy of eternal life? Alas, no! For in no other time than in ours, which has such a decidedly antichristian character, have there been such large groups within the visible church, the congregation of the called, who, although for the time being still mostly baptized, are now apostate and lying Christians, and who hate Christ and his word more than
the heathen. Never as now has impudent and naked unbelief raised its head so high and eaten through all classes of the people, at least in our Germany, high and low, educated and uneducated, rich and poor.

It is much less than before the crudeness and ignorance, but rather the malicious enmity against God and his word, which now shamelessly comes out and takes the mouth full. It is no longer, as in the past, individual scattered free spirits and God-deniers, who poured out their venom in writings, but were regarded by the people with suspicion, even disgust and aversion.

The situation is different now. However "in vain" these people speak against God, they do not speak and write in vain for the ears and eyes of great multitudes of people; their mob falls to them like water.

Nor are they only the atheistic vocal leaders and the leaders of the communists and social democrats. There are enemies of Christ and his word who are more dangerous than these, who stand in offices and dignities, hover where possible like an eagle with outstretched wings above the heights of culture and let their "anti-God and anti-Scriptural" thoughts flow abundantly in word and writing; For they have an indefatigable enthusiasm for speech and writing and a large stock of colorful phrases and dazzling thoughts, some of which they have picked up and some of which they have fabricated themselves, which they would love to get across to the people orally or in writing; otherwise, as Luther used to say, "great art would tear their stomachs apart.

A good part of the deputies in the German Reichstag and in the state parliaments of the individual states belong to these fellows. They are determined enemies of the divine word and of every church, whether Catholic or Protestant, and spiritual fathers of the Social Democrats and yet at the same time also idolaters of the German Reich. In the Prussian Diet, these so-called liberals were also the co-authors of the partly unjust so-called May Laws, in which the omnipotent state tied up and gagged the already powerless Protestant state church even more, while the Roman church had reached a dead end; And the Prussian government, in order to get out of it, would be only too happy to make a retrograde move and first of all to revise the May laws and then, hopefully, to repeal the unjust part of them, if only its arrogance would allow it.

On the other hand, these enemies of Christ and his kingdom include a considerable part of the natural scientists, who take the greatest possible pains to invalidate the creation report of the Holy Scriptures and to present it as an untenable legend. However, in their assertions about the history of the formation of the earth, they are in dispute with each other; one part fights for the origin of the formation of the earth by fire, the other for the origin from water, and in these two parts, this and that master has his special assumptions, but they all have the special talent to see what is not there, and to present their "fantasy" hostile to the Bible as products of the actual natural research.

Thus, in their many, even against the natural reason of the born pagans, how much more against the Scriptures, all living beings have developed in stages from a primordial slime and finally man from the ape. Should one not think now that all people at hearing or reading such brain-burning fantasies these

Would you take the wise men for fools who have sprung from the madhouse? But this is not so. They have their followers in heaps, who take their foolishness for wisdom, their madness for truth; for madness is contagious. What unites both, teachers and listeners, writers and readers, is their common malicious unbelief and hatred of Christ. But at the same time this is God's just judgment, which catches the wise in their cleverness, that they are struck with blindness and delusion and consider the will-o'-the-wisps emerging from the swamp of their God-hostile heart as a special enlightenment.

Thirdly, these determined enemies of the Lord and his kingdom include a large number of the present-day elementary school teachers in so-called Protestant or evangelical Germany, who are highly favored and praised as kindred spirits by the culture-fighting and progressive liberals in the Reichstag and in the state parliaments, and also from time to time by this and that minister of education.

It is indeed very ridiculous to read with what complacency and presumption these disciples of humanism and of the exact natural scientists behave at their large meetings and greet the hollow Bible-hostile phrasing of the read essays of their geniuses with stormy applause and admixed bravo. But these are essays whose subjects go far beyond their powers of comprehension, and in them they only adorn themselves with borrowed colorful everyman; and to this stands this their intellectual work, i.e., the stolen phrasemongering of their geniuses. For, as sons or brothers of the progressive enlighteners and humanistic people-gratifiers, these pompous fellows have nothing else in mind than to snatch their schoolchildren as quickly as possible from the stultification of biblical superstition and belief in miracles, to kindle the light of true and right science and education in them, and to prepare every talented peasant boy for the future professor.

But the most deplorable and regrettable thing about it is that even better-minded authorities leave these corrupters of the youth, these dangerous poisoners and false coins, who destroy the faith of baptized Christian children in the bud and make all true fear of God almost impossible, quite calmly in their office, in order to show themselves year in and year out as soul murderers, although this wicked generation makes no secret at all of its attitude, but boasts of it and boasts about it. This sinful maternalism and slackness of the even better-minded authorities is also part of the curse of today's unionism, which pervades everything with its creeping poison.

Fourth, among the enemies of Christ and his kingdom are the so-called Protestant Unificationists, who, however, if we look closely, protest in fact and in truth against every single article of the Christian faith. These fluttering spirits and moths, who love the twilight, pretend that they have nothing more to do with the old rationalism, but basically it is not so; rather, this unbelief in the faith of reason has the advantage of honesty over them; for they also deny the deity of the biblical Christ, recognize him only, according to their teacher Schleiermacher, as the ideal man, or supreme, in good Arian terms, as a sort of
Son of God, but not to the extent that God would have created heaven and earth through him.

At the same time, however, they are very eager to cover this denial with many veils from Schleiermacher's legacy, with high-sounding phrases about Christ and much tinsel and fluttering, so as not to offend the church-minded too much and to swim happily between them and the open deniers of the divinity of Christ, by conceding many things to both. Thus they appear as a kind of spiritual bats, partly in that they love the twilight and the darkness, partly in that they seem to be a kind of middle variety of birds and mammals.

That like-minded princes and consistories now place these chameleons in office and dignity is of course no wonder; but it is shameful and disgraceful when ecclesiastical authorities, who carry the appearance of the confession before them, do the same, or leave such jugglers and actors in their offices after they have become sufficiently obvious.

Fifth, among the enemies of Christ and his kingdom are a good number of city authorities who make no secret of their unbelief, as well as quite a number of princely and royal officials in all kinds of provinces who attend little or no church and, as they say, could very well "live and die outside its shadow. And if such magistrates of the cities have at the same time the right of patronage, they honestly see to it that during vacancies no believing preacher gets a job, but hurriedly stretch out their hands for a Protestant minister, especially if he has the reputation of being a celebrated pulpit speaker. But that the poor congregations are very badly provided with such eloquent declamers and phrase-heroes, who are more flour-servers than pastors, is something that these fathers of the city are very unconcerned about. They are men, if not according to God, then according to their hearts, from whom they have to fear neither public nor special admonition, if not punishment, but vain praise.

Sixth, among the enemies of the Lord and his kingdom is the almost incalculable mass of editors and writers of newspapers, magazines, pamphlets, novellas and novels, which, despite the diversity of their purpose and content, are all permeated by the same attitude of their authors and editors, namely by the malicious unbelief against Christ and by the hatred or contempt of the divine word. And connected with them, in the same spirit, is the still much greater swarm of their readers, be they political partisans and liberal humanists, or fine-tongued epicureans addicted

to pleasure, or coarse Flelschesmenschen, who honestly go out with the language and say: "Let us eat and drink, for tomorrow we are dead." In our old fatherland, and similarly here, the coarser or finer epicureanism, also in the literary, beautiful-spiritual field, is a deep and broad current that washes large masses of the unbelievers, and also of the young people, down into eternal ruin.

Last, or perhaps first, among the enemies of Christ and his kingdom are the communists and social democrats in all kinds of countries and peoples. There is, of course, a difference between the deceived and seduced masses and their teachers and leaders, who in turn are deceivers and seducers, deceived by the devil, atheistic-materialistic.
They are not only the most powerful, but also the most evil-minded, and, as is well known, they and their followers are bent on destroying all divine orders, namely the church, the authorities, marriage, and the differences in property and ownership. The Reichstag laws recently enacted against them in German lands, however, are hardly capable of breaking their power and destroying their plans; they are only capable of temporarily restraining their grosser outbreaks, but only of strengthening their internal unity and their union under new and different names and forms, which are not forbidden by law. They would be best cured of their madness if they were granted a district in which to try out their popular happiness and to carry out their views practically. Then they would soon get into each other's hair, reveal themselves as anarchic revolutionaries and be thoroughly cured of the desolate abomination of their madness and voluntarily return to the bounds of the wholesome legal order.

As diverse as these enemies of the Lord Christ and his kingdom are, and as much as they occasionally quarrel with each other, especially in the political and scientific field, they are carnally of one heart and soul in that they cry out as if from one mouth: "We do not want this one (namely Christ) to rule over us." And likewise, in open indignation "against the Lord and his anointed," they cry one to another, "Let us break their bands, and cast away from us their cords." By the malice of their will, strengthened by that of the devil, they tear asunder the bonds of the divine word and of the wholesome fear of God, and cast away from themselves the cords of love by which the gracious God would so gladly have led them on the narrow way to eternal life.

(To be continued.)

(Sent in by k. Fr. Sievers.)

Inner Mission in the Northwest District.

(Continued.)

If we now turn to the three-county Copper District further west, it should be noted that although we do not have a mission here in the true sense of the word, we should have one and, God willing, will have one from now on. There seems to be the most beautiful prospect for it. Initiated by some members of the Detroit and Sheboygan congregations who moved there, our synod began 16 years ago to plant the banner of the pure confession of the orthodox Lutheran Church in this region. And by God's help, it has succeeded in establishing a Lutheran congregation in the three adjacent towns of Hancock, Houghton and Hurontown for the past 13 years, which is currently led by Hm. Pastor Ph. Wambsganß, Jr. Since the pastor here also has to preside over a school of 60 children, the burgeoning congregation so occupies all his time and energy that it is not possible for him to contribute much to the spread of the Kingdom of God in wider circles. However, he was able to help strengthen the small congregation in the little town of Calumet, 12 miles further up the mountain, to such an extent that it was able to appoint its own preacher this year, whom it also received through God's kind guidance in the person of the candidate Bro Arnold,

who emerged as the first worker in the vineyard of the Lord from the dear congregation in Bay City, Mich. Calumet is not only a highly favored place on earth (in that the most productive copper mines in the world are located there, in which about 2000 workers bring to light 800-1000 tons of copper ore every month from layers lying 2000 feet below the earth's surface), but there are also many souls there who would like to be rich in God and therefore seek and find life and full satisfaction in the blessed Gospel of Christ alone. - For the preaching of the divine word, 60-80 adult listeners used to come there; the congregation also seriously thinks about building a church and has a great desire for a Christian community school. In the vicinity of Calumet and Hancock there are still a lot of smaller places where mission stations could and should be established. Twelve of them are already known as such, where probably 10, 12, 15 Lutheran families live, some of which have already shown hunger and thirst for the bread and water of life, e.g. Ontonagon and Rockland (where Mr. Rohrlack worked in the sixties), Lake Linden (where the most magnificent stamp mills are located, which crush 800 tons of copper ore to dust in 24 hours), as well as Allouez and Phoenix Mine and five neighboring places. So the new pastor of Calumet will soon have his hands full that he, with the help of his dear neighbor in^Hancock, will make the copper district at Lake Superior a real misfion field and scatter the good seed of the Word of God abundantly to a everywhere cursed sowing for the blessed eternity! May the Lord of the harvest give his divine prosperity to the planting and watering of his servants, help the dear congregation in Hancock to have a capable school teacher (so that their pastor may gain more free time for missionary work) and make necessary and provide one new worker after another in this large and beautiful field of work!

After we have spent too much time in the beautiful state of Michigan, it is high time that we first take a leap over to Wisconsin and see what there is to report from the area of the inner mission. There we find, mainly in the northern part of the state on the Wisconsin Central Railroad, a wonderful, already richly blessed, but still promising mission area. For a long series of years, the pastors in this region have been able to serve an extraordinarily large number of small branch churches and mission places, and as often as a new worker had to be called into the vineyard, the Lord gave him so much to do that almost every year new forces had to be brought in. For example, Mr. Pastor Erck, for example, had the joy three years ago of being able to divide his time and fresh youthful energy among 17 different preaching places, whereby his feet, even with the help of swift riding horses and steam horses, were not able to carry him from one place to another as quickly as many of his listeners would have liked, for whom it took too long until it was their turn again; for they believed the word: "How sweet upon the mountains are the feet of the messengers that preach peace, that preach good, that preach salvation, that say unto Zion, Thy God is King." (Isa.
52, 7.) It was like the time when Peter cast his net at the word of Jesus, and now such a large number of fish decided to come, that they still had to beckon to the companions in the other ship to come and help them pull. Since last year, Mr. Past. Steyer has been active in this area and has provided for 5 congregations and 10 preaching places in such a way that in each congregation there was a church service every 5th Sunday (confirmation classes 2c.), while on weekdays the other places were visited and served. Even if it will not be possible to find flourishing congregations in all of these places, this can be hoped for with good reason from most of them; indeed, there are already prospects elsewhere for the founding of new preaching places, and in addition, through God's goodness, a new messenger of peace, namely Mr. Candidate Schütte, has been won for this region. However, here too the devil rumbles mightily against the coming of the Kingdom of God and keeps even many churchgoers in the most frightening indifference and contempt against the offered means of grace. In addition, there is again no lack of false prophets. The Iowans have broken in and sought annexes, and the friend Schnitzlet mentioned in the last number has really done some damage. But that is just the old song: "Where our Lord Christ builds a little church, the devil builds a chapel next to it. On the other hand, we have the consolation that the Lord knows how to deliver the godly from temptation even among the deceived (2 Peter 2:9). And if the coming of His kingdom is partially hindered here, it will extend its blessed borders elsewhere. The neighboring Shawano County has already been described by pastors standing there as very important and hopeful for our mission, and steps have already been taken to get a suitable young pastor who should first take up the mission work under the leadership of the pastors already working there in great blessing. May the God of all grace also let this beautiful project for the building up of His dear church succeed and may the dear Lutheran readers soon be pleased with more precise and quite pleasant news through a reporter who lives there and is therefore certainly more competent!

(Conclusion follows.)

---

† Franz Wilhelm Schmltt.†

The deceased Pastor F. W. Schmitt, son of the head forester Franz Schmitt and his wife Wilhelmine, née Kurz, was born on October 19, 1835 in Ellwangen in the Kingdom of Würtemberg. According to his father's will, he should become a merchant, which is why he also attended the grammar school in Ellwangen, where he acquired good knowledge. However, already as a boy he showed a special inclination for the study of theology and by God's

miraculous providence he found, in the year 1859 in America arrived, admission in the theological institution of the venerable synod of Ohio to Columbus. After a short stay he left that institution and completed his theological studies in our seminary in St. Louis. He first became pastor of the Lutheran congregation at Union Hill, III, whence he later removed to Frankenkirch, his former filial congregation, where he continued to administer the sacred preaching ministry for two years. He was then transferred to Lisbon, Mich.
From there he followed a call from the congregation in West Seneca, N. Y., where he served as pastor for the longest time (10 years). Lastly, in March 1878, he assumed the pastorate in the congregation at St. John'sburg, N. Y., where, according to God's counsel and will, he was to conclude his earthly course. Equipped with rare gifts to penetrate the depths of salutary teachings, faithful and conscientious in the administration of his sacred office, one may say to the glory of God that he worked everywhere in blessing. Restlessly active, he was always ready to serve his fellow Christians and ministers with counsel and action.

As a Christian householder he lived with his surviving wife, Anna Margaretha Schmitt, née Schalter, for a little over 17 years in a peaceful and blessed marriage. The blessing of the Träniertes - 1 Chron. 18, 27.: "Now begin to bless the house of your servant, that it may be forever before you; for what you, Lord, bless, that is blessed forever" - was especially evident in the nine children that God gave and who were all gathered around his grave.

In the middle of his blessed work he was taken away in his prime. According to God's unfathomable providence and will, he was to spend a long time in great misery before he was able to move from work to rest, from battle to eternal victory. This fatherly chastisement of the Lord was necessary and salutary for him. In his misery he had to complain about many temptations, but he could also confidently say: "I have surrendered to my dear Savior. Although he still had some hope that the faithful God would preserve him to his own, in the last days he calmly and confidently surrendered to the will of his Savior. On Saturday, August 28, as we may confidently hope, he blessedly passed away in the Lord.

On the following Monday afternoon the burial of the body took place. Friends and fellow Christians came from all the communities in the surrounding area to pay their last respects to the deceased. The funeral was conducted in the following order. In the mortuary the song: "Valet will I give you" was sung, after which Pastor Hochstetter said a prayer. In the church, Pastor Heid preached the funeral sermon on Ps. 57, 2-4. The altar service was conducted by Pastor J. Gram. A short biography of the deceased was read by the undersigned. From the church the funeral assembly proceeded in the following order to the graveyard. Four school teachers preceded them, followed by the Bergholz trombone choir, the pall bearers with the corpse, the suffering relatives and finally the suffering community with the out-of-town guests. At the graveyard, Pastor Feiertag held a consoling speech, based on 1 Cor. 15, 42.

May the faithful God, who, according to His wonderful counsel, both inflicts and heals wounds, be a father and advisor to the suffering family, and may He also remember with mercy the parish, which has already lost two pastors in a short time.

Joh. Wtlh. Weinbach.

"Before God, no work nor life should be valid nor help, but we should only fetch and take from God; but in the world, only give, lend, give, help and advise." (Luther, IX, 1101.)

To the ecclesiastical chronicle.

I. America.

The new Fort Wayne college **school year** begins Oct. 6.

The "Gemeindeblatt" of September 1 writes: "A daughter of Richard H. Dana, Jr. in Massachusetts has converted to the Roman Church as a result of her attendance at the convent school, and a Roman newspaper openly remarks about it: 'The influence of monastic education has brought about this conversion, and if the relatives of the young lady have anything to object to, they may ascribe it to themselves. Religious instruction from the Catholic point of view is about the first thing that enters a mind gifted with vivid imagination, and Miss Dana has a novelistic and poetic mind.' You see, he who has the damage does not have to worry about the ridicule. By the way, the paper is unfortunately right in the matter. The unscrupulous parents bear the main blame for the seduction of the daughter. When will parents become wise and send their children only to truly Christian, i.e. Lutheran, institutions?" We add: Not only does the Roman paper mock the relatives of the young lady, to whom this conversion to Pabstism is not right after all, but in the above-mentioned words it also reveals to everyone who can judge spiritually the unchristian nature of the papist doctrine. In order to accept it, one only needs a "mind gifted with a vivid imagination", "a novelistic and poetic sense". It is because Miss Dana possessed both that the Roman doctrine was so attractive to her. In order to imbibe the Christian doctrine, which is a hard doctrine found in the Holy Scriptures, a person must let go of all imaginations and novelistic thoughts. And this happens through the action of the Holy Spirit. See 1 Cor. 2,14. Rom. 8, 7. But pabstry is the religion of the natural man, it flatters the self-righteous flesh and tickles the senses with its pomp and frippery. That is why people "with a vivid imagination" and "a romantic and poetic sense" fall so easily prey to the Roman church.

F. P. [Beeper]

II. abroad.

From Nassau. Under this heading, Father Brunn announces the following pleasant news in the "Frei kirche": In the last two years, through God's mercy, we have experienced several ecclesiastical events in our small church district of Hesse-Nassau, which have filled us with exuberant joy and with many praises and thanks to God, however small and unsightly they may have been before men. We were first able to praise God's grace in Alleudorf in Hesse, which finally allowed us to experience the healing of the division of the believers there, which had lasted so painfully for so many years, and thereby enlarged our Hessian Lutheran congregation so considerably. The return of those who had fallen away from us to the Immanuel Synod under the leadership of Pastor Diedrich in Frankfurt a. M. filled us with no less joy. There many bitter sighs were transformed into a joyful dance. And now God's rich grace has given us a third highly gratifying event in our small circle, for which we must praise all the more the divine goodness that gives it to us, because it has been given to us so completely without our doing, yes, without us even seeking or suspecting it, namely the formation of a completely new congregation. This is truly a greater miracle of divine grace and omnipotence, the poorer our spiritually dead, lame time is in such ecclesiastical events. - A few miles from here, at a short distance from the railroad between Weilburg and Wetzlar, quite deep in the mountains, in the Ulm valley, lie the villages of Ulm and Allendorf lan der Ulm, where already 2 years ago about 90 families were living.
left the regional church. This step was not caused by doctrinal reasons, for the poor people had little knowledge of the Word of God, but rather by the way their former pastor was behaving, about which they had complained to their regional church authorities, even as far away as Berlin, but always in vain. Completely abandoned and without knowing where to turn, the resigned ones sat there for 1-1/2 years, a waiting period which in God's hands should have served to work a real ecclesiastical and spiritual need in their hearts. We found such a need at least when we first became acquainted with the people at Easter of this year through a completely coincidental contact. We found, for the most part, a simple, honest country folk, driven out of the national church by justified ailments, full of heartfelt longing for the preaching of the Gospel, begging and pleading with us to have mercy on and accept their abandoned situation. How could we stand to wake up and raise the banner of the Word of God in the Utmthal, leaving it entirely up to God what fruits the Word of God would bear there and what would become of the whole thing? And God has richly crowned our entrance in the Ulm Valley with blessing and grace. It was already a pledge of divine help that just at the hour when it was necessary, after a long hard winter that I had to spend entirely in the parlor, God suddenly let come at the end of April "mild" beautiful spring air, which made it possible for me to set out on April 25 and to hold the first church service in Allendorf a. Ulm. There can hardly be a more attentive, tense crowd of listeners, tightly packed in the narrow space of a farmhouse, than I had at that time. Every fortnight since then, this has been repeated twice every Sunday. In the hearts of many, the Word of God has found an open entrance and a permanent place. The enemies and adversaries have not remained idle, but have frightened away a number of poor day laborers and woodcutters from our church services, especially in the village of Ulm, by threatening to deprive them of their work. Perhaps some of them will come back later. But as many as our room can hold, we always find an eager audience in our services. An attempt by the Consistory in Coblenz to win back those who had left the state church failed completely; only a few appeared before the Consistorialrath, who himself had gone from Coblenz to Ulm, and explained to him that they had complained to the Royal Consistory long enough in vain, but now they had found help elsewhere; they wanted nothing more than the preaching of the Word of God, and where they found it, they wanted to stay. He who began this work without the help of any man, let him now continue and complete it, and especially let him soon appoint a shepherd for the congregation according to his heart, who can regularly supply them with Word and Sacrament. We, however, in our small part, rejoice in the grace that has been given to us so far, and praise God, if we may also make some of them blessed there in Ulmthal.

From the jubilee coins

(see "Lutheran" No. II. 12) 7775 pieces, 10 silver and one gold, have been minted so far, against 250 sent to orphans and as samples. The Committee in Baltimore has designated the net profit (so farö323.33) for our 4 teaching institutions. Coins with and without oehsen are still being minted and orders can be placed with IV. Lekuumll-esst;!, 219 kack ^ve., Baltimore, can be made. The net profits from now on will go to the orphans in the Synod.

The prices are as follows: I piece 25 cents, 5 pieces 91.00,12 pieces 92.20,25 pieces 94.25,100 pieces 915.00.

Death notice.

Rev. W. S. Stubnatzy in Fort Wayne died Sept. 13 at the Sleep River.

Henriqne Gomes.

In the province of San Paulo in Brazil lives an old man, surrounded by 12 married children, all of whom have grown up on his farm. Every evening the patriarch holds family devotions, which are always attended by at least a portion of the fine children and probably grandchildren as well. Once a rich coffee planter, a non-believing Catholic, had come to the old man's house on election business, accompanied by a friend. After dinner, the venerable father of the house said: "Gentlemen, you know that you are in the house of a Protestant; it is our custom, before we part, to read a passage from God's Word and to implore His protection and blessing. If you have no objection, let us hold our devotions in this room, as usual; if not, stay here, and we will retire to the kitchen." Of course, the two of them remained at the devotion; one of the sons read aloud and the old man prayed.

"I myself have no religion," said later that coffee planter to the evangelical missionary Chamberlain, "I was brought up a Catholic, but have long since abandoned that faith and am now without it. But that your mission is a good thing, of that I got an impression in that house; also I understand now where it comes from that in the district, which is under the old man, no crime has happened for a long time."

Henrique Gomes - the name of this patriarch - had once been a devout and resolute Catholic. When he heard about the Protestants and their Bible spreading, he had declared that if one of them dared to come near his farm, he would set the dogs on him. And when he heard that a neighbor he held

in high esteem had become a Protestant, he immediately set out and did not hesitate to ride for several hours to save his friend from ruin. But this was also the turning point in his life. The conversation with the apostate had shaken him up, he had gone to the priest to ask him what kind of book this Bible actually fei and why, if the same was God's word, it had not been brought to them earlier. Not satisfied with the priest's answer, he told him that he wanted to buy a Bible himself and see for himself what it was. The so-called pastor, however, had only laughed at this, because he knew well that his ignorant confessor did not even know how to read. Of course, he had no idea of the deep urge for truth that had awakened in Henrique Gomes. So he was able to carry out his plan unhindered and buy a Bible, and even find a teacher who would quickly teach him and his children how to read. Soon, however, he discovered that his eyes were already too weak to read without glasses. So he got himself a pair of glasses and learned the ABCs until he could finally really read the holy B bei buch. Thus he became a Protestant, and not only in name. (Bbl.)

Ordinations and introductions.

On August 22, 1880, the 13th Sunday after Trin, my third son, Ferdinand SieverS, Candidate of the Tde"- logte, was ordained by me and introduced into his office by order of the Reverend Presidium of the "Northern" District in the midst of his new-born congregation 6 miles west of Frankenlust (which, in the absence of its own church building, had once again gathered in the church of the Murtergememdr Frankenlust).

Ferdinand SieverS, "so.

Address: Rsv. Derü. 8iev "l> jun,
L'runlcsllluet k. 0., IVvbt-Lii^-eit/, Niodixrm.

By order of the high". Presidium- Middle District- Mr. Candidate P. Schulte was ordained by the undersigned on the 14th Sunday after Trin. before his congregation and inducted into his office. F. R. Tramm.
Address: Rov.?. 8okults,
' kurovll's 8tction, Xnox Oo., Inä.

On the 14th Sunday after Trin. the candidate Mr. Wilhelm Flach was ordained and introduced by the undersigned at St. Paul's Parish on Owl Creek in the presence of the Reverend President of the Western District. R. D. Krämer.
Address: Rov. >V. k'laok,
VeÜLQvo, Mooäson Oo., Xans.

On the 13th Sunday after Trinity, the candidate Mr. Ehler was ordained and introduced in his congregation near Adair, Iowa, by order of the Honorable Presidium, assisted by Pastor P. Rupprecht. I. Horn.
Address: kov. LKlor".
L""x 69. ^äuir, ^.ckrür Oo., Iova.

Candidate R. Eifert was ordained and inducted by the undersigned, assisted by Pastor Wildermuth, in his congregation in Alice Township, Ont. A. Senne.
Address: Uvv. U. Likvrt,
Dembrokv Uonkrsv Oo., Ont.

According to the received notice, on the 12th Sunday after Trin. Mr. Emil Schülkr was ordained and introduced to the congregation in Palmyra, Mo. by me with the assistance of Rev. Nütze! in the congregation of Palmyra, Mo., ordained and introduced. A. Willner.
Address: Rov. Lmil 8eliuk>llcs.
Lox 126. kulmz r", Narlon Oo, No.

Candidate O. Menke was ordained and inducted into his congregation on the Sunday after Trinity. C. Guenther.
Adrcsse: Usv. O. Nonks, Ltovor, Nnrgrtn Oo., No.

On the 13th Sunday after Trin. in the discharge of Mr. President's penalties, Rev. G. H. Schmidt was installed at Rochester, Olmsted Co, Minn. D. Koth."
Address: liov. O, it. 8lkmiät, Xoodsster, Nino.

At the request of the Reverend President of the Illinois District, on the 12th Sunday after Trin. Mr. k. F. W. Eggrrking was installed at Trinity Lutheran Church near Inca, Marion Co, III. - May the Lord bless the shepherd and the flock! - —
O. Catthain.
Adrcsse: Xev. X. L§Fsrlcinx,
luk", Narion Oo., III.

Mr. Pastor C. I. Schwan, from the Lutheran St. Paul's Church in Town Washington, Shawano Co., WiS., called to the position of assistant preacher, was installed in his office by the undersigned on the last Sunday after Trinity, assisted by Pastors Stute and Ebert.
P. H. Thickness.

In accordance with commission received, Rev. M. Claus was introduced to the congregation at Golden Lake, WiS., on the dea Sunday after Trin . byG . A. Feustrl.
Address: U "v. N. Olsus,
OolckkQ Duke, 3eüorson Oo., Wäg.

On July 11, Rev. W. Rudiger was introduced by me to his new congregation at Town Bergen, MrLeod Co., Minnesota, on behalf of Mr. President L. Strafen.
F. Bösche.
dress: Xov. Rusäi§or, Üvr-Asn, NoDsock Oo., Nino.

On the 13th Sunday after Trinity, the Rev. W. Burmrster was installed in his new office at the Lutheran St. John's parish at Grand Haven, Mich. H. Koch.
Address: Rsv. Lurmsster,
Orunck Laven, Nied.

Church dedications.

On the 7th Sunday after Trinity, the Lutheran congregation of St. John in Edgerton, Rock Co. consecrated their newly built friendly little church (24X45) to the service of God. Mr. Pastor I. Schlerf was festival sermon. Schreiber this-, who had also held the farewell speech in the hall used for 4 years to hold their worship meetings, spoke da- consecration prayer. Joh. Körner.

On the 15th Sunday after Trinity, the new church (24X36) of the Lutheran congregation of St. Paul in KoutS, Ind. was consecrated. The sermons were preached by B. Lange, W. Moreau and Ph.

Mission Festivals.

On the 13th Sunday after Trin. the two congregations of Woodworth and Buckle?, III-., celebrated this year's joint mission feast. The collection was P58.00.
C. F. Hartmann.

On the 12th Sunday after Trinity, the congregation at Ber- lkn, WiS., celebrated its first mission festival. The pastors I. L. Daib, T. Damm and C. Markworth preached. Bor- and afternoon- was raised" Collecten for the mission fund.
H. W. Lrßmann.

1 On the 13th Sunday after Trinity, August 22, the congregation of the undersigned at Webster City, Iowa, celebrated its first mission feast with the participation of several members from neighboring congregations. The festival preachers were Mr. I. L. Crämer, President, and Mr. A. Alexander, Pastor. The collection amounted to M3.00. H. W. Rabe.

On August 15, the Arenzville and Indian Creek congregations, with the participation of the BeardStown, Bethel and Jacksonville congregations, celebrated their annual mission festival. The undersigned preached in the morning and in the afternoon- Mr. k. Merbitz. The collecte was H92.75. L. E. Knies.

On the 15th Sunday after Trinity, the two congregations of Pastor F. H. Warnke in Morgan County, Ill., celebrated this year's mission festival, which was attended by a number of guests from neighboring congregations. The speakers were Pastors F. Wolbrecht and S. Liese. The former preached in the morning on heathen mission, the latter in the afternoon on mission in general. The collecte was O43.94. I. Drögemüller.

The Western District

of the Lutheran Synod of Missouri, Ohio and other states will, God willing, commence its "this year's" session in the congregation of the undersigned on the 13th of October of this year.

Main subject: The paper "That only through the doctrine of the Lutheran Church is God given all original doctrine" 2c. (continued).

District congregations are reminded to preliminarily deliberate Svno- dalconfercnz resolutions, concerning state synods 2c. prior to the beginning of the synodal assembly.

During the sessions of the Synod, the parochial brides will be collected.

Registration of synod members and guests is requested by the beginning of October.

Concordia, Mo. F. I. Bilp, d. Z. Prases.

Notice Concerning Concordia College at Fort Wayne, Ind.

Wednesday, October 6, God willing, the new school year will begin. The students have to arrive at the institution on the previous day.

Regarding the recording, the following is to be brought:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used for the preparation of such students, is that of Dr. J. Lattmann and H. D. Müller with their practice and reading book, available from Siemon & Bro. in Fort Wayne.

Each student must be provided with a suitcase, all necessary linens, quilts, blankets and towels. Mattress ($2.OO), chair (75 cents), lamp and sink are best purchased here at the institution.

The tuition for the first three quarters is $-16.00 each, for the fourth quarter $-14.00, and is to be paid in advance, preferably directly (not by the students) to Dr. Dümling. To whom it may seem too much, let him "remember" that expenses for heat and light, for gymnasium and library, for Doctor and Medicin are included in the same. Expenditures for books average $7.00-$10.00.

Students who will not be studying theology will pay $40.00 annual tuition; those whose parents are not in the Synodical Conference Association will be required to pay $20.00 per quarter for board, light and furnace. The students of the

3 The lower classes should not keep their money in their hands, but have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their children in the institution with colored shirts for the week. - Great embarrassment is often caused to the teachers' college by the sending of boys who lack the necessary talent or the "absolutely necessary school knowledge". Pastors and teachers are therefore urgently requested to make sure that a boy has learned the necessary German, English and arithmetic before recommending him for admission. If this is not done, the boy runs the risk of losing a whole year because he cannot follow the lessons in Sexta; or the teachers' college may feel obliged to send him back to save the parents the futile expense.

Such students who are to be treated homeopathically in case of illness - which is also done free of charge - must provide the request to that effect from their parents or providers in writing.

Board of Supervisors and the Teachers' College, F. Zucker, Director.

A heartfelt request for the M. Luther Orphanage in Boston, Mass.

While the New York Pastoral Conference was meeting in Boston, they also held a meeting at the orphanage, and used this opportunity to take a closer look at it. Everyone was pleasantly impressed by the beautiful location of the orphanage and the healthy, fresh appearance of the orphans, who sang with joyful voices: "Now give thanks to God. It was surprising for some to hear the two Negro boys recite the Christian faith in German. The institution currently houses 29 orphans and 7 old people who have found refuge here.

Everything that the conference saw and heard there strengthened their heartfelt wish that this institution "not only exist", but may blossom even more wonderfully to the blessing of Diele. At the same time, however, she convinced herself through her own observations, as well as through discussions with the orphan parents, Mr. and Mrs. Brauer, and the teacher, Krau Doctor Hering, that an immediate remedy for an urgent need was unavoidably necessary. There is a lack of a proper barn. This has already caused quite a lot of damage. The harvested rye grows out, the hay spoils, the horses suffer from the wetness because there is no protective shelter. There is also no pump, which is why the children have to fetch water from far away every day and are often unable to attend school. These problems have been borne with patience for a long time, because one did not dare to ask for help, since the need is so great. But if the budget is not to go to ruin, a change must be made now. The conference recognized this and therefore unanimously decided to ask for donations in the "Lutheran" so that this need can be remedied, for which, according to the lowest estimate, about 1500 dollars are necessary.

So help, dear fellow believers, who read this, and open your hearts and hands, so that the poor orphans do not "lose their daily bread" and the institution does not finally have to close down. Remember the word of Jesus: "Whoever welcomes one such child into my name welcomes me", Matth. 18, 5. Oh, let us not make a mistake! May everyone who is able, help soon, so that the building can be completed before the "hard" winter here. He who gives soon gives twice. May God reward you abundantly in time and eternity, as He has promised.

oral Conference of New York H. Fick.

* . *

Since the undersigned himself was in the orphanage in Boston, he can only emphatically support the above request. We do not want to take in orphans in order to let them degenerate spiritually and miserably, but to raise them in discipline and faith in the Lord. Therefore, one of "both" must happen: Either we have to support these instead more strongly, or we have to "let them in". I. P. Beyer,

President of the Eastern District.

Conference - Displays.

St. LouiS EintagSconstrenz is cancelled in the month.of October.

The Districts Conference ofCentral-IllinoiS meets, s. G. from 9 a.m. de- October 12 to 12 noon- October 15 at the church of?. G. Traub in Peoria. The members of the Conference and any guests are asked to sign in at the L'uswr loci.

«. D. Griffin.

The Southeast.Indian" Eoncordia Conference will meet, s. G. w., Sept. 21, forenoon 9 o'clock, at the home of Rev. Ar. Wichmann at Farmer- Retreat, Drarborn Eo., Ind.

Those brethren coming from the east on the Ohio-Missisfiippi railroad should use the afternoon train, which arrives at Dillsborough at 4 o'clock, because only then is there transportation from there- to Farmers Rekeat.

Do not forget to register with the ?astor loei at least 8 days before the conference. S. Wendt.

The Southern Michigan Pastoral and Teachers Conference holds, f. G. w., its meetings at the church of Mr.? T. H. Rohe in Detroit, from October 9 to 11. Topics of discussion: "Thesis" on the difference between the Law and the Gospel (from the "7th" thesis on); theses on pastoral care! Treatment of children in school.

Those without quarters want to report immediately.

Eh. A. Weisel.

The Southern Districts - Conference of Iowa vcrsammers, s. G. w., October 12-14, at Dcrter, DallaS Co, Iowa. Registration is requested. C. A. Bretscher.

The Preachers' and Teachers' Conference of Northern and Western Michigan will, s. G. w., commence 9 o'clock in the morning of October 7, and close in the evening of October 11. Place: Saginaw City, Mich.

For timely registration (14 days before) is kindly requested by the? "stor loei, Jos. Schmidt, hereby.

I. F. Müller.

The Fort Wayne Preachers' and Teachers' Conference will hold, s.G.W., its next regular meetings from Tuesday morning, the 21st, to Thursday evening, the eighth of September, at Peru, Ind. H. W. Querl.

Incorporated into the "Western" District's Sasse:

To the synod treasury: from the Drereinigkkits - Distr. in St. Louis 811.65. ImmanurlS - Distr. that. 17.50. shall, the congregation of?. Grüber at Middle Creek, Rebr. 17.30.?. Krä merS Grm. at Humboldt, Kans., 4.55. part of M snonsfrft- Toll, the comm. of?. Spebr at Lake Creek, Mo., 12.50.?. Bartels' Gem. in Beckville, Mo., 6.70.?.. Lenkö Gem. in St. Louis I5 M.

For inner mission: Subsequent from ?. Lehmann's Ge- mernde in Jefferson Eo., Mo., .50. ?. Nützet- Gem. in West Elv. Mo., 4.25. FirstlingS gift of new crop from N. N. by ? Polack in Perry Eo., Mon., 2.00.?. Husschen- Filialgem. in Red Oak, Mo., 1.00. Part of Mission Fest-Eoll. in the Ge", of ? Polack in Marshall Co., Kans., 30.44.?. Michels in Franklin Eo., Mo., 3.00. part of MissionSfest-Eoll. in the comm. of? Nething in Lincoln, Mo., 15.00. part of MissionSfest- Eoll. of the comm. of?. Richter in ElliSville, Mo., 40.00.'

For Negro mission: first offering of new harvest of N. N. by?. Polack in Perry Lo., Mon., 1.00. Part of mission feft toll in the parish of?. Polack in Marshall Eo., Kans, 3 p.m. Part of mission feast toll at parish of?. Spebr at Lake Ereek, Mon., 25 p.m. Part of mission feast toll at parish of?. Nething at Lincoln, Mon., 10 a.m. Part of mission feast toll at parish of?. Richter at ElliSville, Mon., 8 p.m.

For heathen mission: G. Chr. AlperS through?. Bünger in St. Louis 2.00. N. N. in Baden, Mo., 5.00.

For the deaf and dumb: Great, at G. Stein's wedding by?. SirverS in Cape Girardea", Mon., 6.60. By?. Ansorge in Padurah, Ky., 11.00. Cross-Tistr. in St. Louis 67.45. Carl Rambo" by?. Nething in Lincoln, Mon., 1.00. Collected by?. Fr. Weseloh at Joh. Georg RappS wedding.

For poor sick pastors: k. Döscher in New Orleans 6.00.

On the household fund in St. Louis: N. N. in Altenburg, Mon., 5.00. Women's club of the Gem. of the?. Grimm in Washington, Mon., 4.25.

On the building of the Negro school: Father Vorcherding by?. Mießler in St. Louis Eo., Mo., 1.00.

For travel money to Australia: N. N. in Paitzdorf, M"., through?. Polack 1.00.

For the needy in Kansas: Gottf. Mertz in St. Louis Co, Mo-, .50. by?. Bensen in Memphi-, Tenn.: Toll, by Mrs. Reinhardt 5.50, R. Schultz 1.00, N. N. .50. Wittwe Körner by?. Bünger 5.00. Mrs. Sarah Meier by dens. 1.00.

For the emigrant mission: part of the mission-feft-Loll. in the sem. of?. Nething in Lincoln, Mon., 7.00. Tbeil of the mission feast. Toll. in the comm. of?. Richter at ElliSville, Mo., for New York and Baltimore 10.00 each.

Berichtign"-.

The gifts for emi- grante mission from the congregation acknowledged in the "Lutheraner" of June 1? Krämers were not from his congregation, but from himself.

St. Louis, Sept. 8, 1880. E. Roschke, Cassirer.

For poor students" received with heartfelt thanks from the worthy women's association in the community of Mr.? Hügli'S in Detroit, Mich., at this year's celebration of the founding of the association collectirt, 820.00. By Mr. Prof. Schaller from Mrs. W. in Lowell, Mo., 5.W. By Mr.? Wuggazer of sr. Gem. in Big RapidS, Mich., 3 88. by Mr.?. Grimm of the wer- then Women's Association in his Washington parish, Mo., 5.00. By Mr.?. Hahn in Sraunto," III, by E. Fritz .75.

E. F. W. Walther.

Incoming into the Sasse of the MnoiS DistrirtS:

To the synodal treasury: From?. Müller's congregation in Ehester 814.05. Through?. BuSzin, part of the MissionSfettcollecte of the congregations in Meredosia and Arenzville, 9.13.?. BötticherS Gem. in Mt. Pulaski 5.00. By?. Streckfuß v. sr. Gem. in Grand Prairie 8.00. By Prof. K. Brauer in Addtson, surplus from sr. Cash for instruments, 30.00. Regular contributions: from?. E. G. Franck, L-Hrer H. B. each 2.00. (Summa 870.18.)

For inner mission: By?. Rauschert in Dalton v. s. Gemm. 12.00. By?. HollS, part of MissionSfrstcollecte in Columbia, 8.00. By?. Greif in Ehandlerville, part of MissionSfestcollecte, 16.60. By?. Wunder in Lhtcago by E. Reinhardt 5.00. (p. 841.60.)

For inner mission in the West: By?. BuSzin, Theil. of Mission Festcoll. of Gemm. in Meredosia and Arenzville, Dec. 9 ?. BötticherS Grm. in Mt. Pulaski 5.00. (p. 814.12.)

For travel money to Australia: By?. Greif in Ehandlerville, Theil der Missionsfestcoll., 5.00.

For heathen mission:?. HeyerS Grm. in Colebour 1.25.

For Negro mission: By?. Rauschert in Dalton from s. Gemm. 3.00. By?. BuSzin, part of the MissionSfestcoll. drr Grmm. in Meredosia and Arenzville, 9.12. By?. Mießler in Earlinville by I. JungbanS 1.00. By?. Frrderkmg in Lwigbt MissionSstundencoll. 1.25. lS. 814.37.)

For Emigr. Mission: By?. BuSzin, Tbeil of Mis- sion Festcoll. d. Grmm. in Mrrrdosia u. Arenzville, Dec. 9. By?. BötticherS Grm. in Mt. Pulaski 15.00. (p. 824.12.)

For emigr. mission in Newlork:?. Müllers Gem. in Ehestrr 3.00. By?. HollS, Theil of MissionSfksteollectr in Columbia, 5.85. (p. 88.85.)

For emigrant mission in Baltimore:?. Müllers Gem. in Ehester 2.20.

For poor students in St. Louis: By?. Schuricht in St. Paul from the Women's Club 10.00.

For poor students in Springfield: By?. BuSzin, part of MissionSfestcoll. of Gemm. in Meredosia and Arenzville, 13.7v. By?. Griffin in Ehandlerville, part of MissionSfest roll, 50.00. WeddingS Collecte at E. Märten in Altamont 2.80. By?. Wundrr m Ehicago from the women sr. Gem. 7.50 for I. Hoyer. (S. 874.00.)

On the construction of the church in Springfield: By?. BuSzin, part of the missionary festival coll. of the churches in Meredosia and Arenzville, 27.36.

For poor students in Ft. Wayne: For F.Drögemüller through ?. Miracles in Ehicago by the women of his congregation. By?. BuSzin, part of the missionary feast coll. of the congregations in Meredosia and Arenzville, 13.70. (p. 819.7".)

For poor students in Addiso": WeddingScollecte at Teacher WiSmar in Addtson 6.75. By Kassirer I. T. Schuricht 10.00. (S. 816.75.)

To the seminary household in Addiso": By Cassirer I. T. Schuricht 10.00.

To the widow's fund:?. Great Gem. in Bddison 40.33.

For needy in?.Tönjrs'Gem. in Kansas: By ?. Franck in Steeles Mills 1.00. By ?. Mießler in Earltn- ville by F Lenz, A. Tiefendruch, I. Baumann, E. Grotefendt, C. Schoppe, Fr. Dietrich, G. Strand, P. Sträub, Fr. Gottschall, F. Diesel, G. Oeltjen each.25; E. Schiebuhr.35; F. Giesrking, E. Fischer, E. Löhr, Bro. Breymann, W. Breymann, Bro. Gillmann, Besselmann, Bro. Haal, Ad. Tiefendruch, H. Sträub, Brinkmann sr, Brinkmann jr, C. Kasten, F. AhrrnS, H. Ricfenberg. L. Tie- fenbmch, H. Johnson, H. BehrenS sr, Fr. Sonnemann, D. Werfe each .50; B. Mießler, G. Karau, P. Heinz, W. H. Steinmeyer, C. Gillmann, JunghanS, C. Strand, Jacobi, E. Botticher, G. Kebel each 1.00; Mrs. Dorsten 2.50. By?. Streckfuß in Grand Prairie, Thanksgiving offering of F. Mätten 10.00, H. Mariens 5.00. (S. 841.60.)

For the deaf and dumb in NorriS: By?. Lebmann in Ehicago by A. Reichow 5.00.?. BötticherS Gem. in Mt. Pulaski 15.00.?. MartenS' Grm. in Danvillr 11.45.?. Freber- kingS Gem. in Dwight, Collecte on the 12th Sunday n. Trin. 6.75. (p. 838.20.)

To the orphanage at St. LouiS: By?. Streckfuß in Grand Prairie by E. Wolf 5.00, Erntedankopfrr by G. Obermann 5.00, Mrs. Louise Hedemann 2.00, Mrs. Dor. Rennegarbe 2.00. By?. Mießler in Earlinville by I. JunghanS 2.00, L. Kasten 10.00. (p. 826.00.)

For clothing of Negro children in Little Rock: By ?. Burfrtnd in Rich by Mrs. Bode 2.50.

Correction.

In my last receipt ("Luth." No. 17.) instead of "For clothing the Negro children" read: For the Negro school in Ltttle Rock 5.25.

Addison, III, Aug. 30, 1880. h. bartling, cassirer.

Received into the treasury of the Iowa--district:

ToSynodalCash: From? Bretscher's congregation in Buena Vista, Jubilee Collecte, 87.50.? Reinhard's congregation in Vinton, Pentecost Collecte, 5.50. Part of the Collecte at the Jubilee Celebration in Ft. Dodge 11 22. (Summa 824.22.)

For inner mission:?. Fackler congreg. in Lyons, Jubilee coll., 11.00. ?. Grafelmann's congregation in Sherrills Mount, Jubilee coll., 5.25. Coll. at Jubilee celebration in Vinton 27.00. ?.. Guenther's Ge", at Boone, Jubilee Coll., 18.19. ?.. Rrtsin- gerS Gem. in Wilton, Jubilee coll., 6.52.?. Streckfuß' Gem. in Davenport, communion coll., 1.40. By?. Brandt of A. Hennemann .50, of I. H. Herzberg 1.00, Theil of Toll, at children's festival s. Grm. in Eiarinda 2.41.?. BräurrS Gem. in Bremer Co, Jubelfest., 7.00. Tbeil of Coll. at Jubelf. at Ft. Dodge 11.29. By Stud. Hesse of Gem. at Marcus 4.50. By?. Brandt of H. Herzberg 1.00, by A. Herzberg.25. (p. 897.31.)

For the deaf and dumb in NorriS, Mich: Coll. of the Gem. of the?. Streckfuß in Davenvort 5.42.?. Maaß and Gem. in Koffuth Co. 4.00. By?. v. Strohe of limbs sr. Gem. 7.00. By?. Brandt of A. Hrnnemann 5".?. BräurrS Gem. of jubilee coll., 7.00. jubilee coll. of?. SrßlerS Gem. in Sheridan Townsh. 13.23., i" Grand City 2.75. by Stud.
Hesse by H. Richter in Marcus 1.00. Gem.?.. AronS i" Robin 2.00. N. N. at Ft. Dodge 2.00. N. N. there 3.00. By ?. v. Strohe from Mrs. Scherr 2.00. By ?. Brandt from Herzberg l.tlO. (S. 850.90.)

For Negro Mission: For the Negro children: from the Women's Association of the Davenport Community 1.50. By?. I. Streckfuß from Mrs. Job. Meyer 2.00. Jubelfestcoll. au-?. BräurrS Gem. for the Negro schoolr in Little Rock 7.00. N. N. i" Ft. Dodge likewise 3.00. (S. 813.50.)

For sick pastors and teachers: By?. Brandt, Theil der Kinderfrstcoll. sr. Gem. in Clartnda, 5.00.

To the Orphanage at St. LouiS: Jubilee Coll. of?. Brewer's Gem. 9.00. N. N. at Ft. Dodge 2.00. (S. 811.00.)

On the emigrant mission in Baltimore: St. Martini-Gem.

of the?. Weber 2.34.

For poor students:?. Maaß'Gem. for the Ernst brothers in Addison 2.70. On F. Thieves child baptism in Ft. Dodge for Ernst 3.65. By ?. Brandt from H. u. A. Herzberg 1.t>0 each. ?. Brandt's school children for Latin student I.W. (p. 88.72.)

On the emigrant mission in New York: By?. Brandt from A. Hennemann .50. By Stud. Hesse by H. Richter in Marcus 1.00. N. N.' in Ft. Dodge 1.00. (p. 82.50.)

For the needy brethren in Kansas: Through ? Guenther in Boone from sr. Landgemeinde 19.75, Mrs. Zimbelmann 1.00, Mrs. BaumgartS .50, Grandmother Goppinger 1.00, I. Grabau .50. (S. 822.75.)

For the congregation in Waverly, Iowa: By Kaff. Bartling in Addison 16.10.

Ft. Dodge, Sept. 6, 1880. I. P. Rademacher, Cassirer.

For poor students received: By Mr. ? Mäurer v. sr. Gemeinde 85.00 for F. A. Müller. By Mr.?. Feeder- king from sr. Gem. 5.25 for W. Kaiser, deSgl. ges. on the wedding of I. Konrad 3.60 for dens. By Mr.?. Herrmann, part of the synod's collection for poor students, 10.00 and collected at the wedding of Mr.? Dornseif 5.53 for F. Crämer. By Mr.?. Witte, sent by Mr. F. Simmeriug at the wedding of Mr. E. Eixlebe", 10.00 for Kcllermann. By Mr.?. Senne of the Women's and Virgins' Association sr. Gem. 9 bosom shirts" ". 2 pr. stockings. By Mr.".?. A. Sievrng from Mother Brockman" 1.50 for comber. By Mr.?. D. Gräf, ges. on I. Man- hartS wedding, 5.45.

For the seminar household: Bon Hr". Friedrich au-?. GerkenS Gem. 5.00. By Hrn.?. Matthias, Pentecost Collecte sr. Gem. 9.80. By Mr.?. Biedermann, Pfingstcoll. sr. Ge". 7.60. By Mr. Student Hähnel, harvest festival collecte of the Gem. i" Northfield, 8.20. (late.) By Mr.?. Leyhe 2.00.

A. Crämer.

For the Lutheran orphanage zam Siadleia JEs" at St. LoaiS received:

From N. N. in the Dreieinigk.-Distr. at St. LouiS 81.00. Bo" the Young Men's Clubs in St. LouiS, surplus of their treasury to celebrate'the DopprljubiläumS, 54.70. From Eape Girardeau from Mrs. I. G. KollaS 2 shirts, 4 pairs of socks, 3 little dresses. Bon Unnamed 1 skirt, 1 cap, 1 pair of shoes. DeSgl. white and yellow MuSlin. From Mrs. Nußdaum: 10 ad. Kattun uud 1 shirt. Mrs. Schreiber in the Cross Distr. at St. Louis dried peas and coffee. Mrs. N. R. das. worn clothes. Dr. Schade 10.00. By?. SieverS in Cape Girardeau, ges. on F. Brunk's baptism of a child, 2.20. Ges. at the feast of the Nah- verein there 2.15. Amalia Chr. Körber .50. Unnamed rm Dreieinigk.-Distr. in St. Louis 5.00. Mrs. N. N. in Baden by ?. Mießler 4.00. Th. Güniber in St. Louis.50. E. Huntng the. .85. from the DreieinigkS Distr. by Coll. Mustard 2.70. From Mrs. Paterachi in MemphiS, Tenn. by 4.l)0. Imm.Distr. in St. LouiS by Eoll. Guenther 4.00, Coll. Huning 7.90. Unnamed in Kreuz-Distr. by teacher Körner 5.00. From Bremen by Eoll. Könemann 3.25. Mrs. M. Schlütrr through?. Göhringer 2.00. Ehr. Lowes in St. Louis Eo., Mon, 1.00. Mrs. Aug. Bernhardt in the Imm. - Distr. at St. LouiS 5.00. Women's Club in Bremen 1 shirt, 2 pairs of stockings, combs and neck ties. Au- the ZionS Distr. by Eoll. Goebmann 9.00. Ehr. Widule in Milwaukee for F. HallenbergS children 5.00. E. H. Brinkmeyer in the Dreieinigk.-Distr. in St. Louis 3 00. Women's Club in Spring- fielb, III, 10.00. H. Schäperköttrr in the ZionS-Distr. at St. LouiS 2 bbl. flour. Ed. Segelhorst in North St. Louis 5.00. By?. Ansorge m Paducad, Ky., 3 00.

St. LouiS, Sept. 9, 1880. I. M. Estel, Cassirer.

Oorasr ok 33 L RutAvr ets.

Received by Prof. Dr. Walther from Mr. W. Schaumlöffel in Baltimore, net profit from sold commemorative coins 8323.33 to pay off debt for the four teaching institutions.

I T- Schuricht, Cassirer of the General Synod.

Printing error in previous number.

P. 132, column 1, line 11 lieS: foreign children.

Changed address":

Rev. 3.?. Lsrrer, DuckinAtoa, Mied,

livv.?. l-oekasr, 119 cksüsrson 8tr., Zprinxüslck, Ill. Rsv. U. lluldoik, LMsäkOo, Llivk.

Rvv. O. Llokr, Orssls^, Oidsoa 6o., lock.

O.?.?<rl>rmana, 514 17th Dso LloomiaZton, IN.

uia " L-inooln 8trs., kloomivxton, IN.

8. ckuliotts, Narioo Oo., lack.

3. U. Ooessveia, 20 Orsgoa.Str., Da Va^stte, lack.

Volume 36. St. Louis, Mo., October 1, 1880, No. 19.

(Submitted.)

Free Grace.

By grace I have been blessed. As God's own mouth testifies. Grace has with sweet words . Bowed my reluctant heart. The honor is hers alone. Therefore, do not limit it.

If it is free grace that chose me, If it is free grace that created me, Married with my flesh and came to me in the call of grace, It truly has greater power than ever man thought of it.

Yes, free grace met me and created the work of faith in me. Nothing good would stir there f She found only sin and shame here. But she brought me around and made me God's child.

I was astonished and reluctant when she called out. I fled from my salvation and life. The reluctance was too deep.
But this heart melted, like rock so hard, AIS grace became too powerful for him.

She decided me to believe; I did not decide freely. She overcame; I was satisfied and fell to her as a prey.
Not my behavior, - God's power Has brought me to faith.

She can also bend a Saul, after all, She has miraculous power.
She can defeat her worst enemy. Who mocks and ridicules them.
It is not "you have chosen me". No, no: "I have chosen you".

But the sinner is not promised. That his defiance shall not harm him. He should make a point of repentance. Before his measure of sin is full. Who knows when this will happen? How long will he hear the sound of the word?

All have the same grace, but not all have the same measure. What does God owe me, poor maggot, who forgot his salvation?
Grace is ready for all the world. But it is not always time of grace.
O eternal love, be praised. That in Christ thou hast chosen me, And let rivers of grace flow. Your power and faithfulness also sustain me. (1 Pet. 1,5.) O abyss of mercy, I praise Thee forever. G. G.

(Submitted.)

In honorary memory of the faithful pastor and president of the Middle District, who was suddenly brought home by a heart attack on September 13. Mr. W. S. Stubnatzy.

Again it pleased the Lord to visit us with "kindness and earnestness"; this, that each one of us servants of the Word may be in constant readiness to make his happy and blessed departure from this toilsome and sorrowful life; that, that he may be all the more faithful to his service and ministry in love to Christ and His church, and may seek to look upon each day as his last.

Since our departed brother in faith and office has left us a good example in faithfulness and efficiency, the following is a brief outline of his life and work.

Pastor Wolfgang Simon Stubnatzy was born in 1829 on February 15 at Fürth in Franconia, Kingdom of Bavaria. A few days after his birth his parents brought him to holy baptism. Already in the fifth year of his age his mother died and in the eighth year his father. After his mother's death, his brother, Mr. Goetz, a serious, Christian man and professional shoemaker, took him into his home and raised him in discipline and admonition to the Lord.

From the age of 6, he attended the city school in Fürth and was confirmed in 1843 by Pastor Lehmus. He already showed good gifts of memory and intellect at times, so that his teacher sometimes used him in the upper class to assist him in teaching the lower section.

After his confirmation his uncle started to teach him the shoemaking trade.
But he had absolutely no desire to do so and rather aversion and reluctance. A compatriot of his, who was also here in America at the time, was an apprentice with him in his uncle's workshop; however, he reports that he did not make much progress in shoemaking and received many a scolding.
His instinct went to the books, and it is a common experience that boys with a very good head do not show any particular skill with their hands. But his uncle, who seems to have been a firm and persistent character, did not let him go so soon, until he finally realized that his nephew was not a born shoemaker.

Unfortunately, he had not had Christian teachings and discipline at school, but he had learned them from his uncle and his godly grandmother, which had a salutary effect on his heart and conscience. His uncle had come into contact with the brother of Father Löhe, partly through him, a merchant in Fürth, and partly through Father Stirner, a close friend of Father Löhe, who soon found out that the young man would be a very suitable pupil for the local seminary.

Sent by Pastor Löhe and in agreement with his relatives, the deceased arrived here in Fort Wayne in 1847 with his comrades Volkert, Heid and Fritze and entered the seminary with them. He was always a fresh young fellow, as eager to learn and study as he was always cheerful and cheerful and of good humor. He had a special gift for remembering many a joking story that sometimes happened between him and his classmates, and for recounting them in their characteristic features in a very vivid and amusing way after years and decades.

This gift, however, which can become dangerous to some and degenerate into insipid joking, did not detract from his Christian and moral seriousness. He already had quite a bit of experience with sin and grace, "repentance and

faith", law and gospel, and he was very serious about serving the Lord and a dear Lutheran church in his time. Therefore, he was a zealous apprentice of the Lutheran

Theology and was especially attached with all his heart to Prof. Wolter, his most distinguished teacher and house father and closest pastor. Towards me he kept a pleasant reverence, notwithstanding the trust, and with his fellow students, with whom he liked to discuss a lot, he was always on brotherly terms. As he occasionally allowed himself to be punished by them, he showed them the same brotherly love, but in doing so he was not tempted to become heated and angry or offended and sensitive. He was, in spite of his youth, destined, I say, to become a matter-of-fact man.

In 1849 he got a job in Coopers Grove, Cook Co., Ills. to a then still small poor community, with which he also liked to be poor. His little house was poor and even though he taught school himself, for which he was especially gifted, his entire annual salary was only 80 dollars. This attitude of poverty was also shared by his spouse, Magdalene Meyer, who had the misfortune to have her equipment burned at a railroad station at the beginning of her married life. Nevertheless, both were cheerful and well-mannered, helped each other as much as they could, and the community supported them with food, of course.

He served this congregation for 13 years and it grew not only outwardly through the influx of new immigrants or already natives, but also spiritually inwardly; for God gave grace and blessing to the ministry of their faithful shepherd.

He preached the right, pure, i.e. Lutheran doctrine in a fresh and stimulating manner, was in his pastoral care as faithful as - in spite of his youth - a prudent steward, giving each of his household members his due; and in his government of the congregation with and according to God's Word, he was as cautious and patient as he was decisive and assertive, depending on the circumstances. I could also perceive this from some letters of his that I received from time to time.

While working several times as a pastor and school teacher, he studied seven times, held conferences diligently with his two neighboring ministers, Pastors Selle and Küchle, missioned far away and won preaching places where his own pastors had been working for years. In the meantime, more and more rural congregations arose around Chicago, so that the conference district also expanded, and in these increasing conferences he was also an active and stimulating member.

In 1862 he was appointed by my congregation and me as second pastor and for 6 years we worked in brotherly harmony for the benefit and good of the dear congregation; and the same attitude of heart that he had towards me in former times, he also proved now in our common work; also no misunderstanding, let alone disagreement arose between us during these years; because by God's grace we both kept God's honor and the prosperity of the congregation firmly and unwaveringly in mind. His quick insight and practical tact, his quick-wittedness in the face of various objections and his always friendly, even-tempered nature were very much appreciated by the congregation in its meetings. His cheerful yet serious manner had a particularly beneficial effect on the young people.

Meanwhile, as the congregation grew more and more from the outside and inside, and also the enlarged church could no longer hold them, the necessity of a diversion became apparent, which took place in 1868. Earlier, the community had bought four lots in the west of the city with a two-story frame house for 4000 dollars. The diverted community now appointed Mr.? Stubnatzy as its own shepherd, and built on this building site in 1868 and 1869 a large stately brick church in the shape of a cross, in which it preaches excellently. It cost 34,000 dollars with bells and organ, which was also raised in the two years by the barely 200 members of the congregation, although few of them were wealthy, and without any unspiritual means being put into operation to raise the costs. My congregation contributed about 7000 dollars, partly as compensation to the newly formed sister congregation for the loss of its share in the property of my congregation.

For 12 years, the dear deceased in Christ pastured and nurtured this independent congregation with God's Word in great faithfulness and efficiency, partly through public preaching, partly through loving and wise pastoral care of the individual sheep and lambs of Christ commanded to him; And in the leadership of the congregation in its special meetings he showed exceptional skill, so that through his untiring labor of love his congregation gained more and more a Christian and ecclesiastical shape and its members were devoted to him with great love and trust; for they were all imbued with the fact that in all his feeding and caring and also in fine punishing and warning he kept only God's glory and their spiritual prosperity in mind and in no way sought his own.

Of course, there were also many cases of church discipline in his congregation; for precisely where God's Word is in circulation, publicly and especially, the devil tends to throw up all kinds of mud, and the churchyard peace of a congregation is hardly a good sign for it.

In the course of these years, 2 brick schoolhouses were built in his community, and the community school expanded to 5 classes. At his behest, young men's and young women's clubs were formed, as well as a special sewing and mending club of women for poorer college students, who also had their laundry in his community, as well as about half of all the Sunday table. So there was also no lack of Christian singing societies, partly as a mixed choir, partly as a male choir.

For 20 years and more, more and more congregations had grown up around Fort Wayne, whose pastors and schoolteachers met at least twice a year for larger conferences. In these conferences, individual doctrines were discussed, mostly on the basis of existing theses, in which the schoolteachers participated; written sermons were criticized, and individual difficult cases concerning the conduct of the ministry were brought up and discussed by these and those. During this time, the school teachers had their own conference.

At these conferences, the blessed brother was for years not only the moderator or leader of the meeting, in which he showed a special skill, but he also contributed on average the most for the common good, both in the movement of doctrine and defense as well as in the criticism of sermons and in the handling of practical cases, so that, to a large extent, through his participation, these conferences mostly had a
educational as well as refreshing and stimulating course of events.

Partly because of this, partly because he also took part in the synodal meetings in an appropriate and useful way, he was elected vice-president of the middle district in 1866 and ordinary president of the same in 1878. At the same time he also became a member of the supervisory authority for the local college.

He administered this threefold office with as much fidelity as efficiency; and although he had no helper in his ever-increasing congregation, he did everything possible to ensure that it did not suffer any disadvantage through his visitation trips - during which one of the professors, Fr. Sauer or I sometimes substituted for him in preaching - and by his immensely large official correspondence with these and those pastors of the district; for he probably rather used the night time to answer urgent and important letters than to refrain from sick or other pastoral visits during the day.

In his official visits to the congregations and their pastors and schoolteachers, he often had the opportunity to use his above-mentioned excellent talent for this purpose; for in any doctrinal disputes or other matters concerning conscience, he never left it at a compromise, as is often the case in the area of civil society and cannot be otherwise, but brought the matter to the right conclusion on the basis of the Word of God and the confession of our church. But also in matters concerning the use of Christian freedom, he always had quick and good advice at hand, and according to his evangelical nature, he knew how to make room for brotherly love, especially in carrying the weak. He also knew how to give advice when pastors were transferred, mostly within his district, because he had a good knowledge of human nature and the various needs of the congregations were not unknown to him. Summa, there is no doubt that each of the congregations visited personally and officially by him and reported by letter and their pastors had great spiritual benefit from his blessed ministry.

In matters of community education, too, he had a healthy eye and the right tact, and his teachers will know best what benefit they have had from him from the regular conferences they had with him with regard to the wholesome conduct of their office according to doctrine and discipline.

With all this multiple simultaneous work he enjoyed firm good health, so that in these 18 years he was ill and bedridden only once for a few days. And yet, according to God's wonderful counsel, he was to be taken from us so soon; for God's thoughts are not our thoughts and our ways are not His ways.

On the 16th Sunday after Trinity, he is said to have preached a rather forceful sermon on the gospel of the raising of the young man at Nain and exhorted his congregation to always be ready for a blessed departure from this life. He also felt fresh and lively during the day. Then it happened that on Monday morning at about 3 o'clock he felt cramping movements in the region of his heart. His wife immediately wanted to send him to the doctor, but he did not want to and walked back and forth in the room a few times and then lay down in bed again. Then it happened that at about 6 o'clock on the 13th the heartbeat erupted.

followed, and the doctor who was summoned found only the already disembodied body.

How mightily this sudden and unforeseen bereavement shook the family, the congregation, and all his fellow ministers in the city and surrounding area, as well as all his good friends and acquaintances, can easily be imagined; and the Lord made us aware anew of the saying 1 Peter 1:24: "All flesh is as grass, and all the glory of men as the flower of grass; the grass is withered, and the flower is fallen away," likewise the song: "In the midst of life we are embraced with death."

I immediately hurried to the house of mourning, but to my joyful surprise I found the spouse of the deceased comforted in Christ; for delicious sayings and song verses came from her mouth, so that I myself was comforted and edified by them.

Thursday, September 16, this seed of the happy and blessed resurrection was lowered into the graveyard. At the request of the dear widow, I held a speech in the house at 1 o'clock, which I based on the third petition. Afterwards, the body was carried into the church by six pastors from the surrounding area, thirteen of whom were present, and placed before the altar. Then Professor Selle from Addison, one of the oldest personal friends of the immortalized, a servant of God well trained in the school of the cross of the Lord, to whom God had brought home 5 adult children before him, preached the funeral sermon on 2 Cor. 6, 9: "As the dying and behold, we live; as the chastened and yet not slain" and in it he also gave a true picture of the one who had fallen asleep in Christ.

The church was overcrowded; the audience stood in masses inside and outside the church, but were probably all reached by the bright and clear voice of the preacher, which would not have been possible for me, who was to deliver this sermon first at the request of the dear widow. The choir also participated in this funeral service in an appropriate manner.

Very large was the cortege, such as Fort Wayne has probably never seen. The corpse was followed by about 200 full wagons from town and country, and several hundred went on foot, partly in an orderly manner, such as the Young Men's Association of the community, the teachers and school children and the male members of the community, and partly by various other people who did not belong to the community.

At the graveside, Father Jox gave an edifying speech on John 8:51: "Verily, verily, I say unto you, If any man keep my word, he shall never see death. And truly, since the dear one who has fallen asleep has certainly always held on to Christ as his resurrection and his life in faith, he has not seen death and is still alive, even though he has died. The funeral ceremonies were performed by Father Sauer.

At the request of the congregation, the undersigned preached a special memorial sermon on the 17th Sunday after Trinity, based on Hebr. 13:7: "Remember your teachers who have told you the word of God, whose end look on and follow their faith."

His fate, however, fell on the sweet side. Without having to experience prolonged and sometimes painful illness, or even physical and spiritual infirmity, the Lord delivered him from all evil in a minute and from the
The Lord helped him out of the valley of sorrow to his heavenly kingdom.

May his quick death be a serious reminder to all of us, his fellow believers and ministers, old and young, that we may well spend our time as diligently as he in the "works of faith and labor of love," but at the same time always hold fast to Christ as our righteousness before God in faith! Then we too will live, even though we die. - —

Fort Wayne, September 20, 1880.

W. Sihler.

(Submitted.)

"Sustain us, O Lord, in your word."

When this song, composed by Dr. Luther in 1541, was printed on a leaflet and flew through the German regions in the following year, it bore the characteristic title given to it by the poet himself: "Ein Kinderlieb zu singen wider die zwo Erzfeinde Christi und seiner heiligen Kirche, den Pabst und den Türken. Even long after this song had become a common property of the Lutheran Church, it appeared in the hymnals of the Lutheran churches of that time and in private song collections with this title.

Thus against the "two arch-enemies of Christ and his holy church, the pope and the Turk" Luther leads here the baptized crowd of children to the field! No doubt he had in mind the story of the brownish shepherd boy David, who with his simple slingshot struck down the well-armed and terrible giant Goliath in the name of the Lord, and he thought of the saying Ps. 8:3: "Out of the mouth of young children and infants you have prepared a power for the sake of your enemies, that you may destroy the enemy and the avenger. In reference to this, it was later said among the people of Germany that when the Turkish emperor once again wanted to go against German Christianity with fire and sword, he had first summoned his scholars together and put the question to them, whether he also had luck against the Christians? To this they are said to have answered thus: He would have luck in the field, since he would

fight them with his people as men against men, but there would still be many young children in Germany, who would always "chirp": "Keep us, Lord, by your word and prevent the murder of the Pope and the Turks", and they would beat him and drive him back without any defense and weapons. An old theologian, sharing this, remarks: "The cry be true or not, yet we Christians know that it is true and must happen." Yes, yes, Luther's hymns are therefore also children's songs. History has long since decided on this and at the same time has broken the baton over the delusion which in the heyday of the Enlightenment thought that special poetic products were still needed for children, for "cheerful, good, modest and polite children. Only this is in truth a "children's song", which, imprinted in childhood according to word and manner, can move the heart and be used in youth as well as in old age and in all situations of human life. And Luther's songs are of this kind, in which the stream of living water flows so directly from Scripture, and therefore what is said of Scripture, that it is a water in which an elephant can bathe and a lamb can wade, can also be applied to them.

It may well be close to the goal, if time, circumstances and Luther's sayings at that time significant Hermann Stip in his jubilee writing for the 300-year celebration of the religious peace (1855) thinks of the origin of child love as follows:

When the evening of his (Luther's) comforting work cast long shadows, he ordered the Christian funeral with songs on the eve (1542), makes his will (Epiphany 1542) and now gives the children to sing. For he was saddened. About the ministers of the Word, for example, he complains (1542) that they do not pray, do not right anything in the Scriptures, do not think "even to defend our Christian faith after our death." "For we shall not eternally stand at the head as we stand now." He is concerned (1542) that one pious Christian after another is called home. Thus he calls out to his Urban Rhegius Revelation 14:13. "But while I have my thoughts about the loss of such excellent men, another far greater and fiercer pain befalls me." What pains him so much? "For when I look in my mind at the churches in all countries, which I also include in my prayers, I do not consider without great sadness how few skillful church ministers there are now." They do not all reveal Christ and the mystery of Christ, but some reveal their own secrets and beautiful thoughts that they hold about Christ's mystery. "Yes, it is to be feared" (1542) that again "a very thick darkness" will come over us, and "the punishment of it" will follow. - That is why he tells the ministry to which he has so often called: *Vigilate* (Watch!), that now is the hour when it is truly not time to be lazy, to snore and to sleep, but also to bequeath the secret of Christ to the descendants: "Dear lords and brothers, pastors and preachers, pray" (1542) and so on. Thus he goes to all estates, also to princes and to the nobility of the German nation. It "laments" him "very much" when he looks at the estates, which are perhaps already heading for punishment. "I have heard some say that they want to set up a regiment in Germany like in France. - But one can also see how the kingdom of France has become a tinny kingdom and has now called the Turk its friend, which before had been the most Christian kingdom. So it goes where one despises God and his word. I am writing this when I think that Ew. (Albrecht zu Mansfeld) to the last: For my end is nearer than one might think." But he consoles himself that the families of blessedly departed servants of the Word, who, like Isa. 57,1. 2. as before the Flood and as before the destruction of Jerusalem, are taken before God's judgments, will help to preserve church and state from terrible punishment even after his death. "I also hope that in the future, through the struggle of these pious wives, daughters and sons, through their piety and prayer, our churches and commonwealth will be protected against the cruelty of the Turks". (1542.) Then his gaze will have rested on Kätben, Lenchen and all his children. And when he saw the very thick darkness and its punishment in the sharpest way, he gathered all ranks of Christianity into praying families. The married state is for him the society of which Christ speaks Matth. 18, 20 (1542). There, in this company of Jesus, one should pray that Christ will soon show Himself publicly to the "world and transfigure the multitude, which in this life, although in great tribulations, has been obedient to the Gospel. (1542.)

Perhaps Dr. Martin Luther is now once again

quite sad from the heart before he began to build the joyful dome of children's love singing, surrounded by the children of all Christian families on earth.-.

Thus Stip. With the expression "Society of Jesus" he obviously alludes to the so-called "Society of Jesus", which came into being two years before the publication of our song (1540). Yes, yes, the society of the "Jesuwider", which also understands before others the trick that against Jesus Pope and Turk become friends, like Herod and Pilate in former times, - this hell guard of the Antichrist, which has flesh and bone, Luther sets up with his song the children's flock of the orthodox church!

The first three verses are by Dr. Luther. Dr. Selnecker states their content as follows: "The first three petitions of the Lord's Prayer are finely written, composed and understood in this hymn. For in the first verse one prays to God the Father for pure righteous doctrine. Then in the second verse to God the Son for the kingdom and power of Christ. Weather in the third verse to the Holy Spirit for the unity of the pious in this life, until they shall attain to eternal unity."

In the course of significant time, the song also soon received appropriate additions. Luther's friend and collaborator, Dr. Justus Jonas, wrote v. 4 and 5:

"Their plot, O Lord, make void, Let them strike the evil thing, And plunge them into the pit, Which they make thine for the Christian.
They will know that you, our Lord God, are still alive. And you help your people mightily, who rely on you.

A sixth verse was added for temporary use by the heroine Sybilla, wife of the Elector of Saxony, John Frederick the Magnanimous. When, after the unfortunate battle of Mühlberg in 1547, he fell into captivity with the emperor, she added the following verse:

Also, O Lord, let our countryman, your servant, be in your command. Keep him in firm faith, and deliver him from the power of the enemy.

With this addition, the Electress had the entire song sung three times a week in the castle church during the prayer hour. However, when the Elector returned home after five days of imprisonment, the verse of thanksgiving took the place of the supplication verse for a while:

We thank thee, O New God, that thou hast so graciously remedied the distress of our sovereign: henceforth govern him blessedly.

Of course find alone the two additions of Dr. Jonas became common property of the church. They find a "paternosteric cursing", which resounds beside the Lord's Prayer so often from the church, so often this whole song is sung. Perhaps the following words of Luther, among others, were in the mind of the friend: "Paul, Gal. 1, curses all teachers who preach other things (even if it were an angel from heaven), that they should be anathema, that is, banished and cursed by God; as if we said: God must hinder them and destroy them from the foundation, and give them neither grace nor happiness. So the time comes to curse or to do wrong. As if we should now pronounce a blessing on it, and wish it well, that pope, bishops and princes should go about with such poisonous practices and wicked wiles against the gospel, to overthrow the blood of pious people, and to destroy the German language.
This does not belong to Christians, but they should and must say to it: Dear Lord, curse, destroy and plunge all their plots into the abyss of hell. Therefore, no one can pray the Lord's Prayer properly, he must curse to it. For when he prays: Hallowed be thy name, thy kingdom come, thy will be done 2c., he must take everything in one heap and say: Cursed, maligned, profaned must all other names be, which are against thee, destroyed and torn asunder all the plots, wisdom and will go to the ground" 2c. (S. Luth. Volksbibl. Vol. 9 and 10, p. 161 ff.)

Very often, the *Da pacem Domine*, "Verleih uns Frieden gnädiglich" (No. 177), translated by Luther, was combined with this song, as in some older hymnals both songs are found together. Since the melodies of both songs sound very similar to each other, they can be sung very well after each other. The melody of the latter is pre-Reformation, that of the former is known since 1543 as its own melody. As one assumes with great probability, it is originally the melody of an older Latin church chant, which Luther then gave a more popular form. In this form, it is inseparable from the text and cannot easily be exchanged with any of the other melodies, no matter how beautiful. The writer of this work has heard the "Preserve us, O Lord" sung here and there to the otherwise so beautiful melody of the petition song: "O Lord Jesus Christ, turn to us," but how little it fit the character of the text! His warrior's garb was missing.

No song, however, was from the beginning and until recent times such a stinging thorn to the papists as this one; none has therefore been so hated, despised, persecuted, cursed by them. As right blasphemers, they tried to ridicule the song soon after its appearance by an epicurian parody. A Bavarian duke who was devoted to the pope also said

to his courtiers in a genuinely Epicurian manner: "Fressens, saufens, hurens, bubens, Werdens nur nicht lutherisch und singens nur nicht das gottschändiges Lied: 'Preserve us, O Lord, in thy word.'" The papists objected to the singing of this hymn in Lutheran churches, and where they had or regained power, they forbade or restricted it. Thus it was forbidden in Strasbourg on Dec. 16, 1548, under penalty of Letbes, in the principality of Oels in 1662 under severe penalty, and even in 1713 in all of Slovenia, despite the religious freedom solemnly guaranteed by the religious peace. In Regensburg, which was under the control of the Catholic princely house of Bavaria, the ecclesiastical ministry finally obtained in 1703, after many negotiations, that the song could be sung at least on the Reformation festival. Even with martyr's blood this song is decorated. It is permitted to show the reader several pictures as proof of this, as well as of the further history of the song. They testify to the arrogance and violence on the part of the papists, to the courage of the confessors and the power of victory on the part of the Lutherans, against which, of course, the fear of man that also occurs stands out all the more.

(Conclusion follows.)

(Sent in by vr. Sihler.)

The second Psalm and our time.

"Christ has given us the simple word, but if we tamper with it and reprove that it may be understood this way or that, we deny God with Eve and become inveterate devils" (Luther, IX, 1129.).

(Continued.)

But who are the "kings" of whom the Holy Spirit speaks in v. 2, that they "rebel against the Lord of lords", and who are "the lords" who "contended with one another against the Lord and his anointed"? As far as the kings are concerned, it is clear and obvious that this refers to the hostile attitude of all unbelieving rulers, whether they ruled before David's time or after his time, even after the appearance of Christ on the last day. With regard to these, we have a clear example in Pharaoh (king), who is mentioned in Exodus 5; for when Moses and Aaron came before him and said to him, "Thus says the Lord God of Israel, 'Let my people go, that they may keep a feast for me in the wilderness,'" Pharaoh answered, "Who is the Lord, whose voice I must hear and let Israel go? I know nothing of the Lord, nor will I let Israel go.

With regard to the kings after David's time over the ten tribes, the kingdom of Israel, they were all godless princes who rebelled against the God of Israel through idolatry and all kinds of unrighteousness, and among the kings over Judah there were also quite a number who did the same. But in the case of Nebuchadnezzar, it is reasonable to assume that after his two backslidings, he gave way to the grace of conversion and became a believer in the true God.

At the time of the New Testament and within Christianity among all nations, the number of princes who rebel against the Lord and his anointed is undeniably by far the greatest, according to the testimony of history; and the closer the last day comes, the more it will increase. Truly Christian and therefore godly and righteous princes, true fathers of their peoples, are always rare exceptions. The common characteristic of the majority was and is rebellion against the Lord and his anointed and, by virtue of their unbelief, also injustice and occasionally tyranny against their subjects, whom they regard only as a means of satisfying their rule and their lusts in them and through them. The rebellion against God and his word and will is their heart and nature; and that Pharaoh is and remains their example, who just said: "Who is the Lord, whose voice I must hear? I know nothing about the Lord.

Among these princes in Protestant Christianity in the nineteenth century are those who encroach and encroach upon the rights of the church with their sovereign power and rebel against the Lord by imposing the ecclesiastical union between Lutherans and Reformed on their subjects against His word and will and by raising themselves up as rulers of their national churches against Christ; For in the church, as such, the secular sovereign, as such, has no more right and power than the poorest of his subjects; for as they are both sinners by nature in and of Adam before God, so they are before God if they are both believers in Christ. They are both righteous in Christ and brothers in the Lord; neither is richer or poorer than the other, they are both one in Christ. This oneness spiritually cancels all worldly differences, before God there is no respect for the person. Accordingly, the prince, when and where the church, through the pure and unadulterated preaching of the divine Word, has the right to make a difference.

In the case of the Church, there are only two things that it has to do in order to make visible and recognizable the existence of the Holy Spirit and the distribution of the sacraments in accordance with the Gospel. The first is to grant the church, which as such cannot possibly do anything against the existing civil laws, the legal protection necessary in this world for its outward existence; the second is to contribute, as a rich and noble member of it, which he should be, in and out of Christian love to its prosperity and prosperity through all kinds of benevolence and sharing. In matters of appointment and employment of the servants of the church, however, in the procurement of orthodox catechisms, hymnals and agendas, in short, in the church government, he has no more right and power than any other member of the local congregation, to which he himself belongs, and which in its meetings as a representative congregation, according to God's word and the confession of the church, manages all its external and internal affairs and governs itself therein, rightly before God.

In these assemblies, therefore, the secular sovereign has only so much right and power as he has the right knowledge in matters of doctrine according to Scripture and the church confession and good counsel for the right use of Christian freedom in external matters. If the poorest of his subjects has more of both in his possession than he does, and if he does what is right, then the prince shall be a fair subject to him in this, as it is written: "All of you be subject to one another, and hold fast to humility; for God resists the proud, but gives grace to the humble.

This state of scriptural and confessional self-government was then also that of the apostolic congregations; and truly, the same was not a state of emergency, but the legal and normal state, while the now prevailing rape of the non-Roman churches by the respective secular sovereigns and their authorities has been the right and actual state of emergency and compulsion of the church for three centuries. It would be .It would certainly not be possible to prove from clear passages in the New Testament that a college of the high apostles, who, moreover, were scattered all over the world according to their vocation, would have exercised such power in the regiment of the church as the pope and the secular princes do now, They rule the church of Christ from above by all kinds of human commandments, edicts and ordinances and force its subjects to be their spiritual subjects, almost slaves, and force unwilling hearts to obey their human laws through fear of spiritual or worldly chastisement and punishment.

Even Paul did not want to have anything to do with such authority and legal regiment among the Gentiles he had converted in their "local church". He did teach them, as directly enlightened by the Holy Spirit and therefore without the possibility of error, orally and in writing, and as the salvific teaching from the mouth of Christ, the truth for salvation, he corrected the erring through them and punished the malicious contradictors and evildoers; And so he also excluded the unrepentant bloodsucker from the congregation of Corinth and put him under ban; but with all kinds of commandments, out of ostensible apostolic authority (like the troublesome Pope, the Antichrist of Rome, does) he wanted to remain unsworn; he did not want to be a disciplinarian, but only a father of those whom he had begotten through the gospel; he wanted to be a father in mediocre matters, e.g. whether to become married or not. e.g. whether to become married or not, by
He did not assert his apostolic reputation in any way, but only gave them good advice in a fatherly and brotherly way under the circumstances of that time; He never and nowhere wanted to force good works out of them by commandment, but exhorted and enticed them, in a fatherly way, through the reproach of God's grace and Christ's love received by them through faith, now also to exercise their faith in all ways toward their neighbor through brotherly and general love, and to show this faith also through patience under all kinds of crosses and tribulations; And instead of only asking them to do this, without doing it himself, as the pope does, he set himself and his like-minded co-workers in the Gospel with a good conscience as an example to the congregations, as in the doing of good, so in the suffering of evil, so that they might follow in his footsteps and those of a righteous follower.

In sum, the apostles were the opposite of the Roman Pontiff and the prince popes of all countries.

(To be continued.)

(Sent in by Fr. Sievers.)

Inner Mission in the Northwest District.

(Continued.)

This time we now turn to what is by far the most important mission area of our Northwestern District, rightly directing our attention to the State of Minnesota and the Territory of Dakota.

Minnesota is the state to which the stream of Lutheran immigration, not only of Norwegian but also of German tongue, has taken its main direction for years and still does. Not only that with the upswing that immigration has taken again this year, thousands of new arrivals from the old fatherland are establishing a new home in the rich and fertile lands of Minnesota: Especially from the larger cities of the older states of the Union, thousands are still taking refuge in Minnesota's homes in the well-founded hope of finding more favorable opportunities there for themselves and their families with regard to their earthly advancement, probably in part as a result of the general business stagnation and unemployment of recent years. In many extremely favorable circumstances, e.g. in the wonderful, healthy climate, in the freedom from terrible, devastating storms and mostly also from all other land plagues, many recognize quite

indisputable advantages of Minnesota over all other, otherwise still so much favored, states of the West and Northwest; and among the daily arriving crowds of new settlers there are also quite astonishingly many Lutherans, of whom not a few even already come from our own synodal congregations. Church papers report that in Minnesota the Lutheran Church is stronger in membership than any other denomination, and that three years ago the number of Lutherans in the state was 75,000.

Now, dear readers, you will undoubtedly be eager to know whether missionary work is also being done in such a beautiful and promising mission field and what success it has had so far? Well, a richly blessed beginning has been made, and are also our dear Norwegian
While our fellow believers here are far ahead of us, we are now competing with them in the blessed work of seeking and gathering the dispersed to prepare a people ready for the Lord our God and to help build the kingdom of His anointed. While eight years ago Pastor H. Vetter began, as the first and only traveling preacher in Minnesota, to let the voice of a preacher resound in the desert in no less than 17 different counties of this state, now the desert has already been transformed into a magnificent garden of God to such an extent that in the areas visited by Rev. Vetter, 10 heralds of the gospel are working in great blessing and are scattering the fertile heavenly seed in 60 different places (partly in lovely blossoming little churches, partly on preaching places), from which children of God are born like the dew from the morning sun. O what a blessing of God is this! Are all the tribulations of the faithful servants of God worth even one tear in comparison? And should not all Christians consider themselves fortunate when they see themselves worthy to help such a blessed, so abundantly blessed work with mild gifts of love and, above all, with fervent intercession?

(Conclusion follows.)

(Submitted.)

The second meeting of the Canada District of the Lutheran Synod of Missouri, Ohio, et al. St.

was held at Stonebridge, Welland Co., Ontario, from September 1 to 7. On the first morning, the opening service was held, during which the General Presider, Pastor Schwan, preached on Is. 28:16. The meetings were then opened in the afternoon, and all the pastors and their deputies from the Canada District were present. In addition to the General Praeses, Pastors Groß, Heid, Gram, Feiertag, Kanold, Rademacher, Zollmann and Weinbach from the neighboring Buffalo Conference were present as guests and participants.

The synod was based on two main topics. The first concerned the doctrine of the calling to the sacred office of preaching, in which the theses presented and begun in Elmira the previous year were now completed and finally adopted. First of all, it was said that a Lutheran congregation, when using its right of calling, must proceed according to the guidance of the divine word, and that therefore, when electing a pastor, it must be especially careful to choose a man who has the qualities specified in the Pastoral Epistles that enable him to lead the holy office. The sayings taken from 1 Tim. 3, 2-7 and Tit. 1, 9, with which the table of the house begins in our catechism, are therefore also important for every congregation in the choice of its preachers.

The last of the theses presented dealt with the fact that the congregation, which has the right to appoint the preacher, must also have the sole right, where there are just reasons, to remove him from his office again, if it should otherwise exercise its right of spiritual examination.

The second subject was a lecture on sorcery. In his synodal address, the honorable president had already pointed out that the sin of sorcery is one of the "unrecognized sins of the world" at the present time, which is therefore all the more important.

It was considered: 1. The following were taken into consideration: 1) What and how various sorcery is. 2) Why it is a sin. 2. why it is a sin 3. how it can be controlled. Since, unfortunately, there are not a few congregations in which the abomination of sorcery creeps like a plague in the darkness, the synodal report, which we hope will soon appear, will be of interest to the reader in order to learn more about it. It is necessary to examine such dark night sides in the life of our people, which have so far only rarely been properly illuminated, in the light of the divine Word and to press for the healing of this damage. Chr. H. [Hochstetter]

At the ecclesiastical chronicle.

I. America.

Great grief of the "Lutherischer Kirchenfreund". This paper of the General Synod writes under September 17: "Another congregation gone. We have just learned that the congregation of the Pittsburg Synod, until now served by Pastor Fritze, has gone over to the 'Missourians' and has received a preacher from there. A year ago it was the congregation of Pastor Wenzel, also in Pittsburg, which took a similar step. The German congregations of the General Council will probably all defect to Missouri in time, and no wonder as long as the Council papers continually find all kinds of things to praise in the Missourians, while they rail against us in every one of their numbers." - Would it be right, then, if the Council papers found nothing to praise in the "Missourians," but everything to praise in the "Church Friend" and its General Synod?

II. foreign countries.

About the cult of Mary in Rome. In practice, all worship has become conscious or unconscious worship of self-made and self-imagined gods. Formerly Christian Rome has turned to the worship of Mary; it worships only one goddess Mary, the Queen of Heaven or, as the preacher in S. Jgnazio called her during the last week of Lent: "The Empress of Heaven." No less than 84 churches in the capital of Catholic Christianity are dedicated to Mary, and of the more than 400 churches and chapels of the most holy city, not a single one is without one or more altars erected to Mary, without a statue of Mary, without an image of Mary usually in the reputation of miraculous activity. The Roman church doctrine has understood in an astonishing way to transfer all divine attributes and all work of salvation, which according to the Holy Scriptures are attributed to Christ, to Mary. According to the view of the people and the instruction of the clergy, Mary is far above Christ, who is only seen as the little child on the arms of the Mother of God.
The first is to know and respect the Mother of God, who, in obedience to the words of her Mother, must do and leave in heaven what she demands. Easter, Pentecost, Christmas are behind the great feasts of Mary in terms of festivals. We will only quote the introductory words from a sermon we heard on June 13, 1880, when the walk took us to the church of S. Agnese tuori ls murs. It was celebrated on that day the feast of the "Main Association of the Daughters of Mary". Through the open Sacristy door one overlooked a new large mural with the standing figure of Mary, in the center to the left of it kneeling the "Consolers of Mary", immersed in adoration, to the right of it St. Agnes with the Lamb, also kneeling. In the middle side chapel on the left, images of the Sacred Heart of Jesus and the Sacred Heart of Mary were placed above the altar, while on the left and right of the entrance walls to this chapel, the membership registers of the Brothers and Sisters of the Sacred Heart of Jesus and Mary were publicly displayed.
were hung. The sermon was preceded by an extremely secular and funny ladies' choir with solos. After the speaker apologized for having to speak unprepared because the actual celebratory speaker was prevented from coming, he invited the listeners to take refuge under the mantle of Mary, to grasp her hand and hold it tightly, in order to let her take them to heaven through all the difficulties and struggles of this world. "Let her," he continued, "be our life, our mother; from her alone we expect all help, all consolation, all grace for'S eternal life." "I tell you in the name of Our Lady that she loves you because you love her, and how you should honor Mary, I will tell you with Help of the Most Holy Virgin, our patroness," etc. The very moderate but long speech seemed to be too little attractive even to the daughters of Mary, as they sat under the speaker's platform (for it cannot be called a pulpit).
They started to get up and walk away without much consideration and with not a little noise. Then the speaker cut off his speech and asked to pray at least one final prayer, and now he turned to the main altar of the church, on which stood a gilded bronze statue of Mary 3/4E life size, surrounded by many lights that the custodian of the church quickly lit, and held a conversation to the statue from his speaker's platform, which in its turgid form of apotheosis and prayer so disgusted the writer of this that he left. Nowadays, one can search Rome from one end to the other, and nothing, at the sight of the many mementos of Mary, will call to mind her humble words: "Behold, the statue of the Virgin Mary! "Behold, I am the handmaid of the Lord! - Rome seems to know this word just as little as the Gospel - rather, one hears again and again, and the longer the more, that cry of the Ephesians in Paul's time ringing in one's ears: "Great is our Diana.

A court preacher.

Samuel Garnerus, Prince Wolfgang of Anhalt's court preacher, was once invited to the princely table. He wanted to come, he said through the messenger, if he was granted to bring a dear guest. When everyone waited with eagerness to see what kind of guest the court preacher would bring, they were astonished when he appeared all alone. "Where do you have your guest?" asked the prince. "Your Grace, he will come and be heard!" replied GarneruS, and after saying his prayers, sat down at the table. It was not long before the company became noisy and boisterous, for, according to the custom or manners of the time, the wine flowed in torrents. Then Garnerus stood up, took a Bible out of his coat pocket and, holding it up, shouted with a thunderous voice through the hall: "Here is the guest I have brought with me - it is the Lord Jesus and his precious word, which says: Beware that your hearts are not burdened with eating and drinking. If this happens, this guest will leave, and he has commanded me to tell you this. Then there was silence at the princely table, and at the prince's hint the wine jugs disappeared. As he stood up, however, Wolfgang tapped the courageous court preacher on the shoulder and said: "God bless you, dear sir, that you never enter without your guest; he is herewith always invited.

Alone.

Remember, dear man, the word "Alone!" And let it be your motto.
Only with God you will get. What your heart seeks. Happiness and rest. But only with Jesus Christ is a merciful God to be found. But if Jesus is also to be yours.
Seek him in his word alone.

The believing Christians highness.

Luther: "What the world has and is able to do, it has to borrow from the beggars (the Christians); of which St. Paul says 2 Cor. 6,10: "Those who have nothing, yet have everything"; and everything that is given to the world by God, He gives for its sake, so that all the works and miracles of the Christians are called what they do and will do until the last day; so that when they cease, God will also put an end to the world and burn everything with fire. However, they have the legs to carry the whole world, for which God will give them the reward of being despised, oppressed, walking in mire and filth, desecrated, blasphemed, condemned, and even driven out of the world. But in that day we shall have to look at it much differently; that not they, but every Christian, has been emperor and lord over all the rulers of the world, not because of a fine person, according to which he is a man like the rest, but because he has believed in the Lord Christ." (On Joh. 14, 12. VIII, 129 f.)

God purified their hearts through faith.

Acts 15:9.

Faith must contend and fight against doubt and reason. The sophists do not see and consider this, so they think we are fighting over a small thing when they hear that we teach about faith. For they neither understand nor know that faith is a change and renewal of the whole nature; that is, that the eyes, ears, and heart themselves hear, see, and feel quite differently from other people. For faith is a living and mighty thing; it is not a drowsy and idle thought, nor does it float and swim on the top of the heart like a goose on the water; but is like water heated and warmed by fire: the same, though it remains water, is no longer cold, but warm, and so is altogether another water; thus faith, which is the work of the Holy Spirit, makes another heart, mind, and spirit, and so altogether makes a new man. (Luther, 1,1141. f.)

Ordinations and introductions.

On the 17th Sunday after Trinity, Mr. August Wilder, Candidate of the "Holy" Preaching Office, was ordained and installed by the undersigned in his congregation at Big TypereSS, Harris Co. Fr. Rösever.

Address: Rsv. ^Viläsr,

LprinA Ltution, Harris Oo., Isx.

By order of the "Honorable" Presidency of the Northwestern District, Candidate T. Engel was ordained on Sunday "ach Trin. in the Lutheran congregation of CrookSto," Polk Co, Miau. and thus introduced by the undersigned as a traveling preacher for his large mission area in Northwestern Minnesota, Northeastern Dakota and the Province of Maui- toba. I. Kruger.

Address: Rsv. Obus. Lngsl,

k'isösr's I,anckin§, kollr Oo., Ninn.

On the last Sunday after Trinity, Candidate Tran-God Thieme was ordained by the undersigned and inducted into his office in TuScumbla, Ala.

Th. Bensea.

Address: Rsv. rrauxott rdisws.

Box 108. 7'usourndin, ^1".

On the first Sunday after Trinity, Mr. Biltz, the "undersigned" ordained Candidate A. Rehwaldt and introduced him to his parish of Superior, Kansas.

H. Krause.

Address: Rsv. Rskvalät,

Lupsrwr, Nokksrson Oo.,

By order of the Reverend President Biltz, on Men Sunday "ach Trin. Mr. Candidate W. HarmS in the midst of his congregation at Tuming Creek, Tumlng Co, Nebr. under assistance de- Mr. Pastor A. W. Frese ordained u "d by the undersigned. I. P. Muller.

Address: Rsv. llarn",

s 'Wsst koint, Vumiox Oo., Uodr.

On behalf of the high presidium of the Jowa District, Candidate E. Zürrer was ordained and introduced by F. W . Grumm on the 9th Sunday after Trinity. W. Grumm.

Address r Rsv. Lrnst 2uerrsr,

Llareus, Oderokeo Oo., lov".

On the 17th Sunday after Trin. Mr. Pastor M. Heyer was installed by order of de- hoch". Herr Präses Wunder in his congregation at TryStal Lake, III-., introduced by the undersigned with the assistance of Herr Pastor H. Schmidt. L. v. Schenck.

Address: Rsv. N.

Or^stal Daks, Oo., IUs.

Rev. W. Ha! both was installed in his new office at HillSdale, Mich. on the 17th Sunday after Trinity. I. Trautmann.

In accordance with commission received, Rev. I. P. Karr er was installed in the congregation at Ludington, Mich. on September 8, and in the congregation at Benona, Mich. on the 17th Sunday "ach Trin. byH . Toruey.

Address: Rsv. 3. k. Lnrrsr, Duckington, Lliek.

Pastor F. R. Tramm, in accordance with the commission received, was installed on the 17th Sunday after Trinity in the Lutheran Immanuel Church in Rondout, Ulster County, RI.

8. W. Föhlinger.

Church dedications.

On the 16th Sunday after Trinity, the church of St. Paul's Lutheran Parish in Cleveland, Ohio, was dedicated. Fest. Preachers were Messrs. kk. I. H. Niemann and A. Dank- worth. Paul Schwan.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John's in Roger City, Mich., dedicated its church (24X56) with a 56-foot tower to the service of the Triune God. Mr. K. L. Moll of Detroit said the dedicatory prayer and also preached the dedicatory sermon. The undersigned preached an English sermon.

I. D. Druckenmiller.

On the 16th Sunday after Trinity, the newly-formed Lutheran Cross congregation in GlaSgow, Monroe Co., Ill. consecrated their newly-built little church, a 28X40 foot building, adorned with a steeple and bell, to the service of the Triune God. In the morning Pastor F. Erdmann preaches, in the afternoon Pastor G. Gbhringer in English.

I. Nightingale.

Mission Festivals.

On the first Sunday after Trinity the congregation at Prairie town, III-., celebrated its annual mission feast in fellowship with the neighboring congregations. In the morning Mr. k. Brandt au- St. Louis, in the afternoon Mr. k. Wei-drot au- Mount Olive The Collecte amounted to -162.00. I. Bergen.

On Sunday, August 22nd, our Lutheran congregations around Nrw-York celebrated their community mission festival. Mr. k. Sirker preached on city misflon, Mr. k. Beyer on the work and laborers in the vineyard of the HErrn and Mr. k. Frincke, Jr. gave a mtsflonShistorical lecture on Dr. Livingstone. The morning collection was -102.00. which is earmarked for our Negro Mission, for our Emigrant Mission, for poor students and for the orphanage at Mount Vernon (k. HollS). The afternoon collection was -122.10 and was entirely earmarked for the orphanage in Boston, in order to at least begin to remedy the "bitter" poverty and the crying need there. K.

On the past Sunday, the 16th Sunday after Trinity, the congregation of the undersigned in Oshkosh, Wis., celebrated this year's mission festival, in which the congregation of Mr. K. Bremer also took part. The "festival sermons" were preached by the following pastors: T. Holst, I. I. Walker and W. Streißguth. The collection was -48.40, which was earmarked for internal and external missions.

I. L. Daib.

On the 16th Sunday after Trin. the Lutheran St. Paul's congregation at King-ville, Baltimore Co., Md. celebrated its first mission feast. Sermons and lectures were preached by Pastors Grätzel, Seeger and the undersigned. The collection for inner and outer mission was -32.25. The church was festively decorated and overcrowded, a fourth of the festive guests had to listen from the outside. I. Her.

On the first Sunday after Trinity, the congregations of the undersigned celebrated their first mission feast in Accident, Md. Several members of the neighboring congregations were present as guests. In the morning Mr. k. E. Lauterbach preached, in the afternoon Mr. k. I. M. Moll. The collection was -46.W, but the same was subsequently brought to -50.00 by some members of the local congregation. E. I. Fleckrnstein.

On the 13th Sunday after Trin. the congregation of the Lower
The "Honey Creek, Cole Co., Mo." church had this year's mission festival, in which the congregations of Pastors Weiche, Falke and Proft also took part. Falke and Proft participated. In the morning Mr. Wstor Richter au- Elli-ville preached, in the afternoon- Mr. Pastor Prost auStringtown. The collecte was -45.34. C. Better.

On September 12, the congregation of the undersigned, in fellowship with the other Lutheran congregations in Barth "lomew County, Ind. celebrated a" mission feast near Columbus. In the morning k. Jüngel s "o. on inner mission, in the afternoon k. Wendt on mission in general. The collection was -52.13, of which -20.00 for inner mission, -20.00 for negro mission, -12.13 for emigrant mission.

3. G. Nütze!.

On the 16th Sunday after Trin, the congregations of Al tenburg, Frohna and New Well, Mo. celebrated their annual mission festival. In the morning Prof. Stellhorn preached, in the afternoon Pastor Moser. The collecte was -70.40. F. W. Pennekamp.

A mission feast was celebrated at Elli-ville, St. Louis Co, Mo, Sept 5. Fine- weather, many guests, trombone corps music, singing choir recitals, and two festival sermons. Collectirt were -80.00. E. T. Richter.

On September 12, the "congregation" in and near Boone, Boone Co., Iowa, in fellowship with several members of the congregations of Messrs. kk. Herrmann

and Gülker a" mission feast. In the morning Mr. Prikses I. L. Crämer of Fort Dodge preached, in the afternoon Mr. k. Eh. F. Herrmann of State Centrr. Collecte -38.54. 3. p. Günther.

On the 12th Sunday "aft Trin. the congregation de- signed at Marys ville, Marshall Co., Kausa-, held its first mission feast. In the morning Mr.? R. H. Biedermann on expresses, in the afternoon Mr.?. C. Meyer about inner mission. The collecte was -45.44. G. P "lack.

On the 15th Sunday after Trinity, the congregation in Trete, 3ll. and the surrounding congregations celebrated their mission feast. In the morning k. P. Gräf, afternoon- k. A. H. Brauer. The collecte was -110.59. E. A. Brauer.

On Wednesday, Sept. 15, vie.rv.-Lutheran St. Peter's parish in Nebraska Township, Livingfton Co, III, celebrated its annual mission feast. In the forenoon Mr. k. H. Meyer of Lincoln on heathen mission, in the afternoon Mr.? Th. Pisse! from Brnson on inner mission. The collection for inner and outer mission was -160.50. H. Dageförde.

On the 17th Sunday after Trinity, the Lutheran congregation at Frankenkirch near Dwight, III, celebrated its first mission festival. However, because we had frequent rain showers that day, unfortunately only a few of the invited guests showed up. Messrs. kk. G. Schliepsiek and W. Brügmann preached. The collecte was -40.00. C. W. R. Frederking.

On the 16th Sunday after Trinity, the congregation at Thampaign, III, celebrated its second mission festival together with the neighboring congregations. In the morning k. E. A. Brauer from Trete. In the afternoon k. F. Schröder gave a historical lecture. The collection amounted to -53.70, of which two thirds were earmarked for the mission, one third for the congregation at IveSdale.

C. Brewer.

On the 17th Sunday "ach Trin. the congregation at Town Utica, Wtnona Co., Minn. celebrated its first mission feast. It was preached, trn Messrs. kk. G. H. Schmidt of Rechtster and K. F. Schulze of Lourtland, Nicolet Co, Minn. The collecte was -42.00. D. Lothe.

Conferenz displays.

The northern districts conference de- Jowa district- holds s. G. w., its next meetings on November 9 and the following days at Siour Eich, Iowa. Cvnference members are requested to notify the local pastor in advance of their coming.

F. S. Bünger.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. "., October 5-7, at Hay Creek near k. I. Horst. 8th Johl.

Buffalo DistrtctSconference in Bergholz Oct 26-28. Pickup in La Salle at 4 and 7?. oil. on the 25th place.

Joh. W. Weinbach.

Cleveland Specialconference on November 2 and 3 in Elyria. E. Sttzmann.

The Baltimore Diftritt Conference will meet, s. G. w., > from November 9 to 11 at the home of Mr. k. Lübkert at Washington, D. C. Registration requested. I. G. Hafner.

changed conference - displays.

Because of the "upcoming" general pastoral conference in Chicago, our Southern Michigan Pastoral and Lutheran Conference will not meet until Oct. 21 in Detroit. In addition to "the pastoral treatment of children in school," the conference will discuss "the difference between the law and the gospel," and "the doctrine of election by grace.

8Early registration is requested for those who do not yet have lodging. Ch. A. Weisel.

The Southern Conference of the Iowa District, in consequence of the Extraordinary Conference at Chicago, will not meet at Oerter, Iowa, October 12, this year, as was appointed, but not until February 15, 1881. W. T. Stroebel.

For your consideration.

All who attend the Synod at Concordia will receive a discount on the Llissouri DaciSo R R. for the return trip, pastors on the 6lneLxo-H.Itoll R. R. kurv to LiZgins- ville and back. ' C. E. E. Brandt.

Incoming tu the Suffe of the Illinois District-:

To the synodal treasury: Bon k. BurfeindS congregation in Rich -12.15. By I. H. Kuhlenbeck of k. OttmannS Gem. in TollinSville 6.00.?. Hansen's parish in Worden 7.85. (Summa -26.00.)

To synod building fund: communionScollecte ofk. DöderleinS Gem. in Homewood 8.64.

For traveling preachers in the West: by k. Hartmann, half of the Mission Festival"!!, of the Woodworth and Buckley churches, 29.00.

For inner mission: By I. H. Kuhlenbeck v. k OttmannS Gem. in CollinSville 4.00. Part of Msssion-festcoll. in Trete 36.87. Arlinaton HeightS 33.33, Prairie Town 50.00. By k. Miracles in Chicago by the YoungerS. 5.00. By k. Döverlein in Homewood by D. Nietfelvt and W. Gehle 2.00 each. (S.-133.20.)

For Gentile and Negro Mission: k BangerterS Ge", in Peoria 5.00.

For external mission: part of the mission festival coll. in Trete 3686.

. For Gentile mission: k. HeyrrS Grm.in Tolehour 1.25.

For negro mission: from the old Illinois Mnode dnrch their Kassirer k I. T. Bötticher 27.00. part of the Mission FestToll, at Arlington HeightS 33.33, the Gemm. at EooperS Grove, BachelorS Grove and Blue Island 23.09, Prairie Town 50.00. By D. Succop of Emilie Luecke .50. (p. -133.92.)

For emigrant mission in New York: k. SchieferdeckerGem. in New Geblenbeck 8 40.

FLrEmigr.Mission: Theil of Mission Festroll, ia Arlington Hetgbts 33.34. Prairie Town 12.00, & the comm. in TooperS Grove, BachelorS Grove, and Blue Island 23 09. (S -68.43.)

To Lollege-HauShalt in St. LouiS: ByI.H.Kuhlenbrck from k. OttmannS Gem. in LoUiaSville 5.00.

For poor students ia St. Louis: By k. Wagner in Chicago from the Women's Association 16.00. By k. Bergen in Prairie Town, part of the "Mission Festival"!!., 25.00. Cost money for Schudkegel from the "old" Illinois Synod by its treasurer k. I. T. Bötticher 25.00. By k. L. Lochner ia Chicago from the Igfr.-Verei" for Th. Bünger 5.00. By k. Succop i" Chicago from the Jgft.Verein for W. Lewerenz 12.00, for Otte v. Iüngl.-Bereia 25.00, from the Iungfr.-Verein 12.00. (S. -120.00.)

To the TollegedauSbalt in Spnvgfield: by D. Hartmann, half of the Mission Festival"!!, of the Gemm. in Woodworth and Buckley, 29.00.

For poor students in Svringfield: By k. Mießler in Carliaville voa I. JunghanS 2.00. By k. Berge" in Prairie Town, Theil d. Missionsfest"!!., 25.00. k. Hölters Gem. in Chicago for Tügel 5.00. V. Pissel in Brnson for I. E. A. Müller 5.00. (S.-37.00.)

For poor students in Fort Wayne: Through D. Hölter in Chicago from Mrs. Marie Landeck 1.00. By k. L. Lochner das. from Iungftauen-Berein for D. Lochner 5.00. (S -6. "0.)

To the seminar household in Avdison: By Kassirer 3. Birkner in New York 14.00.

For poor students in Addisonr From Chicago: by?. L. Lochner from Mrs. R. N. 1.00; for E. Kambeiß by k. Hölter by Mrs. E. Thiele 1.00; for F. Schwarzburg by k.

Hölter v.
Frauenverein 5.00; for H. Burmeifter from L" Lochners Gem. 15.00 and for A. Eichmann by k. Engeldrecht from Mngl.-Berrin 15.00. By Kassirer Birkner for And. Fricke 25.00. (S -62.00.)

To the widow's fund: k. Hansen- Gem. in Worden 4.00.

For the comm. in Houston, Ter.: k. BangerterS Gem. in Peoria 2.00.

For those in need in k. TöujeS'Ge", in Kansas: Bon a stranger tu Rock 3-land 1.00. k. StrieterS Ge", in Proviso 10.00. (S.-11.00.)

For the German Free Church: Through k. Engelbrecht in Chicago, Thank Offering, 2.00.

For the deaf and dumb in NorrtS: Through k. Wunder in Chicago by Caroline Otto 5.00. By k. Mießler in Earlinville by I. ZunghanS 4.00.? Strikter- Gem. in Proviso 8.00. By k. G. Goesswein in Altamont, Eoll. at Wm. Crull- funeral, 4.00. D. C. Schroeder's congreg. in South Litchfield 10.00. part of the mission feast"!!, the congreg. in Trete 36.86, & the congreg. in TooperS Grove, BachelorS Grove and Blue Island 23.09. By k. L. Lochner in Lbicago of Mrs. N. N. 1.00. k. HölterS Gem. that. 12.50. (S. -!04.45.)

To the orphanage at St. LouiS: By D. Hanse" in Worden, Kindtaufcoll. at F. Schmidt 2.70.

To the hospital in St. LouiS: Mrs. k. Hansen in Worden 3.00.

Avdison, 3", Sept. 16, 1880. H. Bartling, Cassirer.

Incoming to the Saffe of the Northern" District-:

For the synodical treasury: receipt of Caledonia congregation §4.00.

For the "deaf and dumb": Congregation in Port Hope 6.50. By Kassirer Grahl 190.88. By Kassirer Bartling 33.10, 17.87, 5.00 u. 12.00. Congregation in Benona 2.50. Congregation in Saginaw City 10.00. By Kassirer Rademacher 47.90. Women's Cafr in Adrian 10 00. B. u. G. B. das. je.50. (Summa §336.75.)

For the widow's fund: I>. Th. Schöch 4.00. N.R. from Monroe2.00. k. Böling 4.00. k. Trautmann 5.00. k.Lemke 4.00. teacher Simon 2.W. (S. §21.00.)

For the Negro Mission: Through S. Hügli by E. Kundinger 3.00. Th. A. Schulz 1.00, both for children in Little Rock. From the mission fund of the congregation in Adrian 10.00. Women's Association of the congregation of k. Hügli in Detroit through Kassirer Schuricht 10.00. (S. §24.00.)

For inner mission: Gem. of D. Hügli in Detroit 8.05. Mrs. Kreuzer in Richville .50. (p. §8.55.)

For inner mission in the West: G. Matches at Monroe 5.00.

For sick pastors & teachers: By D. Böling 1.00.

For Emtgr. mission: Ond. wedding at Mr. I. Dietzel in Saginaw s. 5.15.

For Heathen Mission: By Teacher Winterstein, Thank Offering by Mrs. K. Eichinger, 4.00.

For the Cincinnati comm.: Manistre comm. 5.00. Jul. Raatz 2.00. (S. §7.00.)

For Australia: comm. in Millers 6.50. comm. in Grand Rapid- 17.77. comm. in Frankentrost 8.00. comm. in Frankenhilf 3.50. comm. in Bay City 9.00. comm. in Ludington 2.40. comm. in Frankenmmh 15.00. comm. in Manistre 5.00. (p. §67.17.)

For the German Free Church: Gem. in Clay Banks 1.25.

For poor students in Springfield: from the wedding of S. P. SchwankcvSky ges. 6.00.

Monroe, Sept. 18, 1880. i. s. Simon, Cassirer.

Incoming to the Saffe of the "Eastern" District-:

ToSynod Fund: From Paterson congregation §8.30. Cumberland congregation 2.90. New York congregation 6.40 and 9.40.

To the widow's fund: Kindtauf-Coll. at W. Helmbold 5.50. Gem. in Wrllsvillr two-thirds of the Communion-Collecte 6.54.

For those in need in Kansas: Peter Gempf and Da". Leno in PikeSville, Md. 2.00. From a member of the Imm. Gem. in Baltimore, 5.00.

For Inner Mission: congreg. to Plato and Ashford, Jubilee- fcst-Cirllecte, 6.00. Jacob Rieht 1.00.

For heathen mission: N. N. by k. Lindemann 1.00.

Hear Negro mission: Gem. to Plato and Ashford, Jubilee CoA., 3.15. By S. Lindemann in Christian teachings ges. 7.70.

For Poor Noger Children: By Members of the Im m.-Gem. at Baltimore 3.00.

For travel money to Australia: From some members of the Imm. congregation in Baltimore 8.00. Cong. to Ashford 2.85.

For poor students in Addison: Gem. in PortRichmond for A. Fricke 25 00.

For poor students in St. LouiS: Gem. in Olean 3.00.

On the emigrant mission in Baltimore: By Cassirer Simon 11.66.

ForPoorStudents in Springfield: Gem. in Allegany, R. A., 3.48.

To the orphanage in Boston: Mrs. L. and Mrs. T. by k. Stürken 2.00. Collecte at the wedding of Mr. Fr. Theiß 27.51. Mrs. N.N. by k. Lindemann 1.00. Gem. in College Point 5.25. Collecte at the wedding of Mr. I. Stämpfli 2.00. Mrs. Springhorn 1.00. Eoll. at mission festival of congregations in and around New York 122.10.

To the Orphanage at Mount Vernon: Wedding Tolleete at Mr. I. Stämpfli 2.00.

For the deaf and dumb: Gem. in WellSville, one-third communionISollecte, 3.27. Jacob Rieht 1.00. Gem. in Lonaconing 2.60. Gem. in Cumberland 7.90. Gem. in Allegheny City, Pa. 20.00.

New York, September 12, 1880. I. Birkner, Kassirer.

Received for the emigrant Misston in New York:

By k. Hertrichs Gemeinde §1.00. By dens. of N. N. 1.00. k. Hahn's Lt. Petri Gem. 6.69. k. Hahn 1.00. By k. Tilly .W. Mrs. k. Weisel sr. 5.00. do>mann 5.00. I. R. Rahn 5.00. k. Weseloh 1.00. k. Joh. Werner .50. k. Joh. Seip .50. k. Hinnenthal 7.50. Joh. Sputz 1.00. G. Trömel 1.00. By A. Paar 17.10. E. Wind 1.00. k. Köhler-Gem. I.W. D. WeselohS Gem. .70. k. Brandt's Gem. 7.48. k. I. Prost's Gem. 1.25. k. Frankes Gem. 2.25. d. ehrw. Wis- confin-Synod 17.50. d. GriebelS Gem. 3.50. d. N. Olrich I.W. Z. H. Tschoche 2.85. k. Weisbrot- ZionS-Grm. 36.W. By Kassirer Grahl 33.63. Kassirer Bartling 61.78. Karl Pe- terS .50. Peter Schmidt 1.44. k. Johannsens Salems-Gem. 5.W. KaSp. Schmidt 2.37. k. Bruer I.W. k. SchwankovS- kyS Gem. 6.M. Mrs. Struve.75. k. Trautmann .35. By k. Adelberg by readers d. Gemeindeblatt- 4.40. Gem. in Mar- tin-vtlle, Jubelfest coll., 5.W. Coll. at missionary festival of Missouri and Ohio congregations in PittSburg 50.00. Gem. in Wol-cottSville 4.00. By Kasflrrr Schuricht W.84, Kassirer Bartling 33.38 u. 3.8t".

New York, Sept. 1, 1880. I. Birkner, Cassirer.

For the preachers' and teachers' widows and orphans' monkeys * (de- Illinois - Districts) find received:

1. contributions:

Bon Teacher Ehr. Gotsch 13.00; from Lhicago Teacher Con- ference 21.00.

2. gifts:

From S. Hornbostel I.W. From Mrs. W. Große in Collinsville 5.W. Surplus of travel money by S. Wagner 3.W. Harvest festcoll. of the parish of D. Dödrrlein 16.12.

By Mr. Kassirer Bartling were delivered §44.33.

Lhicago, Ill, Sept. 15, 1880. H. Wunder, Kassirer.

For the Deaf and Dumb" preserved in Norris, Mich:

By S. Rohe from Geo. Wildermuth, Wed. scoll. at Ludw. Brooks in Olive, Ontario, §2.25. By k. Sieker in New York from H. RoberS, Treasurer of Ordered Charity, 50.00 By I. Birkner in New York 37.02. By I. S. Simon m Monroe 190.88. By k. E. E. Herbst in Bridgetvakr from Mr. Sckade .25.1. breasts.50.1.. Beyer I.W, by himself.25. By k. F. A. Abnrr in Pittsburgh by John Kemper 10.00. Mr. Susek in Detroit .50. By k. I. Krieger in Taroline, O., by Jeremias Schmidt 5.W. By k. Rohe of the comm. of k. Loschen in Grneseo, Ill, 4.W. By Ch. Eißfeldt in Milwaukee 58.67. By k. Engelton coll. in his Paradise comm. 4.W. By I. Birkner in New York 66.45.

L. D. Strudel, Kassirer, 207 3vüsrson H.ve., Vetroit, Mied.

Received by the undersigned:

For the orphanage in Boston: By Prof. F. Pieper from F. Köhn in Sheboygan, WiS., §4.00.

For the comm. in Houston, TexaS: From an unnamed person in Liverpool, O., .50.

Through Mr. Ed. Neldner, Treasurer of the Lutheran Free Church in Saxony and elsewhere, received with thanks: 35.70 for the Negro Mission; 11.90 for inner mission; .24 for the orphanage in Addison; .24 for the deaf-mute institution in Norris; §13.09 for the students Potzger and Gläß here; 9.28 for student Elauß in Fort Wayne; together §70.45 (296 Marks).

I. T. Schuricht,

Treasurer of the General Synod.

With heartfelt thanks, undersigned certifies to have received the following funds for his parish in LouiSville: From the "Kassirer": I. Birkner §33.00, I. P. Rademacher 6.W, E. Grahl 223.26, I. T. Schuricht 25.37. From the parish of Hrn. k. W. S Stubnatzy at Ft. Wayne 104.51. Gem. of k. Horst in Ohio 8.W. Part*of the MisfionSfestcoll. of the 5 parishes in Jackson County, Ind. 25.W. F. W. Pohlma " n.

New printed matter.

Our calendar for 1881

has just left the press and we ask our dear customers to send their orders as soon as possible.

The price for a copy stapled in colored cover is
10 TentS. DaS dozen costs 90 CtS. postage paid.

"Luth. Concordia Publishers.

Published by "Luth. Concordia-Verlag" just now:

Erstes Lern- und Uebungsbuch für den Unterricht in der Deutschen Sprache. Edited and arranged for German American schools by G^ Fischer and H. W. Hoppe, teachers in Chicago, Ills. St. LouiS, Mo. 1880.

In the preface to our booklet we state the following: "Several years ago the undersigned were commissioned by the Chicago Conference of Pastors and Teachers to prepare a language booklet for our German-American school youth, as it is found in our Lutheran congregations. After much hesitation, we undertook the work and the result is now available. - In the present work, we have tried to avoid as far as possible the older method, which kept the children busy with orthographic rules, with "dry words, sentences", etc., which made the language lessons very tiring, and in some cases completely useless. Instead, we tried to combine the synthetic method with the analytical method. The tasks in this booklet therefore contain the necessary explanations without paying homage to a dry set of rules. - The present first booklet deals with sounds, letters, syllables, types of words, etc., and forms the basis for the next two booklets, which, God willing, are to follow soon.

The booklet, with title and "Preface", contains 63 pages in small octavo and costs 15 LentS per copy, §1.50 per dozen, in ordinary textbook binding. For the first introduction we give the copy for 10 TentS, but only with direct purchase from us.

Orders requested

Mo. "Luth. Concordia - Publishing House" (M. L. Barthel, Agent).

Proceedings of the 25th Annual Meeting of the Northern District of the German Lutheran Synod of Missouri 2c. 1880.

The! The reader will find here the continuation of the doctrinal negotiations on the sacred sacraments in general and on holy baptism in particular. The theses adopted are: "Thesis 3. In the Apology of the Augsburg Confession, absolution is not unjustly called a sacrament for the sake of the promise of grace associated with it, but not in the proper, narrow sense, but only in a broader sense, since absolution lacks the second characteristic of a sacrament. Therefore, in Luther's small catechism, only baptism and the Lord's Supper are presented as the two actual sacraments. Thesis 4: It is true that the heavenly good of the body and blood of Christ, which is present among the earthly elements, also belongs to Holy Communion; therefore, after the time of the Reformation, the orthodox Lutheran theologians have taught, not without reason, that a heavenly good, which is present among the earthly elements, belongs to every sacrament and is thus also imparted to the unworthy; but the heavenly good in the other sacrament is not quite the same as that in Holy Communion. Thesis 5: The Essence of the Holy Sacrament
The sacraments do not depend on the nature of those who administer them (on their faith, their piety, the legitimacy of their profession, or their ordination, etc.) or receive them, but on the fact that they are administered according to God's institution. Therefore Augustine says: "When the word comes to the element, it becomes a sacrament. Here, especially in what has been said about thesis 5, the reader finds weapons with which he can arm himself against papists and enthusiasts and defend his dear Lutheran church, to which God has also given bright light in this piece.

The report, 47 pages long, costs 15 CtS.

Second Synodal Report of the Iowa - District of the "German" Lutheran Synod of Missouri 2c. 1880.

This report contains a detailed discussion of the doctrine of the difference between the Law and the Gospel, a very important subject not only for preachers who are to share the Word correctly, but also for all Christians if they want to be sure of their state of grace.

After the first thesis it is proved that there really is a difference between law and gospel; after the second it is shown how necessary it is to make this distinction;

after the third how difficult, and after the fourth how useful this distinction is. After the following theses (5-13) it is shown how law and gospel are to be separated in practice and where the danger of mixing them lies. May this report find many readers, who will study it diligently, and thereby be encouraged to the right knowledge and to praise the divine goodness, which has given our Lutheran church this bright light, while papists and enthusiasts "grope" in darkness.

The report contains 110 pages and costs 30 CtS.

The Doctrine of the Election of Grace. Sermon on the Epistle on the Day of the Holy Trinity by Simon Pauli, formerly Doctor of the Holy Scriptures. Professor and Superintendent at Rostock. Salut LouiS, Mo. 1880, published by F. Dette.

We have just been surprised by a sermon with the above title, which Mr. Dette has had reprinted here. The author of this sermon, Simon Pauli, born in Schwerin in Mecklenburg and died in 1591 in Rostock, published, in addition to several learned doctrinal and controversial writings, a "Kirchen-, Schul- und HauS-Postille" in 1573, from which our sermon is taken. As thoroughly, edifyingly and comfortingly as it treats the doctrine of the election of grace, this sermon is also a testimony to the incomparable treasure we have in our Concordia formula. The sermon obviously does not want to present any other doctrine of the election of grace than the one presented in the Formula of Concord. Simon Pauli was one of the first Mecklenburg theologians who signed the Concordia Formula with joy. (S. Concordienbuch von Müller p. 767.) But where Pauli speaks of the incomprehensibility of God's judgments, he does not express himself as cautiously as our theures Bekenntniss; according to the general experience that even the "pure, orthodox" theologians have expressed "*securius", i.e.,* more unconcerned about the possibility of misunderstanding them, about some doctrinal points before the whole church itself has expressed itself in detail about them in its confession". Therefore, our Concordia formula also says that it included an "explanation" concerning the doctrine of election by grace, because up to its time "the (Lutheran) theologians did not always speak in the same way. (p. 704.) But as little as our church once declared any of the theologians to be false teachers for the sake of such "unequal speeches," so little should it occur to a Lutheran now to do so, and everyone should only thank God from the bottom of his heart that we have in our Concordia Formula "such a clear, wonderfully carefully worded confession also in regard to the election of grace, and with it "a unanimous, certain, general form of doctrine, for which our evangelical" (i.e., Lutheran) "churches are united" (p. 704), (i.e., Lutheran) "churches all and in common profess." (p. 571. § 10.) But it would be ungodly and ungrateful, and a sign of a ghastly hopefulness, if we were to throw away for this reason all the delicious things that were written by pure theologians before the confession came into being, even if not with so much care. However, the sermon shown contains much that is delicious. In addition to a colored cover, it contains 16 pages in octavo of narrow print. The price is: the single copy 5 cents, the dozen 50 cents, free of postage. Address to: No. b'. Dette, 710 I'runklin ^.vs., 8t. Doms, No. W. [Walther].

Changed address":

Rsv. Dd. Sensen, 192 VarroU ^.vs., Nempbis, Denn. sev. N. (1. 8ekmickt. Sox 1201. roettestsr, Nino. Rev. 3. 6. Sebulss, Danesstsr, I'uirgslä vo., Obio. Rov. N. 8edul2S, 49 Lust Rieb 8tr. volumdus, Otüo. Ssv. N. your, pre. 37ttt. Lank st"., sittsdurxk, Du. Ssv. N. vlsus, Voläen Duke, Waukeska vo., ^Vis. 3. L. Lueklraus, 1313 Nortb Nsrket 8tr., 8t. Doms, No. V. 8ekvM, 3W Dock 8tr., Vlvvslanä, Ottio.

H.. D. Noppe, 115 Derpsiekore str., Xvv Orleans, Du. I'. 6. ^.ppelt. Sox 61st Ninonlc, ^Vooäkorck vo., IU.

3. O. ^Vissdsck, Nuseoutuli, 8t. Vluir Vo., IU.

Rvintiolck Losrner, 3715 Vlara str., 8t. Doms, No.

Printing house of the "Luth. Eoneordia-Verlag."

Volume 36. St. Louis, Monday, October 15, 1880, No. 20.

Luther's Bible Translation and the Papists.

Luther's translation of the Bible has always been a dome in the eye of the papists. When the translation of the New Testament first appeared in 1522, they immediately attacked it with fury. Duke George and other princes forbade it in their lands, the papist theologians blasphemed that Luther had falsified the Bible. One sought to outdo the other in finding errors and forgeries. One wanted to have found 800, another 1000, another even 1400. Why the rage, the anger? One saw what a masterpiece this translation was in comparison to the few and almost incomprehensible German translations that had existed until then; one saw how clear and understandable, how fluent and lively, how powerful the language was in it; one saw how quickly it was spread throughout Germany and what a break it did to the Pabstacy. King Henry of England, even before he had seen Luther's translation, when he had only heard that Luther was engaged in it, had turned to the Elector Frederick and the Dukes George and John of Saxony with the request that they should prevent the translation, since it was highly dangerous for the laity to read the Holy Scriptures, especially in Luther's translation, which would be nothing but forged.

The anger of the papists continues to this day. We have to see how Luther's translation is the most widespread in the German language and is being spread more and more, while other translations fall into oblivion. Therefore, even today the servants of the Antichrist do not tire of throwing dung at Luther's glorious work. The local "Herald of Faith" also joins the blasphemers of past days. He writes, among other things: "When Luther had his Bible in grease, he was already proven to have 800 false translations, or more correctly, false Germanizations, not only in terms of words, for these count in the thousands, but in terms of meaning and understanding." (No. 44, August 25.)

Let us take a closer look at those fellows who once found so many errors in Luther's translation after its publication.

and which the present popes are so eager to follow; and let us also take a close look at some of these so-called errors and falsifications. Let us first hear what Luther says about his censures in general. He writes in the "Sendbrief vom Dolmetschen" (Letter of Interpretation) of 1530: "First, if I, D. Luther, had been able to see that the papists were all so skilled that they could correctly and well translate a chapter in the Scriptures, then I would have truly let myself be found humble and asked them for help and assistance in translating the New Testament. But because I knew and still see before my eyes that no one really knows how to interpret or speak German, I have put them and myself to such trouble. But it is obvious that they speak and write German from my interpreting and German lemen, and thus steal my language, of which they knew little before; but they do not thank me for it, but rather use it against me. But I do not begrudge them it, for it does me good that I have taught even my ungrateful disciples, and my enemies, to speak. Secondly, you may say that I have translated the New Testament to the best of my ability and to my conscience.... If I have erred in this (which I am not aware of, and certainly do not want to interpret a letter wrongly), I do not want the papists to judge me; for they still have too long ears for this and their Ika ika is too weak to judge my interpretation. I know well, and they know less than the miller's beast, what art, diligence, reason and understanding belong to a good interpreter; for they have not tried. It is said: He who builds by the wayside has many masters. So it is with me. Those who have never been able to speak properly, let alone interpret, are all my masters, and I must be their disciple. (Erl. A. Vol. 65, 104. f.)

One of these "fine fellows," as Luther calls them, was H. Emser. He lived at the court of Duke George of Saxony and was, like him, a fierce enemy of Luther. Luther often called him the "goat of Leipzig" because he not only added his family coat of arms, a jumping and thrusting goat, to his writings, but also the "goat of Leipzig".

The words "Hüt' dich, der Bock stößt dich" ("Beware, the goat pushes you") were also sometimes put in front of him. Luther also calls him "Sudeler" in the above-mentioned letter. Emser was commissioned by the duke to deliver another translation in order to displace Luther's. But he did nothing other than to translate the words "Sudeler" and "Sudeler". But he did nothing else than that he took Luther's New Testament, changed and worsened it in some places according to the corrupted Latin translation valid in the Roman church and then published this as his work of art. Luther wrote at the place mentioned: "I would still like to look at the papist who would distinguish himself and translate an epistle of St. Paul or a prophet, provided that he does not use Luther's German and interpretation for it: there one should see a fine, beautiful, praiseworthy German or interpretation. For we have seen Sudeler in Dresden, who mastered my New Testament (I will no longer mention his name in my books, so he now has his judge and is otherwise well known), who confessed that my German was sweet and good, and saw well that he could not make it

better, and yet wanted to disgrace it, went to and took before him my New Testament, almost from word to word, as I made it, and did my preface. He wrote his name, glosses and preface to it, and thus sold my New Testament under his name. Dear children, what a pity it was that his sovereign condemned and forbade to read Luther's New Testament with an atrocious preface, but at the same time ordered to read Sudeler's New Testament, which is exactly the same one that Luther made! And lest anyone here think that I am lying, take both testaments before you, Luther's and Sudeler's, hold them against each other, and you will see who is the interpreter in both of them." (S. 106.)

This Sudeler Emser said, without bringing any proof, that Luther translated the New Testament from a heretical text. But Luther translated it from the Greek in which the Holy Spirit had it written. So the Greek text of the Holy Spirit must be heretical! The Roman Church has also elevated its corrupted Latin translation above the original Hebrew and Greek text and declared it authentic; that is, if it is to be decided that the New Testament is heretical, it must be declared heretical.

If it is important to know what the Holy Spirit actually said, one should not consult the Bible in the Hebrew and Greek language in which the Holy Spirit had the prophets and apostles write, but one should look at how it is written in the Latin translation, which the Holy Spirit did not give. This is indeed an abomination above all abominations, that the Roman Church declares a translation, and a corrupted one at that, to be authentic and sets aside the Hebrew and Greek foundation. Even before human law and justice, a document has decisive validity only in the language in which it was originally written.

The Sudeler Emser may well have been at home in the Latin language, but he did not understand the Greek language well enough to be able to make an exact comparison with the Greek text of the Holy Spirit. If he now found that Luther, because he went by the basic language of the Holy Spirit, translated differently than the corrupted Latin translation had, then Luther must have falsified the Bible! And since in the Latin translation of the Roman Church there are many deviations from the Greek foundation, the simple-minded man believed to find so many forgeries.

Let's show this with some examples. As a forgery Emser cites Match. 17, 2: "And his garments became white as light." He thinks it should read, according to the Latin translation, "as the snow." Luther translated correctly according to the Greek language in which the Holy Spirit had the apostle Matthew write. Even more recent papist translators, who follow the Latin translation, say in the note that according to the Greek it should read: "as a light. Where is now the forgery?

Luc. 16, 26. Luther translated correctly: "And over all this a great gulf is fastened between us and you." Emser writes: "Luther should have said: a dark hole or yet a dark gulf." But more recent Papist translators, such as Jäck, Eß, and Allioli, also have: "große Kluft." Where is the forgery now?

Joh. 4,47. Luther's translation says: "Und es war ein Königische^ (namely a royal servant). Emser thinks this is wrong and translates: "And it was a royal servant"! A new translator of the Pabst Church gives it: "And there was a royal one", thus just like Luther; because "royal" and "royal" is one and the same. Where is Luther's forgery? What should one imagine under Emser's "Königlein"?

1 Cor. 2, 14. Luther's translation reads: "But the natural man hears nothing of the Spirit of God." Emser remarks: "Paul does not say: the natural man, but the animal man, that is, the animal man." Has Allioli, the newer papist translator, also falsified, if he also translates, like Luther: "The natural man" -?

Gal. 4, 4. Luther and also newer Papist translators, Allioli, Jäck, Eß translate: "born of a woman"'; Emser, however, says that this is wrongly translated, it should be: "made of a woman".

Eph. 5, 32. in Luther's translation it says completely
correctly according to the original language of the Holy Spirit: "The mystery is great. In the corrupted Latin translation of the papists, however, who therefore make marriage a sacrament, it says: "The sacrament is great"; Emser now says that Luther has here wrongly translated "to the detriment of the holy sacrament of marriage".
sets. Recent Roman translators also have: "great mystery." Have they also falsified?

The reader will say: These are not forgeries! And this is indeed the case. Luther translated correctly according to the Greek and we cannot thank God enough that through Luther he has led us back to the language of the Holy Spirit. And we can only rejoice when newer papist translators also go back to it, or, even if they follow the Latin translation, still do justice to the original language of the Holy Spirit in the notes. These newer papist translators are the most eloquent defenders of Luther's translation and show us that the clamor of many thousands of falsifications in Luther's translation is nothing but swindling. The "herald of the faith" does not do honor with his sudeler and foolish Bramarbas Emser.

Let us look at another of these "fine fellows". It is Eck, also a bitter enemy of Luther, who, however, only promoted the cause of pure doctrine by his attacks, an Epicurean, who would have defended the Turkish religion for the sake of bread (Luther, 60, 315.), a man who knew as much about the Holy Scriptures as a donkey knows about the lute (Luther, 24, 18.). This Dr. Eck also, in order to prevent the blessing of Luther's translation, published a translation of the Bible in 1536. In the preface he says quite impudently that he did not "let himself be concerned about how it sounds in Jewish, Greek or Chaldean", but remained with the Latin translation; that is, he did not translate according to the language of the Holy Spirit, but according to the corrupted Latin translation. Of the translation of the New Testament found in this edition, he says that it was made by a certain Emsiger, but in truth it is nothing other than Luther's translation, as the one by Emser is deteriorated according to the Latin translation. A comparison of both shows this quite clearly. This can also be seen from the fact that while the translation of the New Testament, because it was stolen by Luther, is quite good and excellent (with the exception of the deteriorated passages), his own translation of the Old Testament, on the other hand, is quite pitiful, clumsy, unclear, erroneous and wrong.

The reader should compare Luther's translation of the 126th Psalm and Eck's translation, which reads thus:

"It is then that the lord baw the house, work in vain that the bawen. It is then that the Lord guards the city, in vain he guards it. It is in vain that you rise up before the Lord, rise up after you have sat down, who eat bread with sorrow.

When he will give sleep to his beloved. See the inheritance of the Lord is the sons, and the reward of the fruit of the womb. Like the arrows in
the hands of the wicked, so the sons of the wicked. Blessed is the man who has fulfilled his desire for them; he will not defile himself when he talks with his enemies under the gates."

Ps. 100, 4. Luther translates quite correctly: "Go in to a fool with thanksgiving, to his courts with
Praise, give thanks to him, praise his name." Dr. Eck translates the following nonsense: "Go in under his gate in confession, his court, in praise confess him." The Roman translators of more recent times Allioli and Eß translate almost literally like Luther. Where
remains there, we must always ask, Luther's
Forgery?

Ps. 139,14. Luther translated: "I thank you that I am wonderfully made." But Dr. Eck gives it, "I praise thee, then thou art fearfully greatly made."

Prov. 12, 10. Luther's translation reads: "The righteous man has mercy on his cattle. Eck translates: "The righteous recognizes the souls of his cattle."

Zech. 12, 4. Luther translated: "I will make all horses shy." Eck translated it: "I will strike all horses to astonishment."

These are, dear reader, some samples of the more than 1400 wrong translations of Luther. You can confidently and joyfully take your Luther Bible in hand and be sure that Luther, who is zealous for God and His Word, does not lead you astray in his Bible translation. You can be sure that the forgeries are on the side of the papists, who do not want to leave their corrupt Latin translation, because they think they can prove some of their horrible errors with it.

(How corrupt this Latin translation of the Roman church is, we will show with two examples:

Gen. 3, 15. according to the Hebrew it says: "The same one will crush the head. The Latin translation, however, has: "The same one (the woman) will crush the head", and the Roman scribes make a praise of Mary out of it.

In Gen. 6, 5, God says, "that all the thoughts and thoughts of their (man's) heart were only evil forever. The Latin translation, however, only says that the thoughts of the human heart are directed toward evil.

Even Witzel, who belongs to those who have mastered Luther's translation, must admit that the Latin text of the papists is corrupted, even hideously changed and corrupted, and that he has made much use of Luther's German interpretation, because the same is known to everyone).

We will now mention only two of these "fine fellows" who know how to say of so many hundreds of errors in Luther's translation of the Bible.

One is the aforementioned Georg Witzel, who was on Luther's side until 1531, but then fell away from the pure doctrine. He had taken part in the Peasants' War, was captured and sentenced to death, but was saved by Luther and Brückens. He had also enjoyed many other benefits from Luther, but thanked him badly for it. The reason for his apostasy from the Lutheran Church was that he could no longer hold himself because of the acceptance of a Unitarian (a denier of the Holy Trinity). The papists themselves - it should be noted here - always look with suspicion at those who fall away from them, the so-called converts. Luther said of him: "Witzel is not worthy that I would write against him, lest he be strengthened in a malice; for I have experienced that those who have fallen away from us have become the most miserable people, since there is no heart, joy nor courage within. Nothing is there but a bitter
The heart that would like to drive by force and take revenge does not have a good hour. (Erl. A. Vol. 61, 12 f.) "The villain who is wrong, who sins knowingly and has condemned himself, is not worthy of being answered, for he knows well that he is defending an evil cause against his own conscience. He is an ungrateful wretch. He would be death

He would have been worthy and would have been judged, but through our benevolence and intercession he was preserved in his life and honor. Now he gives us the reward and thanks for it. But he will certainly find his judge in his own time." (Ib. p. 61.) Witzel's knowledge of language may have been greater than Emser's, but he did not understand the Greek language in which the holy men wrote the New Testament either. As a proof of his erudition, it is said that he once claimed that Plutarch (a Greek writer, born 50 A.D.) had also written the life of Emperor Charlemagne (born 742). So this joke also belongs to those who, according to the "Herold", want to have found so many errors in Luther's translation.

The other one we want to mention is I. Cochläus, since 1527 court chaplain of Duke George of Saxony. Luther also called him "Doctor Gauch" (Erl. Bd. 3 l, 270.). Cochlaeus was a shameful, foolish chatterer who gave everything that was said against Luther as cash. He not only invented all kinds of lies about Luther, but also collected all the lies that others had invented. In 1549 he published a description of Luther's life (*De actis et scriptis Lutlreri*; translated into German by I. C. HueM), which is nothing but a cesspool of lies and slander. In it he says, among other things, that Luther had secret communion with the devil (p. 2), that he attacked indulgences because the sale of them was not assigned to the Augustinian Order (p. 6), that he relied on the power and favor of the Electors of Saxony (p. 11), that he drank in the taverns on the journey to Worms (p. 65), and that he died a sudden death (p. 594). 2c. 2c. What a godless man this Cochleus was can also be seen from the fact that he published a book in which he compiled the sayings that prove the deity of Christ and the sayings that, as he thought, speak against the deity of Christ, and showed how the former sayings, which testify for the deity, can be twisted, and the latter, which are cited against the deity of Christ, can be saved. And why did he do this? To show that one cannot prove the divinity of Christ from the Bible, that one must have the papal traditions besides the Bible!

We have here presented to our readers four men from the number of those who, according to the "Herold", want to have found so many errors in Luther's translation. Indeed, a beautiful, clean picture! We could list even more; the readers will probably have enough of these presented subjects. But they also see from this what means are used in Pabstism to suppress the pure doctrine; they also see from this that Pabstism is a vain lie.

G.

(Submitted by Dr. Sihler.)

The second Psalm and our time.

(Continued.)

Who then are "the rulers who contended with one another against the Lord and His anointed"? These were especially the enemies of Christ in the days of his flesh, the Pharisees and scribes, the elders and rulers, and finally the high council, who discussed with each other and plowed advice, as they did best, the sooner the better,
to help this Jesus of Nazareth to the gate. Later, at the time of the Christian Church, especially in the first three centuries, it was the pagan priests, the worldly wise men, the officials and governors of the Roman emperors who deliberated on how they could best ward off the contempt of the patriotic gods and the Roman state religion and the spread of "this damned superstition", i.e. the Christian faith, by bloody persecution, martyrdom and killing of the confessors of Christ.

Even later, at the dawn and progress of the blessed Reformation of the Church, the shearers of the antichristic papacy, the bishops, the cathedral chapters, the priests and monks, the high schools, the scholastics and sophists, who likewise counseled how they could subdue the evangelical confessors of Christ and the reprobates of the pope and his tyrannical regime by cunning or force, be it through the heresy courts, the Holy Inquisition and by imprisonment, torture and finally by burning, beheading and burying alive. Inquisition and by imprisonment, torture and finally by drowning, burning, beheading and burying alive.

Even later, these were the evil counselors of limited princes, in order to introduce an ecclesiastical union between Lutherans and reformers as (so-called) chief bishops and prince bishops of their non-Roman national churches by cunning and force and to establish (so-called) evangelical or Protestant national churches. And what are these churches but a miserable, hollow, scripturally contrary human power, a sovereign fabrication, the devil's dazzle and jiggery-pokery of the 19th century, since the Reformed were and are far from letting go of their pernicious heresies and entering into the scriptural obedience of the Lutheran Church?

But how all this rebellion of the kings and this counsel of the lords from time immemorial until now - and in the future it will be no different - against the Lord and his anointed was and is always only a powerless defiance, this teaches us further our Psalm, in which it says: "But he who dwells in heaven laughs at them, and the Lord mocks them. He will one day speak to them in his wrath, and with his fury he will terrify them."

What did Pharaoh's defiance of the God of Israel help him, who, after the king had hardened his heart several times, finally gave him over to the judgment of hardening by withdrawing his punishing spirit from him and abandoning him to the devil and his own evil will? He was drowned in the Red Sea with all his army and died in his

sins. What benefit did Hanherib, the king of Assyria, have from his raging against the Lord and the godly king Hezekiah? The angel of the Lord slew 185,000 men of his army in one night and put a ring in his nose like a captured bear, and led him home to his city of Nineveh, where he was slain in his idolatrous house by his two sons. What happened to Nebuchavnezzar when he twice rebelled against the Lord in pride and attributed his power and glory to himself? The Lord struck him with madness, so that he was cast out by the people and ate grass like oxen. But in his case, as mentioned earlier, it is reasonable to assume that he received grace from God for thorough repentance and conversion.

In the same way the Lord did to the two Herods, the determined malicious enemies of Christ, His Spirit.
that the worms ate them alive and they died in their sins. And who could name all the examples in the New Testament times in which the Lord proved to be the one who laughed and mocked at the impotent raving and defiance of his enemies? Only one example, that of the apostate Roman emperor Julianus, may be mentioned, who, after vainly striving to destroy Christianity and restore paganism, finally, on a campaign against the Parthians and fatally shot by an arrow, broke out in bitter wrath against Christ in the words: "Galilean, you have won.

Likewise the Lord, who dwells and sits enthroned in heaven, laughs and mocks at the evil counsel of his and his anointed enemies. What did it help the high council and their assistants, Herod and Pilate, that they finally brought Christ to the cross? They could only do "what His hand and His counsel had purposed beforehand to be done," Acts 4:28. For it was precisely through the death of Christ on the cross and His subsequent resurrection that the redemption of the sinful human race from the dominion of sin, death and the devil was accomplished and Adam and all his children were granted forgiveness of sins, life and blessedness. And it was precisely through the ascension of Christ to the Father and through his, as God the man, outpouring of the Holy Spirit on all flesh that the life stream of the Gospel was poured out first from the mouths of the holy apostles and then from their faithful successors on all people under heaven, thereby kindling true faith in Christ in the hearts of penitent sinners and gathering to the Lord his church, the congregation of the saints, from all peoples and at all times.

And how then? Has the prince of this world, the devil, and his subjects, the unbelieving princes and their councilors and councillors, succeeded in destroying and exterminating the church of Christ? Did not the word of the ancients prove true in the ten bloody persecutions of the first three centuries: "The blood of the martyrs is the seed of the church"?

Likewise later, when the bishop of Rome attained power and prestige and in the beginning of the seventh century raised himself up as the so-called father of Christendom, i.e. as the Antichrist, and put the yoke of his human commandments on the necks of the disciples, did he succeed in removing the confessors of Christ and his gospel from the way altogether and in destroying the true church of Christ partly by his banishment and interdict, partly by calling upon the aid of the secular papist-minded princes? Not so.

And still later. Of what use was all his raving and raging against Christ and his believing confessors to this firstborn of Satan, not according to time but according to malice, when he was revealed by Luther's testimony as the true and actual Antichrist to all who had eyes to see and ears to hear? Did not the light of the Gospel break out more and more, the more he, with the help of his ecclesiastical and secular subjects and confederates, made an effort to suppress and extinguish it by cunning and violence, by fire and sword, according to Mohamed's process, and to cover Western Christendom again with the old papist darkness?

Of course, he succeeded in doing this with a large part of them, especially with the help of the Jesuits, his bodyguards and spiritual satellites, these snakes in the lamb's shape; but the wound that Luther's testimony inflicted on him remains unhealed; he is and remains revealed as the wicked one, the Antichrist, until the Lord will put an end to him by the appearance of his future, but not sooner, as some antipapists think. It is precisely the persistence of the "arrogant" and domineering papacy, this spawn of hell, that is a terrible judgment of God on those who, after the rising of the spiritual sun, the light of the Gospel, through Luther's and his witness, have not accepted the truth that they might be saved; For they preferred and still prefer, out of malice of will, to believe the lie and to give room to error, which, seen in the light of the gospel, is only weak and impotent, but nevertheless powerful in those who, according to God's judgment, close their eyes to this light and are deceived by the devil's blinding light to their own damnation.

But where does he who dwells in heaven laugh most at his enemies on earth, and especially mock the princes and the counseling lords, who cry out against the Lord and his anointed, "Let us break their bands, and cast off their cords from us," and "we do not want this (Christ, the Son of God and Mary) to reign over us"?

There undeniably, where earlier the pagan Roman emperors and their governors in the provinces and later the Antichrist at Rome and his spiritual and secular helpers and counselors, especially the Jesuits and heretic judges, put all their power together in vain, as children of the devil, to move these and those captured evangelical confessors of Christ to apostasy from Christ and his Gospel and to relapse into pagan idolatry or into the antichristian papacy.

In vain was first the flattery and enticement, the promise and promise of these mighty ones of the earth against the faithful witnesses of the truth. In vain was their threat of death by fire or sword, by hanging or drowning or even being buried alive. In vain were the most selected and as if from the devil given torments and tortures, which they had to endure before death and in this the pope almost surpassed the pagans in the determent. Crushing and tearing the limbs in the dungeons of the accursed Inquisition.

Just by the steadfastness of these faithful witnesses of Christ, who joyfully approached their baptism of suffering and blood and praised God in the midst of the flames and called upon the Lord for their ignorant enemies and murderers, two things became evident, First, the powerlessness of the devil and his servants, and second, the omnipotence of God's grace, who, through His Word and Spirit, so powerfully upheld the faith of these great witnesses of Christ and their joyful confession of His name in the midst of all their smoke and mud, in the face of death, even in the midst of death.

How should not "he who dwells in heaven" laugh at his enemies and the Lord mock them, especially since by all their raging and murdering of Christ's slaughter sheep they helped them all the sooner into heaven, into the kingdom of glory?

But also otherwise, what has the big pile of the

How do the malicious haters of Christ and the Bible of our time benefit and profit from their work in the fields of public education, natural science, historiography, parliamentary proceedings and politics, the publication of newspapers, magazines, novels, etc.? What does it help them that they gather together like a man against the Lord and his anointed? For even if they stand at the height of culture in their fantasies, in their laws harmful to the common good, in their partisan demagoguery, in their education of the people, in their immoral and seductive poetry, and if they are the heroes of the day as idolaters of the human spirit and gather masses of followers, even worshippers, around them, it remains the same here: "He who dwells in heaven laughs at them, and the Lord mocks them," for in part he already awakens in the present against this idolatrous generation, in the various fields of science, art and practical life, God-fearing, sober, prudent, also richly gifted and learned, practically wise and experienced witnesses of truth, who bow before him in whom lie hidden all the treasures of wisdom and knowledge; partly, in the future, he will hold a just judgment on the writings of these fluttering and swindling spirits, who, so different from one another, yet altogether contradict his word and declare it to be human fiction; For either he lets these writings, to which the children of the day cheered and were almost intoxicated by them, be blown away and scattered by the wind like chaff and withered autumn leaves, or, if these and those survive their authors and find their place in libraries for a while, they only stand there as historical monuments of the aberrations of the human spirit, which turned its back on its God and his words. For it is the Lord who turns the wisdom of the wise into foolishness, and no wisdom, no counsel and no understanding can help against the Lord.

(To be continued.)

(Submitted.)

"Sustain us, O Lord, in your word."

(Conclusion.)

First image. At the court of Duke Ernst of Brunswick, the envoy of a renowned papist prince stayed for some time in business, during which he often had to visit the church in which our song was sometimes sung. When he finally complained to the duke about the preacher, who liked to have this song sung after the sermon, the duke gave the equally manly and beautiful answer: "My preacher is not called upon to tell me what he should sing, teach or do in church, but he is called upon to teach and preach by God's command and in the place of our Lord Christ to me and to all my own, what is good for the one as well as for the other and for all, and the least of these in the court for eternal blessedness, and that he warn me and everyone else, with the exception of no one, against everything that could be a hindrance and detriment to blessedness, so that people know to beware of it. For this reason, I know neither to tell nor to forbid my preacher anything about this song; if you do not want to go to church because of it, you have the right to stay out.

This happened in 1558, when 300 years ago.

Later, when the Silesian Lutherans had their beautiful Breslau hymnal reprinted, the papists again complained in high places about the unchanged inclusion of the hymn: "Keep us, O Lord, by thy word. The decisive intervention of the Oberkirchenkollegium through its director Huschke at least had the effect that this papist insolence remained without success.

Second image. What sufferings the Lutherans of Silesia had to endure in the 16th and 17th century, what acts of violence, abominations and heaven-shredding injustices the papists perpetrated there in expulsion of the preachers, taking away of the churches and maltreatment of the persons of the Lutherans for the extermination of the Lutheran church from the Silesian areas, of this the "Lutheran" once also told its readers in No. 3 of the 29th volume. How God, through our song, also directed a power to himself from the mouths of weak women and children, is shown here by a few examples.

In the last days of August 1629, the Papist Baron Bibran arrived with two Jesuits in the town of Löwenberg to eradicate Lutheranism. Above all, he wanted to seize the churches there for the Roman mass service. And that seemed to him to be a very easy thing to do, since he had only to do with women and children. Shortly before, there had been a troop of marauding "beatifics", Lichtenstein dragoons, who were mockingly called so, because they drove the conversion business into the rough, and the men of Löwenberg had fled from them as much as they could. But how the Baron had miscalculated! The next morning he saw his quarters surrounded by vain women and children, who asked him as visibly as courageously to leave them one of the churches for their worship, and who, when he would not listen to their request, suddenly began to sing: "Keep us, O Lord, in thy word," which was followed by: "Our God is a stronghold," and: "Now we pray to the Holy Spirit. What happened? The Baron's ears could not bear the words of "the murder of the Pabst and the Turk". He hurriedly had the horses saddled and escaped with his two Jesuits through a back alley. - —

From December 1653 to April 1654, 254 Lutheran churches were taken away by order of the emperor through his commissars in the principalities of Schweidnitz and Jauer alone. When these imperial church robbers came to the city of Freiburg on December 20, 1653, they found the church surrounded in the middle of the night by women and children who tried to defend their sanctuary with the weapon of the song: "Keep us, Lord, by your word". Of course, these courageous women were able to resist the intentions of the servants of the Antichrist only for one day, because on December 22, two corporals with 40 musketeers together with a constable and 10 horsemen came from Schweidnitz and took possession of the church by force of arms. But the commissars reported to the emperor about the women and children: "They sang to us at the top of their voices the blasphemous Lutheran song: 'Keep us, O Lord, by thy word and prevent the murder of the Pabst and the Turk'.

Third image. Our hymn has seldom been sung with such deep emotion by a large crowd as was the case at Reichenberg in Bohemia in 1624. When all the Lutheran preachers of Bohemia were expelled from the country, the faithful servant of God Andreas Hirsch, the

The old man, who was now in his 53rd year in charge of the Reichenberg parish, ceded the church and rectory to a Roman priest, who entered the church with bells ringing and a solemn procession. But when the despondent, bent old man, leaning on his walking stick, staggered trembling out to the city gate, more than 2,000 people, weeping and wailing, gave him an escort to the Hunnersdorfer Höhe. Once there, he held a prayer based on Apost. 20, 17-38, in which he exhorted his faithful and sorrowful listeners to steadfastness and faithfulness in the faith and confession of Christ, whereupon the whole crowd sang our song - admittedly with great sobbing, which often seemed to stifle the singing.

Fourth image. When the atrocious Tilly, "our Lord God's Chancellery", finally took the city of Magdeburg by storm on May 20, 1631, his soldiers wreaked a terrible bloodbath among the inhabitants and committed all the atrocities of inhumanity in the most horrible manner. And behold, when all the streets were covered with twitching and gasping bodies, then during these terrifying performances the schoolchildren paraded in order through the market and sang this song. But as Herod had once killed the infants of Bethlehem, so Tilly, enraged by these children and their singing, had them killed by his Croats. Some were cut down, others were impaled and thrown into the flames. However, Tilly had to pay heavily for this act of Herod. From then on, the worm of conscience gnawed at him, and happiness and victory departed from him, the hitherto unconquered, until a year later a falconet's bullet shattered his right thigh, as a result of which he gave up the ghost after only 25 days.

Tilly's Herodesthat and the Magdeburg children's martyrdom were sung about by Julius Sturm in the following beautiful words:

In Magdeburg, by sword and spear, Tilly's raging army is at home, and corpses pile up upon corpses. The grim commander watches in silence the bloody goings-on: no lamentation can soften his heart.

A group of children passes by, sings the song, the children's song from Luther's Münde: "Keep us, Lord, by your word and prevent the Pabst's and Turk's murder", and walks around the market.

A moment, dumbly the man fitzt; But then the rage loosens the spell, He beckons and his messengers fly. The little children are struck by a quick death, How the young blood flows so red of the hearts that are victorious in Christ"!

They were victorious, for the mighty one had slept through many a night. To struggle free from a dream, where he heard again and again "Keep us, O Lord, by thy word" the faithful band of little children singing.

Fifth and final image. In September and October of the year 1611, there was a Electoral Collegial Day in Nuremberg, to which many high lords from all over the German Empire came together, among whom, of course, many were Catholic. The Nuremberg magistrate thought that it could cause bad blood and harm the city if these high Catholic gentlemen heard the song: "Preserve us, Lord" 2c., especially since they could hear the singing from the Sebaldi church in the large town hall. There was therefore a
The magistrate gave a mandate, according to which in the churches, as long as the high lords were in the city, the chanting of "Preserve us, Lord" 2c. was no longer allowed, but only the verse "Grant us peace graciously". The preachers submitted an objection against it, in which they demanded the retention of the chant with six reasons; the magistrate alone remained with the ban. It happened that on Sunday, September 22, when the precentor of the hospital church began to sing "Verleih uns Frieden gnädiglich" by order, the whole congregation did not follow him, but began to sing "Erhalt uns, HErr" (Preserve us, Lord) 2c. The magistrate allowed the song to be sung, and there was not the slightest annoyance about it.

Unfortunately, later on, the courage of the confessors and the clear sound of the trumpet were replaced by cowardly compliance and humane consideration. For diplomatic reasons, the words "the murder of the Pope and the Turk" were deleted from the hymnals and replaced by "the murder of all enemies," or, as the Eisenach church conference put it, despite the counter-proposals of a Wackernagel and a Stip: "And condemn Satan's lies and murder, who wanted to kill Jesus Christ, your Son, from his throne. Even the excellent Räumer has in fine good private song collection, likewise the present otherwise so good Bavarian hymnal: "And steure your enemies murder."

Because nowadays most of the people expect the "right end-Christ" and with him the real Gog and Magog, the Pope and the Turk should no longer be considered as the "two arch-enemies of Christ and his holy church" and should be fought in prayer with this children's song, and since both of them have now become a figure of misery in political terms, it should no longer be in keeping with the times, to seriously call God the "end-Christ".
to ask him to control the "murder" of these two arch-enemies. But has not only the pope shown himself all the more as the right Antichrist of the present time, that he, despite this loss of worldly power, brought it to the solemn declaration of infallibility, and does not, despite all attempts at reform from outside, the Turk still clings to his Muhammed and looks with all the more
more fervent hatred and deeper contempt for the "Christian dogs", the more he feels his political dependence on

them? Is it not also evident today
once again, how gladly the pope resorts to the murder of heretics and the Turk to the murder of Christians? And do not both still want to push Jesus Christ from God's throne - the pope, that Jesus is not the only mediator and redeemer, and the Turk, that he is not the only begotten son of the Father full of grace and truth? Finally, "no matter how many deviations from the path of truth there may be to the right and to the left," they belong, properly guarded, preferably either to the kingdom of Antichrist or to the kingdom of Muhammad, and of those who walk on one of the two paths, Christ's prophecy Marc. 13, 12. still applies: "But one brother will deliver up another to death, and the father the son, and the children will rebel against the parents and help to kill them."

Since the Pope and the Turk are and will remain "the two archenemies of Christ and His holy church," let the "children's song" of the German prophet remain in our churches, schools and homes in its unchanged form, its high value and its blessed use. In conclusion, therefore, here stands the excellent judgment of the old
The theologian and explainer of Luther's hymns, Cyriakus Spangenbergs. The same writes:

"We have the highly necessary hymn: Preserve us, O Lord, by thy word,' 2c. which Luther, at the instigation of the Holy Spirit, with great deliberation and earnestness, has given to Christendom. By which song also great miracles have happened and will still happen, where one also sings it differently in faith; for to ask God for the preservation of his word and yet to doubt whether he will or can do such, is to mock our Lord God. O it is a delicious, a powerful, a mighty little song, which has so far stopped many misfortunes, and great treasures of divine grace and heavenly goods have been preserved and protected with it. The devil also noticed and felt very soon that this little song, sung in faith, had not done him a bad little harm and would do so again. That is why he has been so bitter to him and has tried so many things against it, has caused priests and schoolmasters who sing it in churches and schools to be chased away and deprived of their services, has had it forbidden to sing and speak it by ungodly authorities, has brought pious Christian subjects into misery because of it, and has also brought some into serious prison and not a few to their deaths. Satan, through his cronies, has somehow managed to court the world with the name of his son-in-law, the pope, just as if the pope were better and not even worse than the Turk. Satan would rather suffer that one would ask against him himself than against his faithful son and obedient pious man, the rat king of Rome, and his followers. For one can bless oneself against the devil (as the common saying goes), but one can hardly beware of the pope and Antichrist if one does not pray earnestly against him and warn against him by name. That is why Satan thought that if only people were not warned against the pope, and if only they did not say or indicate that the pope and all that is attached to him
The man who was the enemy of the devil, and who was the victim of the devil, wanted to do more harm to Christianity under a good pretense than he had done to himself. The wicked enemy and thousand-fold artist has gone to the blow. On the other hand, we should sing with joyful hearts and cheerful voices without ceasing: "Keep us, O Lord, at your word and prevent the murder of the Pabst and the Turk." 2c. And with this song we should arm ourselves against all public persecutors and tyrants, as well as against all seducers and corrupters, because by these two names, Pabst and Turk, all those are understood who, with counsel and deed, with false doctrine or with false teachings, are able to destroy the Christianity of the world.
violently offend and persecute, hunt down or torment God's Word, pure religion and righteous teachers, preachers and listeners. O what a stately bastion and breast-fortress we would build against them all, and be secure in it, if we could first build a good foundation with our beautiful little song: We all believe in One God' 2c. we would lay a good foundation, considering what strong words these are: He will always nourish us, body and soul, he will also keep us safe, he will ward off all accidents, no harm shall befall us, he cares for us, watch over us, everything is in his hands.

of his power'. If we (I say) confidently lay ourselves on this foundation with all our heart's trust (as we are nevertheless obliged to do) and then, in such faith, finely unanimously in the congregation, with devotion and from the heart, sing the 'Keep us, O Lord, by your word', then we will be able to do so.

If we put on it, sing and bring before God - what should deprive us of it or something can harm! It is not a bad thing about faith, that it should nod devils, let alone defiant people can beat to the ground."

F. L. [Lochner]

(Sent in by Fr. Sievers.)

Northwest District Inner Mission.

(Continued.)

If we now want to go into a little detail, we find, for example, in the Southwest, Minnesota's Mr. Pastor Däschlein, how he has his hands full serving and caring for his flocks. Although he is not a traveling preacher in the true sense of the word, since he does not seek out new places and regions beyond the territory he has once occupied, he must always be very close to traveling as well, since he has to make the rounds almost constantly with three congregations and ten preaching points. And if the poor people in this region have felt something of the seven lean years of Egypt, then the pastor, when he helped them in their spiritual misery, also had to personally participate in their various physical hardships; they could not even provide the most basic necessities for the support of their pastor's family and yet wanted so much to keep God's pure Word and Sacrament for the salvation of their poor souls. If these people were not to be abandoned and, in the midst of all the miserable hardship on earth, be pushed back into the imminent danger of languishing spiritually, the missionary treasury had to remedy the bitter lack and take over the support of the poor pastor, which has been done in a regular manner since the beginning of this year. Pastor Däschlein can partially water what was already planted seven years ago by Pastors Ahner, Müller and Schulze. Müller and Schulze, whereby the word of the apostle was partially fulfilled: "In toil and labor, in much watching, in hunger and thirst, in much fasting, in frost and nakedness". (2 Cor. 11, 27.) The aforementioned, when they made their missionary journeys (which they did alternately every month), always had to cover a distance of 80-150 miles, partly by steam car, but mostly either on foot or with ox-drawn vehicles, in order to reach the places of their destination, so that it took them 10 days each time to return home to their own communities.

But God, who not only gives prosperity, but has also saved such rich rewards of grace, comforts and encourages his devout and faithful servants for Christ's sake with such dear promises that they truly need not falter, much less despair. Blessed Dr. Martin Luther aptly says at the end of his powerful preface to the Small Catechism: "Therefore, pastor and preacher, our ministry has now become a different thing than it was under the pope, it has now become serious and salutary; therefore, it now has much more toil and labor, travel and challenge, in addition to little reward and thanksgiving.
in the world. But Christ himself will be our praise, if we work faithfully. The Father of all mercies helps us! To Him be praise and thanksgiving forever through Christ our Lord! Amen."

Further north, in the middle of Minnesota, in the middle of the densest forest, we meet Mr. Pastor Mende, who is seriously trying to practice the management of his two well-trained ponies, because everything has to be learned first; but it will work now, just like the milking of the milk cow that has become necessary. One-horse riding does not go well on the wild and desolate roads of the region, because especially a hasty preacher cannot always look at an adventurous *breakdown from the* American-plaisirliche side, especially if the *help yourself* somewhere still has a nasty hook. The morasses there are too terrible for riding, and in the long run only a few can endure much riding on any path and in any weather. But if the pastor of Albany (Minn.) has his handsome team of two before him, then he drives through the wilderness so that it has a way, and it does not take too long until the five preaching places are visited again one after the other and the pastor can return to his own and to his main congregation. In this area, the work of the Lord still looks poor and small before the eyes of men. Only small groups gather around their pastor when he visits them. The same must also learn with whom he is, to be content (Phil. 4.11.), and as it is further said: "I can be low and can be high; I am skilled in all things and in all, both to be full and to hunger, both to have left and to lack. I am able to do all things through Him who makes me mighty, Christ." (v. 12. and 13.) Yet the Lord also crowns him in his office with grace and mercy, and adorns him with many blessings, giving food and need of body and life, and light and comfort even in the dark ways. Even from the sources of the missionary treasury, a tributary has sometimes had to take its direction to Pastor Mende and pour into his empty pockets. But Dr. Luther's encouragement was heartwarming for him: "Whether we, who serve Christ and his church in this office, are not all equally rich, as lawyers, Medici and those who deal with other things and trades, let us be content with what Gort gives us and thank him that we have churches and schools, so that our children and youth and the poor unlearned may also hear it and come here. You are rich enough, if you become a pious, faithful pastor. For you have already appointed a chair in heaven,

which is differently adorned and much more glorious, run of all emperors and kings, va you will sit high above them, exalted and honored above all the world, and both, devil. Pabst and all enemies at your feet cast down to hell. For we have rich and certain promises enough, and know that they are not lacking to us." (Walch XII, 1868 f.) Mr. Pastor Mende was the fortunate one in whose possession was an ancient pamphlet containing vr. Polykarp Leiser's Two Sermons "on the Eternal Election of Grace and God's Ordinance to Eternal Life". Hopefully, quite a few Christians, especially at that time, welcomed these reprinted, magnificent sermons as warmly as they were recommended at that time in No. 10 of the "Lutheraner".

(Conclusion follows.)

To the ecclesiastical chronicle.

Abroad.

Berlin. The "Freimund" reports: In Berlin, The Capital of the Kingdom of Prussia and the German Empire, there is a congregation of 90,000 souls that has only one church and a small chapel. "On one Sunday, a preacher in St. Thomas Church baptized 122 children and married 9 couples. Berlin is the most unchurched city in all Christendom. That is the terrible and shattering truth. Three quarters of marriages remain unmarried, one quarter of children unbaptized. In one house a city missionary found 22 unbaptized children and 9 unmarried couples." The number of Berlin residents now exceeds one million. By far the majority of them are counted among the unchurched national church, but they have only 73 clergy and 24 assistant preachers. Instead of increasing them, liberalism prefers to think and work on reducing them. At this year's diocesan synods, which were held in Berlin, the Protestant Unionists were again violently zealous against the employment and activity of the city missionaries. "No city in the whole world has such an ecclesiastical emergency as Berlin.

The Oberammergau Passion Play. We read the following in the "Freimund" of September 2: At present, in the south of Bavaria, the village of Oberammergau is a place visited by many baptized people. In the same every 10 years from Pentecost to Michaelmas every Sunday and Heuer, for the sake of the crowd of many people, also on Monday the story of the passion of Jesus Christ is pictorially represented by people of the village. To this so-called "Passion Play", which lasts from 8 o'clock in the morning until about 5 o'clock in the afternoon with 2-hour interruptions, 4000 and more spectators have gathered each time, among whom England, America and France send particularly many guests; also princes and princesses, even the German crown prince took part in it. One hears such full-voiced praise and recognition that it is not easy to raise one's voice against it. It may seem suitable for Catholic Christians, for whom religiosity lies more in outward appearance. But it corresponds even more to the superficial, shallow Christianity of our days, which wants to be pious without putting on any deep seriousness and discipline. Here the poor heart finds something that one is willing to look at, sigh at, and perhaps shed tears over as piety. Christ's suffering and death have for us Christians a completely different, a deeper, holier meaning than that we want to let ourselves be represented by people who pretend to be the Lord Christ or Judas with their own or even other words. We do not need externalization of our Christianity, but deepening; but this does not happen through that representation. If this Oberammergau play hovers before one's eyes, the immersion in Christ's Passion and the devotion at Passion services will not be promoted but disturbed. How many deeper, more serious viewers of the Oberammergau Passion play, however, take home a Roman sting over these triumphs that the Roman church celebrates here, and who now sigh over the poverty of the Protestant church, is something that a human eye is just as incapable of judging as the other, how much cause for blasphemous speeches and jokes, for dragging down the most holy into the dirt of Christians alienated from God these representations offer. Let no one be deceived by such speeches, one gets a deep impression, one sees people crying, even Jews would have been edified by it, it is a service and not a game, etc. The imagination may be very much stimulated, but the celebration of Holy Communion for the sake of appearances, Christ's death for the salvation of people for the sake of appearances, no, Christ is not for that.

I have gone to my death so that people may imitate him and marvel at it. Preach the word, be it in season or out of season, but not, present my suffering quite true to nature. This streaming of evangelical Christians to these Roman passion plays is a sign of the superficial, I might almost say blasé Christianity, which is not satisfied with the bread of life, but wants delicious food. Have our teeth become dull over the Word of Life, or do we no longer find what satisfies the soul in God's Word and the evangelical services?

Care for emigrants in the Heimath. In the "Pilgrim from Saxony" of September 12 we read: At the suggestion of the Central Committee for Inner Mission, the Saxon Consistory has instructed the Lutheran clergy and the church boards of the state and requested that, first, where a large number of emigrants leave a congregation, they be dismissed with a church blessing during the service, and second, that care be taken, as far as possible, so that no emigrant, or family, leaves without taking the Bible and the catechism with them to the new home.

Japan. At Othu in Japan, the warden of a prison had received some parts of the Holy Scriptures from a missionary. He gave them to a scholar who had been imprisoned for murder. Moved by the truth of the divine word, the murderer began to teach his fellow prisoners. God gave that many converted, and when suddenly fire broke out in the prison, they did not flee, but stayed and helped to extinguish, to the general amazement of the Japanese, who could not understand that they missed the beautiful opportunity to escape. But they gave testimony of Christ and showed to what freedom He had called them. Their teacher, the former murderer, now publishes the Word of Life, a commentary on the Gospel of John written in Chinese with notes in Japanese.

(Luth. Kirchenb. für Australien.)

A crude word against debt creation from Louis Harms.

Every moment you read in the newspapers: this one and that one ran away with the royal treasury, this one and that one went bankrupt, this one and that one got into debt and went to America. Go around in the villages and towns where Christians live and where God's Word is still alive; go from house to house and ask: who is without debts? You will be astonished; almost all of them have debts: the landowners and the farm owners, the housewives, the widows and the day laborers have debts. Why? Because people have become a bunch of thieves, because this is not just stealing, when you break into a house, but when you incur debts that you can't pay, when you lend what you can't give back. If I wanted to add up what I have been cheated of, do you think it would be less than 3000 - 4000 thalers? And that from those who are my confessionals! That's the way it goes everywhere, and it can't be any other way; for who can pay for the precious stuff, the big hoop skirts, the many finery and state, the six to eight skirts in the wardrobe? And because no one can, debts are incurred upon debts. If one has no money, then one takes on Borg, without thinking of how one wants to pay it; and that is Spitzbüberei. From this you can see how miserable the Christianity of the people of our day is. I would rather eat dry bread and drink water than incur debts. Some people get into debt with their father and mother and then have to bite the bullet to pay them off. Is such a person a true
Christian, then he will take it from his mouth and will not rest until the debt has been paid.

Thus says the blessed pastor Ludwig Harms of Hermannsburg in his interpretation of the 50th Psalm. Blessed Pastor Caspari of Munich, in his popular interpretation of Luther's Small Catechism, adds the following to the saying: "The wicked borget und bezahlet nicht" (Ps. 37, 21): Borrowing makes you worry. Borrowing is good only once. Eaten bread brings sorrow and distress. He who starts with debts has entered the devil's lottery, where every gain is a loss. Interest eats out of the bowl. Debts go to sleep with you and get up with you. Better to go to bed without bread than to rise with debts.

In the time of the Emperor Augustus, a man's household goods were sold, and he owed almost everyone. When the emperor heard this, he said: "I must also have something from this man, namely his pillow!" and immediately sent and requested that this man's pillow be sent to him, because he would have to sleep well on it, since he could have rested on it with so many large debts. - Wicked borrowers are also those with whom the creditor is treated according to the saying: If you lend something away, you won't get it back; if you get it back, you won't have it back so soon; if you get it back soon, you won't get it back so well; but if you get it back so well, you have certainly lost a friend.

Death notice.

On October 10, 8tuä. tkeol. F. Loocks died here of emaciation.

Ordinations and introductions.

According to the received notice Mr. Missionary I. H. Rabe was ordained and inducted by the undersigned at Kansas City, Mo. on the 16th Sunday after Trinity.

M. Meyer.

Address: Uvv. 3. 8. R "bs,
1l>04 (^derrzr 8ir., Lnnsns Dit^, lUo.

Any addresses of fellow believers in that city are requested at the above address.

On the 10th day of October, 1880, the 20th Sunday "aft Trin, Mr. Imm. Mayer, Candidate of Theology, called from the Lutheran Christ-Congregation at St. Louis, Mo., by order of the Reverend President of the Western District, was solemnly ordained by the undersigned in the midst of the said congregation, assisted by Dr. C. F. W. Walther, and inducted into his office.

G. Switches.

On Ibtrn Sunday "ach Trin. Mr. Candidate E. Han. tel was ordained and inducted into office by the undersigned on behalf of the Honorable Presidency Northern District in the midst of his congregation at Hemlock, Town Rich- zand, Saginaw C"., Mich.

I. F. Müller.

Address: Rsv. L. Nnntel, 6itv, Llick.

Pastor M. Hein was installed in his new office in Pittsburgh on the 18th Sunday after Trinity. The kk. Richmann, Ahner and WambSganß "Wirten

P. Brand.

Address: Rsv. Ll. 8sm,
Or. 37lk L Lank 8trs., Diti?durxk, Da.

In accordance with the commission received, Pastor C. F. W. Huge was installed in his new congregation on the 18th Sunday after Trinity.

P. Seurl.

Address: Rsv. 6. D. ^V. Uuz-s.
Lor 160. viooennss, Inck.

Church dedications.

On September 26, the 18th Sunday after Trinity, the German Lutheran congregation of St. Lawrence in Franconia, Saginaw, Mich. had the great pleasure of solemnly dedicating their new, stately church building, situated on a high river bank. Since it was built in 1845, the third church it has built is a thoroughly "ohlgelgelungenr- brick building 126 feet long, 63 feet wide and a 168-foot tower with 4 bells. The sermon was preached by the undersigned; after noon, Prof. Trull of Fort Wayne preached in English; on Monday morning, Mr. K. Schmidt of Saginaw preached in English. I. Schmidt au- Saginaw. Because of the many guests from the surrounding communities, the church, despite its considerable size, was each time oppressively crowded.
The trombone choirs of Frankenmuth and Frankenlust, the male choirs of Frankenmuth, Frankentrost, Saginaw, and Sebe- waing, and the mixed choirs of Frankenmnth and Saginaw contributed not a little to the increase of the great festive joy.

A. Crämer.

On the 16th Sunday after Trinity, the newly built church of St. Peter's Parish in Town Richland, Saginaw, Mich. was dedicated to the service of the Triune God.

The undersigned preached in German in the morning and in English in the afternoon.

I. F. Müller.

Church consecration and mission feast.

On Sunday, Sept. 26, the new Jobannis Church U. A. T. on Beaver Creek, York To., Rebr. was solemnly dedicated. The sermons were preached by ck. Grüber and burgesses. The simple frame building, 46X32, differs from the adjacent dark Rasrnkirchlein not only externally, but also and especially internally by worthy furnishings.

The next day the congregation celebrated its first mission feast. The speakers were DD. Bürger and Häßler. Because the congregation, most of whose members still live in sod houses and have harvested little in the year, had not asked for any support, two collections were raised by the large congregation on the day of the church consecration for the benefit of the church building. The collection for the inner mission raised by the smaller mission festival assembly therefore amounted to only §12.00. G. Endre -.

Mission Festivals.

"On the löten Sunday after Trinitatis celebrated "a congregation at FriedenSau, Nebr., its first- Missionsfrft, where the Paftorm Meyer and Bürger preached. The collecte, intended for inner mission, amounted to §20.40. R. H. Biedermann.

On the last Sunday after Trinity, the congregation in Mayville, WiS. celebrated its annual mission feast in fellowship with those of the kk. Holst and Rath- jm their annual mission festival. Festive sermons were preached by Mr. k. Holst and undersigned, a lecture by Mr. Pastor Rathjen. The Collecte amounted to §64.50. E. Seurl.

On the 16th Sunday after Trin. our three Boston congregations celebrated their annual mission-- and orphan frst at the lir. Martin Luther Orphanage. Fcstprrdiger would be" Mr. Praeses Beyrr and Mr.?. Graves. At the side of the pulpit, erected under the large shade trees, all the orphans and some of the old people sat during the two services and listened devoutly to the sermons with the rest of the large congregation. The collection amounted to §135.00, which will go to the orphanage. Adolf Biewend.

On 16tm Sunday "ach Trinitatis my congregation at Zuniata, AoamS Co, Nebr, froze its second mnsion feast. Dr- morning Mr. k. Biedermann on heathen mission, de- afternoon- the undersigned on inner mission. The collecte was §5.64. C. Meyer.

On the 17th Sunday after Trin. the congregation de-?. F. W. Muller at Clark" Creek, Kant, of theirstrsMissiduof.it. Dir Collecte amounted to §12 78, wrlche designated for Lußeie, inner and Emi- gravtea mission. F. W. Muller.

On the 18th Sunday n. Trin. the congregations of Neu- Birlkfrld, Columbia-Bottom and Baden, St. Louis, Mo. held a mission feast near the latter OrrrS. The forenoon sermon was preached by Mr. k. I. F. Bünger, in the afternoon dielt Mr.?. W. Hrineman" a MtsstonSvortrag. Collecte: §70.15.

P. G. Schwankovsky.

On the 18th Sunday after Trin, the Wrlton and Daven- porter congregations" celebrated their mission feast inWilton. Iowa. D. Bramme" and the undersigned preached. The collecte was §26.52.

I. Stretch Foot.

On the 18th Sunday after Trinity, September 26, the Trinity congregation at WellSville, R. Zj. celebrated its third mission feast. In spite of the long distance, guests from Co- hocton were present, and the branch congregation 22 miles away and the congregation at Olean were represented. Preaching were ck. Bem- reuther and Sander, and the undersigned. The collection, intended for internal, Negro and emigrant missions, amounted to §45.11.

L. Zollmann.

Conference - Display".

The Buffalo DistrictS conference will meet at the undersigned's home on October 26 and 27. Pick up in La Sallr on the 25th, 4 p. lk.

Joh. W. Wrinbach.

The Southivest-Jndtana District Conference will meet, s. G. w., Nov. 2-4, at Lcrre Haute, Jnv.

G. Mohr.

Changed Conferenz""show.

The Eastern and Southern Michigan Pastoral and Teachers' Tonstrenz does not meet - as it was called in the last "Lutheran" - on October 21, but during the second full week in January 1881.
F. W. M. Arendt.

The members of the North-Illinois Pastoral Conference are informed that the conference scheduled for the end of October this year will not be held until the beginning of January 1881.
L. v. Schenck.

Incoming tu the saffe tzes Western" District:

To the synod treasury: Bon k. SapperS Grmeinde in South Gt. Louis -11.19. By D. Kaspar in Lee Co, Ter., 6.25. Bo" Trinity--Distr. in St. LouiS 1l.5O. k. Gräbners Ge", in St. Charles, Mo., 16.55. By Teacher Mangold of Bethania-Gem. in St. LouiS 8.50. k. Roschke" Gem. bet Pterce City, Mo., 2.90. Toll, of k. Citizen-Gem. in Hamilton Lo., Nebr., 7.35. ZionS-Distr. in St. LouiS 15 00.

For inner mission: MissionSfrst-Coll.ink.Biedermanns Gem. in Tdayer Co., Nebr., 20.40. Biedermanns Gem. itself 6.60. Mtssionsfest-Coll. in the Gem. de- k. Vetter in Tole Lo., Mo., 24.00. MissionSfest - Toll, in the Gem. of?. Pmnrkamp tn New Wells, Mo., 60.00. part of MissionSfest-Loll. in the Gem. of k. Muller in Jnnction City, Kans., 22.77. Krau G. Goodman" by k. Muller in Lyon-, Nebr., 3.00. k. Roschke'S Gem. at Pierre Etty, Mo., 3.65. k. Holtermann'S Gem. tn Perry Lo., Mon., 4.00. part of MissionSfest-Loll. in k. Lentzsch's Gem. at Laldwell, Nebr., 7.50. MtssionSfest-Loll. of JobanniS Gem. of?. Endres at Seward, Nebr., 12.00. thanks. "pfer vo" Mrs. Sch. by k. Frese at West Point, Nebr., 1.00. Tbeil of MissionSfest loll. of k. MeeSke's congreg. at Tovv Olive, Nebr., 9.25. ZionS Distr. at St. LouiS 4.62.

For Rrgermisfrou: Tbeil of Mtssionsfest-Coll. in the parish of k. Pennekamp in New Dell-, Mo., 10.40. I. M. by k. Gräbner In St. Charles, Mo, 5.00. Part of the Mis ßonSfest-Loll. in the congreg. of k. Müller in Jnnction City, Kans., 1000. Part of the ^Missionsfest.Loll. in the congreg. of k. Meeske in Town Olive, Nebr., 9.25.

ForPagan Mission: Tbei! the Mission Fest- Toll, the comm. of k. Lentzsch in Laldwell, Nebr., 7.50.

To the Em,gr. "Mission: Part of the Mission Fest Loll. of the Gem. of k. Müller in Junction City, Kans., 10.00. Loll. of the Gem. of k. Frese in Bismarck, Nebr., 5.50.

For poor sick pastors: Conferenz - Collecte In the Ge", of k. Hirschmeyer in Fayette Lo., Ter., 6.00. Thank offering of L. Wieland by?. Frese in West Point, Nebr. 2.00.

For the deaf and dumb: By k. KaSpar in Lee Lo., Ter.: Kiadtauf-Collecten at KimSky 2.00, A. Lehman" 2.80, Dornwrll 2.60, A. Stchkade 3.25. F. Schuricht in St. LouiS 5.00. H. I. Eckhoff and H. Eckhcff 1.00 each, by k. Nething in Lincoln, Mo. H. Lolzkamp by teacher Mangold in St. LouiS 5.00. Tbeil of mission feast Soll, the Gem. of k. Lentzsch in Laldwell. Nebr., 5.00.

To" orphanage in Boston: E. Bennrtt in LreSton, Wyoming Trrr., 5.00. Tbeil of MissionSfest loll. of Ge", of k. Lentzsch in Laldwell, Nebr., 10.00.

For the needy iuKansaS: Mrs. B. Beck by I". Better in Lole Lo., Mo., 1.0t".

For college at Ft. Wayne: k. Biedermann's Gem. tn Thayer Co, Nebr, 4 90. -.

For the comm. in Eincinnati: F. Schuricht in St. Louts 10.00.

St. LouiS, Mon., Oct. 9, 1880. E. Roschke, Cassirer.

Ei "come" i" the saffe of the Illinois District-:

To the synodal treasury: By W. Märten of k. Wangerin- Gemeinde, Collecte on the Day of Penance, -3.35. k. MartenS' Gem. tn Danville 14.70. CommunionS-Collecte of k. Flach-bart- Gem. tn Dorsry 3.40. (Summa-21.45.)

For ianere Mtsston: Missionsfest - Collecten r k. Freder- ktngS Gem. at Dwight 27.00, by?. Brauer at Lhampatgn 17.90 (4), by k. Oetting at ElliottStown 30.00 and from Gemm. at TollinSville, .Pleasant Ridge and Troy 39.66. By k. Oetting from sr. Gem. in ElliottStown 4.66 u. from sr. Filialgem. tn Union Township 2.17. (p. -121.33.)

Freestyle inner mission in the West: By k. Dageförde in Minonk, Theil of the MissionSfest-Loll., 13.00.

For the mission of the English Conference in Missouri: part of the MissionSfest-Loll. of the congregations at LollinSville, Pleasant Ridge, and Troy, 19.80.

For heathen mission: By k. Brewer in Champaign, Theil der MissionSfest-Loll., 17.90.

For the Negroktnder in Little Rock, Ark.: By k. Höl- ter in Lbicago by Mrs. H. Staats 2 00.

For negro mission: Misfionsfestcollecten:?. FrederktngS Gem. at Dwight 14.00, by k. Dageförde in Minonk 10.50, dnrch?. Oetting in ElliottStown 12.42, by k. Schltepsiek from sr. Filialgem. in Lhenoa 3.25 ". vo" the parishes in TollinS- ville, Pleasant Ridge and Troy 19.80. by k. Burfetnd of Mrs. M. Stünkrl in Rich 1.00. by D. Trautmann in Gower by J.H. 1.00. (P. 61.97.)

For Emigr.-Missioa in New York: By k. Dageförde, Theil der MiisionSfest-Loll. in Minonk, 7.00. By k. Schltepsirk, Hälfte der Toll. sr. Filialgem. at the mission festival in Lhenoa, 3.25. By k. Sieving in Ottawa from Julius Schlotte 2.00. (p. -12.25.)

For poor students in St. LouiS: By k.. Wunder in Chicago from the Jungfr.-Vereiu for M. Große 8.00. By?. Bartling the. for Th. Kohn: from the Jungst. - Verein 13.00, from F.anea-Verrin 5.00. (S. -26.00.)

For poor students in Springfield: By k. Dage- förde in Minonk, Theil der Müsionsfest-Toll., 10.00. By k. Wunder in Lbicago from the Jungst. - Verein für de" Prosem. Span-"uth8.00. (S.-18.00.)

For poor students in Fort Wayne: By k. Burfeind from Mrs. "stünkrl in Rich 1.00. k. HölterS Gem. in Chicago
for A. Bünger 25.M. D "rch k. Hölter by H. T. for F. Dröge- müller 2.00 and for W. KSpchenr by Joh. Gohr 1.00, A. Gohr .50 and A. Neumann .50. (S. -30.00.)

For poor students in Addison: By k. Dageförde tn Minonk, Theil der MissionSfest-Loll., 10.00. By k. Hölter in Lhicago for L. Kambeiß: by Joh. Gohr 1.00, A. Gohr .50 and A. Neumann .50. (S. -12.00.)

For the community in Jvesdale. III: By k. Brewer in Lhampatgn, part of MissionSfest-Loll., 17.90.

For Nothletdende In Kansas: By k. Trautmann tn Gower of Wttttve Mihm 2.00.

For dte deaf-mutes in NorriS: By teacher G. Seboldt in 'Millstadt 1.00. By k. Bursttnd by F. Bode in Rich 1.00. By k. L. Frese: by Mrs. Eden in Effingham 1.00, Harvest Festival Loll., in New Schaumburgh 2.06, from school children in Effingham: Joh., Käthe and Heinr. Thomä .25, Fr. Witt, Hrinr. Koboldt and W. Flrckenüein .10 each, Jda Pett and Her". Köpkr .15 each, Anna Todt and Jos. Reget .5 each, Esther, Willie and Therese Frese .50, Joh., Anton and Her". TjardrS .25, D. Krodn u. Minna Köpke each .25, Ad., Bernd, u. Jda Woedt .25, Laroline and Willie Alt .25, from the piggy bank of Emma Luuo" 1.05, Fr., Minna and Hetnr. Langhoff.25. (S. -9.06.)

To the orphanage in Boston: Vou Fr. and Her". LührS each 2.00. By k. Große in Hartem by Th. Hark 1.00. By Lehrer Seboldt in Millstadt 1.00. By k. Wunder in Chicago: by Mrs. Rir, Wolf and Jensen each 1.00. By k. Burfeind by D. M. in Rich 2.00. (S. -ll.00.)

Addison III, 2nd loc. 1880. H. Bartling, Kassirer.

Freestyle the Orphanage in Addison, II" received:

Bon Municipalities re. in Illinois: by Prof. Brohm of the Gem. in Wheaton -1.57 and 1.64. AuS Addison: by D. Dammryer 5.00; by Ferd. Bartling 32.00 and 2.20, by E. H. W. Leeseberg 5.00; by John Harmening of k. B. 2.50. AuS Chicago: by Wm. BartelS 2.00, by LeitschS adult children 5.00, by H. Schulz 4.90; by?. Wunder by Ch. Urbach ". Mrs. Bernhagm each 1.00, Mrs. Bormann 2.00, Mrs. GilS, Mrs. Heutschel each.50, I. Häberle 10.00, T. F. Wolff, Fr. Schröder each 1.00; by k. Bartling vou Karl Runge, Jakob Küchler, N. N., G. Russow, Karl Labahn jr, Karl Pfifter, L. Müller, Th. Reinhardt 1.00 each, Ferd. Schulz, B. Küpker, Peter Brenz, Fr. Stricker, V. MurawSkv 2.00 each, Fr. Schreiber, Joh. Müller, L. Meltzer, Aug. Walter, D. Nowack jr., D. Strrnitzke .50 each, Fr. Labahn sr. 1.50, Fr. Milhah" 2.50, Ehr. Zuber 7.00, E. H. Fischer 5.00; by k. Succop v. W. Meyer 1.00, Aug. Francke 5.00; by?. Engelbrecht of N. N. .50, Fran Plumhoff 1.00, Mrs. Bug. Lange 2.00, Lb. Oltroge 1.00, Bro. Naumann .50; by k. Hölter by the Women's Association 15.00, by sr. Gem. 4.50, Alb. Peterson 1.00, Fran Kar. Eckart 3.00, N. N. .30, Kindtauf-Lvll. at D. Weyer 2.35; by k. Wagner vo" Mrs. W. Heidoru 5.W, F. Tope! .25; by k. Retnke from G. GolmjewSky 1.00; by k. Lehman" from Aug.

Reichst" 10.00; by Joh" Harmeaing from N. Mülberg in k. Lochners Gem. 1.00; by teacher Richter from Mrs. Simon 1.00. by k. Ramelo" tnElkGrove from N. R. .50. by k. Grupe in Rodenberg from R. Ryas 5.00. by Mr. Kolb from the Orphans' Association in Niles 12.00. by H. Tuckhorn in Homewood WeddingS-Loll. 10.18, by Joh. Sickmann 1.00, by the Orphans' Society 12.20. By k. Dör- mannS Gem. at Yorkville 10.00. By k.'Loßner in Lake Zurich, Loll. at Joh. HellerS wedding, 9.00. From k. Gotsch- Gem. in York Centre by H. Meyer 2.00, by d. Gem. 17 56, by E. Ähren" 5.00. By k. Schmidt in Schaumburg, half of Toll, at K. WithagerS wedding, 10.50. By G. Brauns in Trete, surplus on June 25 from coffee sale, 25.05. By?. Schröder in South Litchfleld, surplus from memorial coins sold, 1.00. By teacher Gotsch in Kankakee, Loll. at teacher C. AppelS wedding, 3 33. By k. Müller in Ran- dolph, Loll. at F. FaftenauS wedding, 6.00. By k. Steege in Du "der. Toll, at F. Dierks silb. Hochzeit, 7.01, by women's- Verein 18.58, by Iungst.-Veretn 3.75, by some" members 10.00. By k. Schröder's Ge", in Macedouia 3.10. By k. Schröder in Mount Olive, Kindtauf-Toll. at H. White" bouse, 10.00. By k. BruegmannS Gem. in Union Hill 3.67. k. Hornbostel in Bloom 2.00. By k. Hansm in Worden by S. M. 5.00. By Mrs. Aug. Heidorn in Provtso 10.00. By k. Bohlen in Summit by Bro. Raddatz 2.00. Ludwig Gnekow in Genoa 3.M. By k. Brauer in Lhampatgn for orphanage reports 1.00. L'hrer Seboldt in Millstadt 1.00. At Waisrnfeste (19th Srpt.) Collecte 379.18, by H. T. Zutter- meister 45.16 and by L. F. Diener, Ueberschuß von der Eisen- bahnfahrt, 189.75. (S. -995.73.)

From parishes 2c. outside Illinois: By Kassirer Eißfeldt in Milwaukee 11.27 and 14.23. By Joh. Harmening von Kruse there 2.00. By k. Richmann tn Pittsburgh, Loll. bet H. SpilkerS wedding, 3.25. By I. N. G. Kirchner in Eitzen, Minn, 1.00. By Kassirer Birkner in New York 1.50. By Kassirer Simon in Monroe 4.14. By Kassirer Grahl in Ft. Wayne 5.73. By k. Lauritzen of d. Gem. in La Peer, Mich-, 3-90. (p. -47.02.)

From children: By teacherKammann in Dundee, III, from "his" pupils 3.50. In the children's sheet quittirt -224.00. (p. -227.50.)

Boarding fees: Bon Mrs. Hanley 20.00, H. Bade 10.00, Mrs. Bischoff 2.00, Ferd. Sturr 3.00 and R. for Franz Reifert 12.00. (S. -47.00.)

Addison, III, Oct. 1, 1880. h. Bartling, Kaffirer.

Received: From Mr. Christian Löwe-, Columbia Bottom, Mo., -1.00 for the Deaf and Dumb Institution in NorriS, 1.00 for the congregation in Houston, Ter-, and 1.00 for Roth sufferers in Kansas. From Mr. Gottfr. Mrrtz of Des PereS, Mo., .50 for the deaf- dumb institution. I. T. Schuricht,

Treasurer of the General Synod.

For poor students received through Mr. k. Sander in Lonaconing, Md., (spec. for Stud. Potzger) Lolleete from the community of the same, -6.00L . F. W. Walther.

For Stud. Schriefer received by?. Brömer vo" Jungftauen of the community in Eincinnati-2.50. M. Günther.

Cure the Preachers' a "d Teachers' Widows' mrd Orphans' S "ffe (Western Districts) are eürgegangen:

1. contributor

Vo" Dr. C. F. W. Walther -5.00, k. Döscher 5.00, k. C. L. Geyer 4.00.

2. gifts:

By?. Polack of the Young People's Association of the Salem community in Perry Co, Mo. 3.00. By Mr. W. Lindborst, ges. a "f the wedding of W. Rode in Tarondrlet, 11.15. By k Spehr 6.70. Toll. at harvest - thanksgiving feast in Immanuel- congregation 1" Marshall Lo., Kansas, by k. G. Polack. 13.44.

L. F. Günther, Cassirer.

With heartfelt thanks received for the ZkonS congregation tu Ford County, Kansas: By k. E. T. E. Brandt -33.00, for Ma- rena 10.00. By Messrs. Kassirer: H. Bartling 125.70, 100.49, 9.98; E. Roschke 26.75, 56.35, 72.35, 10.00; I. Vtrkner in New York 64.75 ; E. Eißfeldt 11.83 and 1W.OO; J.S.Simo" 12.00. By?. F. I. Blitz 11.75. By k. Bävler 19.30. By N. H. Wesche 6.70. By L. Rawelow 25.0l". I. Menschke 1.00. k. I. Streckfuß 6.00. H. Kriten 5.75.?. H. Stechholz 1.00. 8- W. Schildkaecht.

In the name" of the ZionS congregdr in Ford County. Kansas, the undersigned expresses its heartfelt thanks to all donors for their charitable gifts sent to it in response to the request in the "Lutheran" of February 15, 1880."

All "other gifts that may still come" are to be sent to the undersigned from now on, since Mr. F. W. Schild- knecht is moving away from here.

Sprarville, Ford Co, Kans. I. G. Schwemley.

With heartfelt thanks received through Prof. W. F. Lehmamr in Columbus, O., from a friend of the 'church: ". for Negro- Schoolhouse Building -100.00; d. for Inner Misfiou in the West" 40.00; o for the Deaf and Dumb Institution in RorriS, Mich, 25.00; <l. for Emigrantea Mission tu Re" York 25.00; s. for Emigrant Mission in Baltimore 10.00. Together-200.00. It is the- a portion of a Jubilee gift (-1000.00) from a parishioner within the Ohio Synod.

I. T. Schuricht, Treasurer of the General Synod.

New printed matter.

Proceedings of the 23rd Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio and other States. 1880.

This report has just left the press. It is certainly gratifying that a doctrine has been taken up by one of our districts as the subject of doctrinal negotiations, a doctrine which in earlier years had been amply promoted by our synod and defended against after-Lutherans, but which even now must be saved from being distorted and blasphemed, - the important doctrine of the transfer of the pastorate. The report will therefore undoubtedly be widely distributed in our congregations, especially in the new ones that have not yet taken part in the earlier struggle for this doctrine. It contains 96 pages and costs 25 LtS. [C. C. Schmidt did]

Lutheran People's Calendar especially for the German Youth of America, for the year 1881. Published by the Kinderblattmann. New York. 1880.

The "Kinderblattmann", as he tells in the preface to this calendar, had decided not to publish a new volume of his calendar, but certain strange circumstances have finally forced him to do so. And all righteous Lutherans can only rejoice about this". Far from his new calendar for the year 1881 being inferior to its predecessors, it surpasses them in both richness and variety of content. On more than 100 pages, the reader will find the following pieces: Color print image - Explanation of the calendar signs, eclipses, etc. - Emblem and preface - Calendar. - Reading section: New Year's greeting of the calendar writer - Saved - Valerius Herberger - The 7 wonders of the world - Youth happiness - Who is to blame for the division of the so-called Protestant Church? What the pagans thought of indifferentism - The boy Jesus - About education - Cairo, or: Through the Holy Land - Dervishes - Where does the name Lutheran come from? The good shepherd-The Alexandrian obelisk-The frog and its sex-From the "mythology" of the ancient Greeks and Romans-What would the mother advise? There is nothing hidden that will not be revealed-Calendar jokes -About the little boy who wanted to be taken everywhere-Political part - Humorous - Solving the riddles of the 1880 calendar - Riddles - Advertisements. Whoever desires a calendar, which "brings instruction and entertainment, which does not poison the heart, but makes wise for this and that life", will find what he is looking for in this calendar. It is available from our "Concordia Publishing House" at St. Louis, Mo., from the "Pilgrim Bookstore" at Reading, Pa. and from the Lutheran "Publishing Association" at New York. Price: 20 EentS. W. [Walther]

---

ver-"derte address":

8sv. D. lludvr. 8ox 317 6rstv, 8ulias 6o., Issiir.

Rsv. k'. R. T'rsmm. 8ox 58th Ronckout, Vlstsr Oo., Is. 1. 8. Oolämunn, 1909 8inn 8tr., 8t. Ixruis, Lcko.

Lands, blount OUvs, LLuooupia 6o., IN.

I». Lriexor, 34 Uortb Oarolinv 8tr., öaltlrnors, Lck. 8. Meiuv^sr, No. 258 3"5 ätr., Dstroit, remained.

Volume 36. St. Louis, Mon., Nov. 1, 1880, No. 21.

Frederick Myconius,

The trusted friend of Luther, Superintendent of Gotha, tells the following strange story from his school days, when he was still in the papist errors, which is found in Luther's works and reads in German translation as follows:

The well-known and famous crier and advertiser of the indulgence offered by the Roman pope, Johann Tetzel of the Dominican order, lied to and charmed the people in the new city of Annaberg for two whole years, so that at last everyone believed with one another and stood in the firm belief that there was no other way or means to obtain forgiveness of sins and eternal life than the atonement through our works: He himself taught that it was absolutely impossible; but this one way was still left, if we redeemed and bought such pardon from the Roman Pontiff with money, and thus acquired papal indulgences, which he gave with the greatest assurance for the infallible forgiveness of sins and as the certain entrance into eternal life. From what I heard during the two years (because he preached every day), I could recount and present quite astonishing and almost unbelievable things, because I listened to him so attentively that afterwards I could recite his entire sermons to others, even with imitation of his voice and gestures, not as a joke and pastime, but in earnest. I was also of the opinion and believed in myself that all this was completely and infallibly God's word and utterance, and that everything that was sent to us by the priest came to us immediately as from the Lord Christ himself. Finally, in the same year, around the feast of Pentecost, he began to threaten how he would soon put down the erected cross of indulgence and close the previously open gates of heaven again, adding that it would probably never happen again that eternal life and forgiveness of sins could be obtained after this at such a low and small price.such a great generosity of the Roman
He therefore admonished the people that everyone should now be concerned about his own salvation as well as that of his friends who had already died; now was the day of salvation and the pleasant time: "Oh, do not miss out on the salvation of your soul! For if you do not have the papal letters of indulgence, you will not be absolved from many sins, and especially in many reserved cases by any man. Furthermore, printed patents were publicly posted on the doors and walls of the churches, announcing that in order to show some gratitude for the devotion that the German people show, henceforth the letters of indulgence and this complete power to forgive sins should no longer be sold for such large sums of money as in the beginning, but for a small price. And at the end, a little further down, it was added: "Indulgences may also be granted to the poor free of charge, for God's sake. This latter was the occasion that I had something to do with the same indulgence commissioners, but this certainly happened at the suggestion and encouragement of the Holy Spirit, who, so to speak, drove and compelled me to do it, even though I did not understand myself what I was doing at the time.
When I was still a boy, even a child, my father had taught me the Ten Commandments, the prayer of the Lord and the Creed or the faith, and constantly urged or encouraged me to pray thirty times. For he always told me that we had and obtained everything from God alone, and that He would govern us if I prayed thirty times. He knew how to make me believe that the blood of Christ was the atonement and the ransom for the sins of the world, and that this faith was necessary for every Christian: "Yes, if only three people should have this hope that they would be saved through Christ, then one should certainly and firmly believe that one was one of these three, and it would be a disgrace to the blood of Christ if one wanted to doubt this. The indulgences of the pope and the letters of indulgence of the pope would be nothing more than nets or hams with which the simple people fish away their money.
would. It is well known that forgiveness of sins and eternal life cannot be bought with money, but it would only anger and annoy the clergy or the priests if one wanted to say this publicly. But because I heard nothing but praise of indulgences in the sermons on indulgences, and not the slightest mention of the grace of the Lord Christ and of His atonement for the sins of the world, I came to think that only those would be entitled to the merit or death of Christ who had either earned it by their own good works or had bought it for money. So I remained in darkness and ignorance, not knowing and being in doubt within myself whether I should believe the clergy and priests more or my father; nevertheless, I believed the priests more. But I could not quite get my head around the fact that forgiveness of sins could not be obtained, or money would have to be paid for it, especially as far as poor people were concerned. Therefore, the clause added at the end of the above-mentioned papal mandate pleased me more than anything else, as it said: Indulgences should be given to the poor free of charge, for God's sake.

Since after three days the indulgence cross was to be laid down with great solemnity and now these steps and

ladders to heaven were to be taken down: The spirit impelled me to go to the commissioner and ask for such a letter of indulgence and insurance, in which the forgiveness of sins would be contained and granted free of charge for the poor, stating that I was a sinner and also a poor person, and therefore very much in need of the participation in the merits of Christ and the forgiveness of sins promised free of charge.

The next day about dusk, when Tetzel was with the other preachers of indulgences and a crowd of people in Johann Pflug's house, I went to this meeting, and with a Latin speech made my request that I, as a poor man, according to the order contained in the papal mandate, be granted the right to be absolved of all sins for free and for God's sake, so that no case would be reserved, and that I should be allowed to receive the indulgences of the poor.

I was soon told that this had really happened to me, and that I had to ask for a papal letter of assurance at the same time. The priests were astonished at my Latin speech, which was something unusual among boys of my kind at that time, and quickly left the parlor and went into the chamber to the Commissario, Tetzel, told him of my search, and at the same time interceded for me that he might grant me a letter of indulgence free of charge. Finally, after a long consultation, they came back and brought me the following answer: My son, we have presented your request with all diligence to the Commissario, who has also declared that he would gladly grant your request, but it is not in his power; and if he were to do so, what he has granted me would be null and void, invalid and in vain. For he told us that the papal orders were of the explicit and clear content, that only those would really and truly be able to and become partakers of this most lenient indulgence who offered their helping hand (for the building of St. Peter's Church in Rome), that is, who gave money. But then I again convinced them, on the contrary, from the patent still posted on the church doors, that this very most holy pope had ordered in it that indulgences should be given to the poor free of charge, for God's sake, and that it was still finely written underneath: by the Lord Pabst's own hand's command.

They went again to the overly proud monk and asked him again that he would always grant my request, since I was nevertheless a handsome youth of good ingenuity and understanding, also eloquence, who therefore well deserved and would be worthy of doing him some favor before others. Nevertheless, they returned with the answer about the helping hand, that is, about the contribution and financial aid for the construction of St. Peter's Church in Rome, with the report that these alone were capable of obtaining indulgences. But I still stopped there, and gave them to understand that they were doing me, as a poor man, an injustice in this, since they wanted to refuse and reject the one whom God and the pope did not want to be excluded from the offered indulgence, just for the sake of a few pennies that I did not have.

Then they were finally advised that I only wanted to give something, and that I only contributed something to the construction of St. Peter's Church, and that the so-called helping hand only did not completely disappear or was lacking and remained outside: so I should only give a few pennies. My answer was: I don't have it, I am poor. At last they stopped, that I would like to give only to the least 6 pennies. I answered again: I don't even have a penny.

Then they went aside for a while and talked with each other, because I heard and heard that they were very worried about two circumstances in particular. On the one hand, they thought, I should be provided with a letter of indulgence and not be allowed to leave without such a letter, so that, if the matter might have been instigated by others, a sad outcome and success, or otherwise such a tragedy and unhappy spectacle might not develop and arise, since the papal mandate would indeed contain the clause: "To the poor in vain! But on the other hand they were
I was also of the opinion that one must nevertheless certainly accept something from me, so that if it came out and others heard that the letters of indulgence would be distributed free of charge, the whole swarm of school youth and other prayer people or poor people would not come after them later and everyone would want to have indulgences for free.

After the consultation was over, they came to me again, and someone offered me 6 pennies as a gift, that I should give them to the Commissario, and thus be one of those who would help build St. Peter's Church in Rome and also chase away and exterminate the Turks, so that in this way I would be able to receive the grace of Christ and indulgences in the right order. But then I answered frankly and unhesitatingly, quite out of an inner impulse of the spirit: If I had wanted to have such an indulgence bought for money, I would only have been allowed to sell one and another book, and to redeem and obtain the same for money.
can. But I wanted to have indulgences once and for all for free and for God's sake, or they should give God an account for it one day, that they missed the salvation and blessedness of a soul for the sake of 6 pennies, which God and the pope wanted to grant the forgiveness of sins, which Christ had acquired and obtained for us. At that time, however, I believed that the same would be entrusted or handed over entirely to the Roman Pontiff for distribution, after everyone had earned it, but in vain for the poor.

Finally they asked by whom I had been sent here? I answered and said, as the pure truth was, that I had not been sent by any man at all, nor had I come from anyone's suggestion, advice, instigation, impulse or coercion; but that I had made this request for myself alone, without the slightest advice or suggestion from any man, merely basing and relying on the good confidence and hope of obtaining the indulgence promised in the papal patent without payment; I would never have ventured to get involved with such large people, since I was already stupid and shamefaced by nature; and if I had not been driven and compelled by thirst and desire for the grace of God and for the forgiveness of sins, I would not have taken so much and dared to go to such a gathering. Then I was promised that I would receive a letter of indulgence, which would have been bought by someone else, but in my place, for 6 pennies, but would then be given to me for free. However, I insisted once, I wanted from the one who would now have the power instead of the pope to forgive the sins also for free, a remission of my sins without payment, or I wanted to put the matter in God's hands and order it.

So I was given leave, and the holy thieves became sad. As far as I was concerned, I was saddened on the one

hand that it did not work out so well for me that I would have received a letter of indulgence, but on the other hand I was also glad and comforted myself inwardly that there was still a God in heaven who would grant and remit sins for no money or other equivalent to the penitent who were truly sorry for their sins, according to the same word and clear saying as I had often sung: As surely as I live, saith the Lord, I will not suffer the death of the
Sinner 2c. Lord God, you know that I am not lying! For I was still in the thickest darkness. And yet, as I took my leave and departed from them, behold, the Holy Spirit moved my whole heart and my whole body: that same good Spirit of yours, who is an enlightener and a reviver, who is a comforter and also a spirit of renewal.

And as I was going home, I melted and swam completely in tears, and begged in weeping: that because they now refused and denied me mercy and forgiveness, therefore, because I lacked mercy, you, O God, would have mercy on me and out of your free grace now forgive my sins, be a merciful and kind God to me, and that you would absolve and absolve me. And so I came home again, under all this, went into my chamber, took the Crucifix, which I had always kept on the table in my study, put it on the bench and prostrated myself on the ground before it.

Here I must lay down my pen and cannot write any further; but at that time I could very well feel, sense and sense the spirit of grace and prayer which you, O Lord my God, poured out in and upon me. That was all I asked, and the sum and whole content of my prayer was that you would be a dear Father to me and forgive my sins. I had completely surrendered to you, so that you could do with me what you wanted; and since they do not want to be merciful to me without money, you should be a merciful and loving kind God and father to me. There I was inside and felt that my whole nature was turned around and changed and became completely different, so that I was disgusted with all things, and I seemed to be tired and weary of life itself, and only wanted to deal with God and to live together, and eagerly demanded so that I would please him.

(Luther-Werke, edited by Walch, Vol. LV, pp. 447-455.)

(Submitted by Dr. Sihler.)

The second Psalm and our time.

(Continued.)

Against the impotent defiance of all these enemies of the Lord and his anointed the Holy Spirit lets the father speak through the mouth of the psalmist in v. 6: "But I have set my king on my holy mountain Zion. And thereupon the Holy Spirit also introduces the Son speaking thus: "I will preach of such a manner, that the Lord hath said unto me: Thou art my Son; this day have I begotten thee."

But from both verses taken together it is clear and evident that the Father has appointed his "today" i.e. from eternity (because with God there is no yesterday and tomorrow) from his being begotten Son in his blessed incarnation and after his anointing with the Holy Spirit without measure, according to his human nature, as the only King on his holy mountain Zion i.e. in his holy Christian church, the congregation of the saints, namely of the true believers from the rising of the sun to its setting among all people that are under heaven.

This King, Christ, the Son of God and Mary, should rule the Christianity of all times and places, not in the manner of the world empires through all kinds of human laws and the fear of punishment, but with the scepter of His Word in the hearts of His faithful and their complete obedience. He alone should also protect his church against all cunning and violence of the devil and his children, his and their enemies, against the kings who rebel against him, and against the lords who propose to put an end to his rule and trample his people under their feet. He should direct the malice and enmity of his enemies, all cunning plots and violent attacks of the devil and his servants against him and his church. He should set a measure and a goal so that they will only work for the benefit and good of his Christianity, his true believers.

Zn B. 8. Now the father speaks again to the son: "Heische" i. e. desire "of me, so I will give you the heathen for inheritance and the end of the world for ownership.

According to God's word, heaven and earth were created by the Father through the Son and are also preserved by him, and therefore all nations and the whole earth are already his property. But here the Father speaks to the Son, as in the state of his humiliation, that he, as the God-man, should desire and, as it were, demand from him; and what then? That, after he was crowned with prize and honor through suffering of death and was elevated as the God-man to the right of the Majesty, in virtue of his accomplished redemption all nations and the whole earth should be his rightful property and he should be their king and regent.

Although all men, including all Gentiles, have been redeemed from sin, death and the devil by Christ, the God-Man, through his meritorious life, suffering and death, and although, by virtue of his resurrection, the justification of life has actually come upon all men, i.e. sinners. Although his completed redemption and the forgiveness of sins acquired for all sinners is offered to all through the preaching of the gospel, it is only the poor, penitent sinners in whom the Holy Spirit, through this preaching, kindles true faith in Christ in their hearts and thereby gives them forgiveness of sins and makes a dwelling in their hearts; And these are now the chosen generation, the holy people, the people of ownership, of whom the Father speaks here specifically to the Son.

Where this gospel is preached purely and loudly within Christendom, it may well happen that some of the "aforementioned" enemies of the Lord, even in our time and especially in our old fatherland, after they have recognized their hostile hatred and contradiction and repentantly confessed against God, attain true faith in Christ and the Holy Spirit in the forgiveness of sins; and these then also belong with all converted Gentiles to the inheritance and property of the Lord.

The others, however, who persist in their wickedness and enmity against Christ, and who unfortunately are probably the greatest number, belong to those of whom the father continues to say to the son in v. 9: "You shall smite them with a scepter of iron, as pots you shall break them."

These are the malicious and persistent unbelievers against Christ, whom the Lord will punish already in this life with the judgment of the more and more growing and

The gospel is a stench of death to those who die, and who, according to their soul, descend through bodily death into eternal death. These are the ones about whom it is also said in Isa. 11, 4: "He (namely Christ) will smite the earth with the rod of his mouth and kill the wicked with the ovem of his lips."

Since they have run against the foundation stone of their salvation, Christ, out of wilful and persistent wickedness, it is according to the justice of God that on the great and terrible day of the Lord this stone will fall on them and crush them. St. Paul also writes about this in 2 Thess. 1, 7-10.That then "the Lord Jesus shall be revealed from heaven with the angels of his power and with flames of fire, to execute vengeance on them that know not God, and on them which obey not the gospel of our Lord Jesus Christ; who shall suffer punishment, eternal destruction, from the presence of the Lord, and from the glory of his power, when he shall come to appear glorious with his saints, and marvelous with all them that believe.

The great multitude of today's scoffers of Germany, "who walk according to their own lusts," admittedly also scoff at these and similar words, and their powerful blows make their hearts, according to God's righteous judgment, harder and harder, like an anvil; they rebound from their hearts like peas thrown against a stone wall, or like grains of shot from the crocodile's scale; for in consequence of their malicious and persistent unbelief and God's punitive blindness, they keep it up with their brethren of old among the Gentiles, before and in St. Paul's time, who said, "Let us eat and drink, for tomorrow we shall be dead." And to this saying their present brethren, the new-fangled scoffers of the lying and apostate Christians, have made the rhyme: "Let us live in plenty; for with death all is ended." For both kinds of scoffers, the older and the newer ones, are stuck in the delusion that with the death of the body also that which is called soul either dissolves into dust or flutters in the air. Thus they deny the immortality of the soul and at the same time assert, against the natural reason of the respectable heathen, that there is no God and no just retribution after the death of man. "But - as Peter says in his 2nd Epistle 2:12. - they are like unreasoning beasts, which are born by nature to be caught and slain, blaspheming, knowing nothing of, and perishing in their corrupt

nature."

But when, as said above, the Judge of the world shall appear at the end of this world's course, in his great and for them terrible day, the Lord Christ shall be revealed from heaven in his glory, then also the scoffers of all times and nations, the educated and uneducated, the learned and unlearned, shall say to the mountains and rocks: Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who can stand?" Revelation 6:16.

Now it is the way of the Holy Spirit in the Psalms and Prophets that He connects earnestness and goodness, threat and enticement, in short, law and gospel several times with each other and follow each other.
that he will be able to do so. This is what he does in the second Psalm. It has already been shown how the kings of the land and the "counseling lords" set themselves against the Lord and his anointed, whether by open violence or by secret cunning and treachery, and how through both the prince of this world, the devil, seeks to destroy the kingdom of Christ on earth. It is further demonstrated how our Lord will reveal and nullify the impotent defiance of his enemies and, if there is no repentance and conversion, will pour out the fury of his wrath on them on the last day to eternal torment and chastisement in the abyss of hell.

The closing words of this psalm contain a serious and urgent exhortation of the Holy Spirit to the curable enemies of the Lord and His anointed, to the kings, the mighty, and the wise according to the flesh, to come to a thorough conversion and change of heart through righteous repentance toward God and true faith in Christ, and then to truly serve their God.

(Conclusion follows.)

(Submitted.)

Conversation between Peter and Heinrich about Christian community schools.

Peter: I am surprised that you are so much in favor of parochial schools. In the old country, people lived under princes and kings, and parents had to send their children to schools where religious instruction was given, whether they wanted it or not. Here, however, we live in a free country, where no princes rule, and where one can send one's children to whichever school one likes. Since we have freedom, I am in favor of using it. I do not send my children to a municipal school.

Heinrich: It is true that we live here in a free country, in which the freedom of conscience is respected even with regard to schools, for which we cannot thank God enough. No prince forces us to send our children to such schools, where false prophets seduce their souls with false teachings. Furthermore, there are no godless and false-believing books that are forced upon us by the authorities, as was the case in the old fatherland, where the subjects were forced to buy the soul poison of false doctrine with their own money, in order to then have their children seduced by it to eternal ruin. I am also in favor of using the freedom we have here, but in the right way, namely according to the will of God; for even if we have freedom to do and leave what we want with regard to the school, we are still under God's law in this country. He also demands of us that we do not misuse our freedom, but use it correctly, and this also above all in regard to the education of our children.

P. It is certain that children must go to school and learn something, but one need not be such a fool as to throw one's money out of the window for no purpose. But this is what many of them do, still holding on to the old ways as they have heard and seen them from their father and grandfather. The children can also be educated to become good citizens without the parents making such extraordinary sacrifices as

those who send their children to a parochial school.

H. It is true that we Lutherans have to make some sacrifices in regard to schools before many other citizens of the country; for we have to help maintain the public schools of the state and also take care of the maintenance of our parochial schools. But we do this gladly; for if the freedom of conscience is to be preserved also in regard to the school, then the matter can hardly be arranged otherwise. The people of a state have not only the right but also the duty to see to it that there are schools in the country. We Lutherans, therefore, not only find ourselves in fair subjection to the authorities in this matter, but we also pay our taxes without grumbling and objection, because they are necessary in their way for the public good. A people without schools would in most cases soon stand like the Indian hordes on the lowest level of education and as a consequence lose its freedom and independence again. But if you think that we are throwing away our money with regard to our community schools, you are in a great error; for we not only use it for a specific purpose, but this purpose is certainly also a very high, important and beneficial one. The purpose we have in mind in establishing and maintaining parochial schools is twofold; for first, we look to the temporal welfare of the children, and secondly, above all, to the true and eternal salvation of the same. It is certain that parents can almost never use their money for a better purpose than to invest it in this way for the Christian education of their children.

P. Well, of course, your purpose is good. However, if you can achieve it without special expenses, and still make them unnecessarily, that is throwing your money away. The temporal welfare of the children is certainly taken care of in the state schools, and if you also want to have your children taught religion, the pastor can take care of that on the side, and in the home, too, something can be done to help. Then the children will be adequately cared for in every bed.

H. I am quite of a different opinion than you. It is certain that parents have the duty, as much as is in them, also to care for the temporal welfare of their children, yes, not only for their children, but also for the whole community: for this then serves not only the neighbor in general, but also themselves and their children for the best, since the welfare of the individual is often very closely related to the welfare of the whole community. And all Christians, and Lutheran Christians in particular, have this duty; "for to whom much is given, of him much will be required." That God demands this duty of all Christians is attested by Scripture; for Jer. 29:7, it is written, "Seek the best of the city whither I have led you away, and pray to the Lord for it; for if it prosper, it prospereth you also." It is true that wise and honorable non-Christians can contribute much to a well-ordered state, as experience teaches. But it is especially Christians who have such a vocation, for there, too, it is said, "Godliness is profitable for all things, and hath promise of this life and of the life to come." If they recognize such a calling and diligently seek to fulfill it, God will also bless their deeds. ThE History and experience testify to this. Just compare the Christian states with the non-Christian ones, and you will soon see the difference. How great, for example, was not the change that Christianity brought about in the world in this respect as well!

^P. I do not deny the difference between the states mentioned; for the non-Christian ones are still often in a state of barbarism. But this comes from their ignorance, since they are still far behind in culture. If, however, things are finer and more civilized in the Christian states, it is because they are more advanced in education and science; for these refine and ennoble the manners of men. For this, however, Christianity and Christian community schools are not needed, as can be seen in various non-Christian peoples who were already on a high level of culture in ancient times, such as the ancient Greeks and Romans.

H. There you shot again over and beside the target. Knowledge alone does not belong to a well-ordered civil community and the temporal well-being of the people. It is not to be denied that a certain degree of education, knowledge, science and the arts also belong to it, as has already been indicated; but nothing is achieved by this alone. Rather, and above all, a moral basis belongs to it. If there is no moral foundation in a community, the state will perish in spite of all education and science, like Sodom and Gomorrah. Yes, as a result of this, the things mentioned must themselves fall into decay and finally perish. If there is no longer any fear of God among a people, then no one is sure of his life, his wife and his possessions. The judicial system of almost all peoples uses, for example, oaths in its service. But what purpose and meaning do these have if there is no longer any fear of God among a people? This truth is so clear that man can recognize it with the bare reason to some extent. For example, the so-called old Fritz was a free spirit. And yet some of his sayings are highly significant in this respect. He was not at all concerned about the eternal salvation of his subjects, but looked only to their temporal welfare. The last period of his life fell shortly before the outbreak of the French Revolution. However, he already recognized the signs of the times and saw where unbelief and free spirits, which he himself had helped to promote, would finally have to lead in the state, namely to his own temporal ruin. That is why he once addressed his minister of culture with the words: "Get religion back into the country, or go to the devil. He is also reported to have said that he would give a finger of his hand if he could leave his country to his successor in terms of godliness, as he had inherited it from his father. Even the pagans recognized the necessity of a moral foundation for the welfare of the state by teaching the fear of the gods in this respect. And

when St. Paul says in Romans 2:14, 15: "So the Gentiles, who do not have the law and yet by nature do the work of the law, the same, because they do not have the law, are themselves a law to them," 2c., we see from this that the holy apostle also presupposed this foundation among the Gentiles.

useful knowledge and arts, it has always been the Christian church that has promoted them and spread them throughout the world. How important these things are next to the true fear of God for the benefit of mankind, our father Luther also recognized very well. And since the days of the holy apostles, there has been no man on earth, be he king, emperor or scholar, who has done more for schools and sciences than he; for by his advice, exhortation and influence, schools, as they say, grew up like mushrooms from the earth, especially in Germany. And all righteous Lutherans seek to follow him in this. Even the Lutheran Christians of this country are not inferior to their fellow citizens in this respect, but can well bear comparison in this endeavor.

(To be continued.)

The Western District of our Synod held its convention this year at Concordia, La Fayette Co, Mo, October 13-19. The attendance was larger than might have been expected, as the extraordinary general pastoral conference had been held at Chicago a short time before. About 160 synod members were present.

Many eyes were focused on this assembly and looked forward with anticipation to the steps that this synod would take in the face of the attacks that it has been experiencing for years because of the doctrine of the election of grace that it has known on the basis of the divine word and our confessional writings. How will it explain itself? some have asked. Will she recant? Will it admit that it has gone too far? Of course, there was not the slightest voice of retraction, but it was the general conviction that a renewed comparison of this doctrine with God's Word and the Confession was required in consideration of the attacks.

To those who cannot find their way into our doctrine and say that the doctrine of the election of grace does not really concern us, but only the Calvinists, it had to be testified that the Holy Scriptures speak extensively and much about the election of grace and that therefore, since nothing of the counsel of God may be concealed, this doctrine must also be acted upon and preached. To those who say that we should have kept silent and not given cause for dispute, it was testified that we have no cause to be grieved over this dispute. Christ did not come to bring peace, but the sword; and all who love the truth can only rejoice when, through our testimony of this doctrine, the synergism now so widespread, which ascribes to man a share in the work of beatitude, is dealt a mighty blow.

Others, who admit that an election by grace is taught in Scripture, tell us that we should at least not have presented this doctrine as so important, should not have emphasized it so much, that we would have pushed the main doctrine of justification into the background. To them it was testified that it may well seem so, but that it only seems so, that in truth it is not so. When a doctrine is disputed and defended by the confessors of the truth, it certainly seems as if this doctrine is made the main doctrine, the favorite doctrine. When years ago the doctrine of church and ministry was discussed by our synod

When the government had to defend this doctrine, it also appeared as if it was making this doctrine the main doctrine. However, this was not the case. The doctrine of justification was then, and still is today, as we fight for the pure doctrine of the election of grace, the main doctrine that always shines before us. The fact that the doctrine of the election of grace is now somewhat emphasized does not change our doctrinal presentation in the least. After all, the doctrine of election by grace has been testified to in the same way before, and yet the doctrine of justification has always remained the main doctrine. How the Western District of our Synod came to treat this doctrine of election by grace in more detail is probably still remembered by most of our readers. Since the year 1873 the same had before it the paper: "That only through the doctrine of the Lutheran Church alone is all glory given to God, an irrefutable proof that the doctrine of the same is the only true one." Among the doctrines by which this was proved in the meetings held since then, the doctrine of election by grace was also mentioned. That our synod therefore had to confess a doctrine of election by grace which gives all glory to God alone, that it had to reject synergism on the one hand and Calvinism on the other, was obvious.

Still others, who admit that Scripture speaks of an election by grace, and who do not consider this doctrine unimportant, are of the opinion that our doctrine is Calvinistic and not Lutheran. The question of whether a doctrine is Lutheran or not, however, can only be decided by our confessional writings. If our doctrine agrees with the confessions, then it is Lutheran. What do our confessions teach? - The Formula of Concord, which expressly rejects the abominable Calvinistic doctrine of the election of grace, testifies to two things in particular: first, that the election of grace is a cause of the blessedness of the elect and all that belongs to it, and second, that the mercy of God alone and the most holy merit of Christ and nothing that God has foreseen in man is the cause of the election of grace. (Stand article 11. pp.478 and 489.) This and nothing else do we teach. What follows from this? This, that our doctrine is the Lutheran doctrine, and that all who reject this doctrine cannot be regarded as confessing Lutherans in this respect.

We reject the Calvinist doctrine of absolute election, according to which God has, as it were, reached into a pot of luck and arbitrarily determined some to salvation and others to damnation, from the bottom of our hearts, just as we reject those who at present cannot be found in our doctrine; but we must call it an unfortunate attempt if they want to reject the absolute election of the Calvinists by teaching that God has chosen those who will be saved in view of faith. We hold fast to what our confession testifies: God did not consider anything, anything, anything in man in the election, was not moved in the election by anything he foresaw in man, but only by his mercy and Christ's merit.

The Synod clearly recognized that those who do not accept this doctrine, and who wish to take the offence which reason takes at this doctrine, without wishing to do so, must fall either into synergism or into Calvinism; - into synergism, if they accept that which is
God in man as the cause of election, or in Calvinism by making God the cause of rejection. Both are contrary to Scripture and confession. Synergism falsifies the Lutheran doctrine of free will and conversion; Calvinism overturns the Lutheran doctrine of God's holiness and universal grace. We remain on the right track and do not deviate, neither to the right nor to the left, neither to the aberrations of synergism nor to those of Calvinism.

It will bring no small joy to the l. Readers will take no small pleasure in hearing that God is blessing our work so wonderfully. Because of the increase in the number of synod members, weather districts will soon be branched off from our western district and their formation will be proposed at the next Synod of Delegates.

Praise and thanksgiving to God were also called for by the report given on the progress of our inner mission in the West, which will also be reported in the "Lutheran" of his time, as well as by the fact that Lutherans of English tongue call upon us and ask us to be helpful to them in spreading the pure doctrine. Some years ago, as many of our readers will know, a number of English Lutheran pastors and congregations in southern Missouri formed a conference which stands on the same ground of faith with us. They now wish to come into closer contact with us and to be encouraged and supported by us in their work. In accordance with their wishes, from now on a member of our district will attend each of their conference meetings as a delegate and at the same time visit the congregations located in the vicinity of the conference site. A missionary is to be employed who is to proclaim the great deeds of God in the English tongue (Revelation 14:6). The matter of this English mission in the West has been placed in the hands of a commission, to which Pastor Janzow, the undersigned and the respective president of the English conference belong. With joy the

dear readers will also support this important mission, not only the readers in our western district, but also those in the other districts, yes also the dear friends outside our synod, who are glad that the pure doctrine is breaking through more and more also among the Lutherans of English tongue who live scattered in the far west. Gifts for the English mission in the West may be sent to the treasurer elected by the Synod for this purpose, Mr. C. F. Lange, Ao. 509 k'rLnkUu -4.V6., 8t. Iiouis, No.

The dear deputies, as well as all synod members, will have returned home with praise and honor for the pure doctrine, as well as with the message that the Lord of the Church still wants to use us as his instruments for the spreading of his kingdom and therefore also wants to accept our gifts in grace. The word of the Lord is still valid today: "The Lord has need of them", Match. 21, 3. whom the Lord has made the vessel of his mercy, he also makes the instrument of his grace. G.

Where human power goes in, God's power goes out.

One saying of Scripture is more valid than all the world's books.

So merciful and kind is Christ that, where possible, he himself wept for every needy sinner. Luther.

To the ecclesiastical chronicle.

Abroad.

Joyful sacrifice for missionary purposes. It is highly gratifying what even the Sächsische Kirchen- und Schulblatt (Saxon Church and School Gazette, September 30) feels compelled to praise our fellow believers and confessors in Germany. We read the following in this regional church bulletin: "The festival collection at a mission festival, which the separated St. Johannis congregation in Planitz celebrated on the 10th Sunday after Trinity, amounted to 127 Marks, and that was from a congregation that is overloaded with gifts for its own existence.

Oppression and oppression of the separated in Hanover. Under this heading, the following can be found in the "Freimund" (in Bavaria) of September 16 the following: Those who, for the sake of faith and conscience, have changed the form of church government and have chosen a Free Lutheran synod for the consistory of the state church, have so far been spared such violent measures as took place at the time of the introduction of the Union in Old Prussia; but there is no lack of persecution and fear. - Even the announcement of resignation is seldom made without offenses. What the pastors of the regional churches do to keep the fearful consciences in their fold can be imagined; the judges, who would try in vain to reverse the notification of resignation, try to make the entry into the Free Church more bitter for the people concerned. - A magistrate drove at a young, barely confirmed girl who reported her resignation with the words: "Girl, what do you know about the national church and separation? You are seduced, and the guy who seduced you should be hanged immediately." The girl answered, "The man who seduced me has already been hanged 1800 years ago." - Servants who separated themselves were sometimes immediately dismissed by their masters, so that they became breadless and homeless. For it does not always take, such an end as in the following case. A farmer had dismissed a servant girl after she had been separated and had also refused her previous wages; the father, a day laborer, therefore turned to the court. When the farmer together with his wife and the day laborer stood before the judge, the farmer who had refused the wages said: "Herr Amtshauptmann, de Separirten hebben hier gor keen Recht, de sünd ut de Karlen gahn un von unsern Globen affallen, dorüm hebbet se keen Recht hier (Herr Amtshauptmann, the Separirten have no right here at all; for they have left the church and fallen away from our faith)." Hereupon the separated day laborer pulls out his purse, puts two marks on the table and says: "Mr. Amtshauptmann, lasten Se den Kerl un stne Fru mal den Globen herbeden, düse twe Mark schüllt se hebben, wenn se de dree Artikeln weet." When the gentlemen cannot do this, he continues: "Nu sehn Se wer von Globen affaln is, ick oder düse hier. (Let the man and his wife recite the faith once, these two marks they shall have if they know the three articles.... Now see who has fallen away from the faith, me or this one)." - Very sensitive is the oppression of the separated widows and orphans. The latter, whether they are with their mothers, guardians or in the orphanage at Hermannsburg, are forced to be confirmed against their will and that of their mothers by pastors of the state church, because the fathers who died before the separation did not make the provision for separate confirmation, in that an earlier legal provision about mixed marriages is applied here; Furthermore, poor separated widows have been forced to take their children out of the Free Lutheran school and send them to the state church school, and have had to pay a fine of 50 marks if this was not done immediately. In the case of those who

If, prior to their death, separated persons have only reported their resignation to their pastor and not to the court, the pastors of the regional church usually enforce the burial, even if the deceased have received the sacrament of death from the separated pastor and have expressly requested his accompaniment. - The ecclesiastical funeral is now refused by all "church boards" of the regional church in whose parishes separated persons died. No separated pastor or church servant is allowed to perform an official act in the churchyard of the regional church. Even a simple prayer in civil dress is not allowed, but is described as an intrusion into another's office and is also punished for money. With unheard-of intolerance, however, the Separates are also denied the establishment of their own churchyards. - It is no wonder that the hostility has also broken the church windows of the Separates or even set fire to their emergency churches. Worse than this kind of persecution, however, is that of slander. . . The regional church consistory, however, tolerates such slander with impunity, even that it is spread by print. It is foreseeable that these afflictions, if the hostility does not turn, will in time also turn into outward violent persecution. - Oh God from heaven, look into it! - Slowly, but surely, the Free Church movement is making its silent way forward. Many wavering souls need time to come to grips with their inherited tradition and the sham greenery of the national churches. The healthy mind, however, which does not want to let its life of faith slide down the slippery slope of liberal church reforms, penetrates ever more courageously through all obstacles. Nevertheless, the Lutheran Free Church will always remain the abandoned hut in the pumpkin patch, the little bunch opposite the big worldly church.

Faith is not everyone's thing.

2 Thess. 3, 2.

Faith is rather a suffering than an effect. For it changes the heart and mind; and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes; it considers them to be present, contrary to all reason. And this is the reason that not everyone's faith is like hearing; for few believe, but the majority rather hold to present things that are felt and grasped than to the word.... Mahomet promises those who keep the fine law temporal honor, goods and power in this life, but physical lust after this life. Reason easily accepts this and believes it with certainty. So in the sight of reason there is also a semblance of what the pope has devised and pretends, namely, the merit and intercession of the saints, the ability and power of good works, all of which is pleasing and pleasing to reason; for it is vain and therefore takes pleasure in lying, that is, in its own praise and glory of its virtues; hear gladly that it is said that by its works it can merit salvation, fulfill the law and attain righteousness. (Luther, 1, 1142. f.)

Joh. 8, 31. 32.

The church is the daughter born of the word of God, and is not the mother of the word. For this reason, anyone who forsakes the word and falls for the appearance of persons no longer remains the church and is blinded, and neither the crowd nor the church helps him.
Force. So also again: those who keep the word, like Noah with his own, are the church, although they are very few in number and only eight souls. (Luther, 1.837.)

What Dr. Luther says about serving a Christian maid.

It is well known that in our time it is often quite difficult to get a faithful maid. Many are ashamed to be called and to be a maid. May the following words of Luther serve so that at least Christian virgins will shed this false shame and faithful maids will be encouraged in their service. He writes in a fine sermon on the Gospel of the 15th Sunday after Trinity: "It is to be considered a very small thing that a maid does the cooking, washing up, sweeping and other housework in the house; but because God's command is there, such a small work cannot be praised otherwise than as a service of God, and far surpasses all monks and nuns in holiness and hard living. Therefore, a poor maid could have joy in her heart and say: I cook now, I make the bed, I sweep the house, who told me to do it? My master and my wife told me. Who then has given them such power over me? God has done it. Well, then it must be true that I serve not only them, but also God in heaven, and that God is pleased with me. How can I be more blessed? It is just as much as if I were to cook for God in heaven. How can a maidservant think herself so delicious when she comes dressed as the queen of France? Or a servant, if he went in the emperor's ornament and crown? And is all this only a worldly adornment and nothing to be counted against this spiritual, divine adornment of a Christian, if a servant or maid is faithful and obedient to master and wife. Against such ornaments pearls, velvet and gold are mere dirt. Ps. 45:10. "Greater joy cannot be than this, that we know that our life and work is and is called the service of God, and that God says unto us, Whatsoever thou doest by my commandment unto thy lord, thy wife, thy neighbor, thou hast done it unto me, as though I had commanded thee above in heaven: for it is my word, whereby I have commanded and ordained it.

G. L.

From a former Chamber of Estates in Holland.

At a meeting of the Dutch Gen.
In 1539, at the Congress of the States (similar to our Congress), the Chamber of Ghent posed the question: what would bring the most comfort to a dying person? The one of the other chambers, which would give the best answer, was to receive four silver pots as an honorary prize. With a large audience of the people, the answers were presented by the chambers that appeared in full state. The Brussels Chamber finds this consolation "in the promises of the Gospel"; - that of Lefsingen "in the hope of the grace of Christ"; - that of Bruges "in the trust of Christ alone according to the Gospel"; - that of Nieuwkerk and Edingen "in the faith of the death and resurrection of Christ"; - that of Antwerp "in the hope of the resurrection of the flesh through faith in Christ's suffering, death and resurrection." - The latter received the certain
Honor Award.

What would the answers be today?

(Sunday Messenger.)

Want to get rich.

A German political paper wrote some time ago: "'Personal wealth is the only success in life' - this has become the generally prevailing principle in the United States. The normal type in all American professions is the grated one,
prudent businessman. Whether he is a doctor, an advocate, a scholar, a fabricant or a merchant - getting rich is the fine goal. That there can be no question even of the enjoyment of real pleasures of life, - even this does not open the eyes of the average American man; - what on earth will ever open them to him!" - Thus the Americans also have "their own prophets" (Tit. 1, 12. 13.), as once the Cretans. Would that the preaching of the same, however, would affect only the open-minded worldlings and not also many who want to be Christians! W. [Walther]

The wonderful art of calculation.

Mart. 8:5-8.

You who write yourselves arithmetic masters. Here a man opens the school. Who practices this art according to new rules: He has the stock numbered. To seven little to add;
Now he departs from the common course that other masters teach;
By having dtvidiren,
So he started to increase the facir. *) In the subtrahiren there is a remainder, which is larger than even the whole.
Now do the test right away. Then you will see that this is the Christ.

J. J. Rambach.

*) So to multiply.

Inaugurations.

On the 20th" Sunday after Trin. Mr. k. G. Wildermuth in Whitewater, WiS., was introduced to our district by the "undersigned" on behalf of the presidium. 3rd

Schlerf.

Address: Rev. O. Milckermmk.

öor 604. ^Vkitsvator, ^isoonsiu.

By order of the venerable Presidium of the Middle District, on the first Sunday after Trin. H. Schlesselmann was introduced in his new parish in Bremen, 3nd, by H. Sieck.

Address: Rov. 2. seblsslmann,

Lremso, LlarskaU Oo., Inck.

Church consecration.

On the 19th Sunday after Trinity, the newly formed St. Paul's parish in Brimfirld, 3ll, a branch of the Trinity parish in Peoria, consecrated its newly built little church to the service of the Triune God. The undersigned preached the sermon. The church, 24X36 with a friendly tower, stands in the middle of an area dominated by the sects.

G. Tranb.

Correction.

The church consecration reported in the previous issue (p. 159) did not take place in Frankrnlust, but in Frankenmuth.

Church consecration and mission feast.

After the Lutheran Trinity congregation at Lowdeo, Ledar Co., Iowa, had renovated its church and rebuilt its steeple, it celebrated its first mission feast with the branch congregation at Mechameville on the 20th Sunday after Trinity. In the morning they celebrated the inauguration and in the afternoon their first mission feast. E- preached the k?. I. Fackler and L. Bretscher. Mr. Reisinger and the majority of his congregation (including the trombone choir and the singing choir of the same) participated in this celebration; furthermore, Mr. Brrtscher's congregation and some members of the "congregation" of Lyon and Rock Island. Two collections resulted in the sum of -64.74.

I. H. Brammer.

Mission Festivals.

On the 16th Sunday after Trin. the congregation celebrated at Toto".
Olive, Saline Co, Nebr, their first- mission festival. The Herm"
L. F. Huber and O. H. Lrnysch preached. The collecte was-18.50. S. Meeske.

On the "Aste" Sunday after Trinity, St. Paul's Lutheran Church in Fayette County, Ills. celebrated its annual mission festival in fellowship with other sister congregations in Fayette County. The festival preachers were Mr. k. G. Kuehn of Vera, III, and undersigned. The collection amounted to -48.16. Of this, three quarters were used for internal mission, the rest for negro mission.
is correct. E. G. Schuricht.

On Wednesday, August 18, the three communities of Marttn-vilie, Rm-Bergholz and JohanniSburg, R. U., "held" their annual MisstonSfest. Mr. k. I. Gram held the festive sermon and Mr. k. Wetnbach a "historical" Borttag. The Gr- sammtcollecte was §66.05. P. Heid.

(Delayed.) On the first Sunday after Trinity, the Lutheran Zion congregation at Mount Olive, III, celebrated this year's mission feast with the participation of the neighboring congregations. The feast was well attended and God's blessings were with us. The collection was §142.00. H. WeiSbrodt.

On the 17th Sunday after Trinity, the Lutheran St. John's congregation in Hanaibal, Mo. celebrated its mission feast. Several members of the congregations in Quincy, Palmyra and West Ely were present as guests. In the morning k. S. Liese preached, in the afternoon?. E. Schälke. The Collecte amounted to §49.23, which was designated for inner and outer mission. E. E. B od r.

On the list Sunday after Trin. the congregations at Ehester, Wink Hill, Randolph and Sterlville in Randolph Countv and the congregation at LoSt Prairie, Perry Co, III, celebrated their communcS mission feast at Sterlville, III. morning preached k. I. A. F. W. Mueller from Ehester, afternoon k. H. Holtermann from LoSt Prairie. In the evening there was an English service. The collecte was §60.00. E. G. Franck.

On the "16th" Sunday after Trin. the Lutheran ZiovS congregation at Tandy Creek, Jefferson Co, Mo. celebrated its first mission feast with neighboring congregations. Messrs. kk. I. F. Bünger and P. Weseloh preached. The collrrte for inner and outer mission was §37.00. E. Lehman."

On the 17th Sunday "ach Trin. the ev.-luth. Dreieinigkeitsgemeinde zu Caldwrll, Gage E"., Rrbr. celebrated its third mission festival. Festival sermon was Mr. k. Tr. Häßler. In the afternoon, undersigned gave a misflonShistorical lecture on the conversion of the Germans. The Collecte resulted §30.M.

C. H. Lentzsch.

On the 17th Sunday after Trinity, my congregation in Peoria, III, celebrated its second mission festival with the participation of several sister congregations. Since the designated festival preachers were unfortunately prevented from coming, I had to preach myself in the morning and afternoon. The collection, intended for inner mission, amounted to §38.00. -G . Traub.

On Sept. 19, Lutheran congregations in Jackson County, Ind. celebrated their fourth mission festival. The kk. Nütze, Sruel and Pohlmann preached. The collecte was §79.50. L. Kretzmann.

Harvest Thanksgiving and Mission Feast.

On October 16 and 17, the congregation of Herr" k. F. Erdmann at Red Bud, III, celebrated their annual harvest thanksgiving and mission festival. Festpredigt" were the kk. Baumgart, Schröder and undersigned. The collections yielded §144.00.
I. Nightingale.

Conferenz displays.

The mixed pastoral conference of the 1st District- of Minnesota will meet, s. G. w., Nov. 9-11, at Hr". k. Albrecht at Grrrn Wood, Hennepin County. M. H. Q u rhl.

Pick up from Delano. Registration desired.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. "., Monday, November 8, 2 o'clock in the afternoon, in the midst of the congregation k. SprengelerS. The meetings will close Wednesday at 114 o'clock in the forenoon.

If you would like a place to stay, please contact us immediately. G. Löber.

The joint conference of Manitowoc and Sheboygan counties, WiS., will meet Nov. 16 and 17 at the home of Mr. k. Zorn in Sheboygan. Main subject; Art. LH. of concordia. I. Heart er.

changed conference displays.

The Northern District--Conference de- Iowa District--will meet at Siour City, not on November 9, this year, as was determined, but on June 14, 1881. F. S. Bünger.

On account of the general pastoral conference, held at Chicago, the third district of the Minnesota pastoral conference will not meet in the month of November of this year, but, s. G. w>, February 8-10, 1881, at Mr. k. Dageförde at Nicollet.

By order of K . F. Schulze.

Solicitation.

A desire has been expressed by several colleagues in the school board to form a teachers' conference from central Illinois. All teachers "interested" in this matter are therefore requested to report to teacher E. F. A. Stahmer in Bloomington on December 28. - Timely registration is Hm. Teacher Stahmer desired. L. Appel.

Incoming to the Suffe de- Illinois District-:

To the synodal treasury; k. Mrnaicke's congregation in Rock Island §30.00. By?. Achenbach in Vrnrdy, surplus from travel money during a visitation trip. 6.00 and from H. Brockschmidt 2.00. By I. H. Kublenbeck from k. OttmannS Gem. in Col linsville 9.50.?. BurfeintS Gem. in Rich 11.50. By k. Hiebei of sr. Gem. at Mattison 5.55. Communion Collect by k. Schuricht- Gem. in St. Paul 17.85. (Summa §82.40.)

For inner mission: By?. Mennicke in Rock J-land: from sr. Gem. 5.00, from N. N. 1.00. Part of MissionSfrst-Eoll. in k. AniefS Gem. at Keokuk Junction 40.00. MisfionSfest-Eoll. from k. HieberS Gem. at Mattison 9.75. By k. Witte in Pekin, surplus from trip to MissionSfest to Mount PulaSki, A).OO u. MissionShour-Toll. 20.00. (S. §95.75.)

For external mission; k. Lirses St. Petti-Ge". in Quincy 50.o0.

To the Negro Mission; By?. Hartmann in Woodworth from H. Hopmann 3.00. By k. Surcop in Chicago from Bro. Wackendorf 1.82. By k. Mennicke in Rock JSland from the Gem. 10.00, from N. N. 1.00. By k. Bartling in Chicago from Mrs. N. N. 5.00. (p. §20 82.)

On the emigrant mission; By k. Mennicke in Rock JSland of N. N. 1.00.

On the emigr. mission in Nr" zfork: ByI.H.Kuhlen deck of k OttmannS Gem. in CollinSville 6.80.

To the college household in St. LouiS; By I. H. Kuhlenbeck of k. OttmannS Gem. in CollinSville 8.60. k. Lieses St. Prtri Gem. in Quincy 20.00. (S. §28.60.)

For poor students in St. LouiS: MissionSfest-Coll. of ?. Knitfs Gem. in Keokuk Junction 10.00. By k. Wolbrecht in Okawville for thrust cone 15.00. (S. §25.00.)

To the Loltege-Hau-Haltin Springsield: By? Dun- sing in Strasburg, Theil of Harvest Festival coll., Sept. 3?. Liese" St. Petri Gem. in Quincy 20.00. (p. §23.09.)

For poor students in Springfielvr MissionSfest coll. of?. KniefS Ge n. in Keokuk Junction 16.60.

For poor college students in Fort Wayne: From Cbicago: By?. Wunder from the Young People's Association for F. Lütje 5.00; by ?. Wagner from G. Koller for E. Koller 20.00; by ?. Hölter from Jungfr.-Verein for A. Bünger 25.00 ; by ?. Bartling for E. Albrecht from Jungt. Verein 15.00 and by the Gem. 1.0", for W. and T. Wrocklage from the Gem. 10.00 and from D. W. 22.00-, for Otto Bräm from L. B. 16.00. By?. Mennicke in Rock Island for F. u. G. Möller from the Frauen-Verei" 14.00 and from the MisflonScoll. 12.86, for A. Mennicke from the Frauen-Berein 7.00 ". from the Missionecollecte 6 43. (S. §151.29.)

For poor students in Adbison: By?. Engelbrecht in Chicago from the Jungfr.-Verein for Aug. Eichmann 10.0"). Through teacher G. A AlberS in Davville, Collecte des SingchorS bei Demmin, for Tisza 4.20. (p. §14.20.)

For poor sick pastors and teachers:?. GotschS Gem. in York Centre 7.tlO.

To the widow's fund:?. GotschS Gem. in York Lentte 7.37. By?. Duvsing in Sttasburg, Theil of Thanksgiving Toll, 2.00. Bon the teacher" E. H. Rademacher 2.00, S. Gordisch .50, F. Mtliper 1.00. (S. §12.87.)

For needy in?. Toaje'S Gem. in Kansas: By?. Schroeder in Mount Olive from sr. Gem. 8.50.

For the deaf and dumb in NorriS, Mich.: By?. Suc- cop in Chicago by Auguste Lenz 1.00. By?. Dunflng in Strasburg, Theil of the Harvest Fek-Eoll., 2.00.?. Liefe- St. Pctri- Gem. in Quincy 10.00.?. Miracle- Gem. in Chicago W.OO. (S. §41.00.)

To the orphanage at St. LouiS: By?. Dunsing in Sttasburg, Theil der Erntedankfest-Coll., 2.00.

To the orphanage near Boston: From Chicago: Through?. Surcop by B. Lenz 1.00, Kr. Wackendorf 1.83, C. Bernrr.50; Through?. Miracle by C. Tiuuan.50.?. Mueller's Gem. in Randolph 8 00. by?. Schroeder in Mount Olive, Kinbtauf- Collections by Joh. A. Gerne, 3.75, I. Schaefer 2.15, by A. Kume by G. Luchs .50, N. N. .10. (p. §18 33.)

Adbison, III, Oct. 15, iM). H. Bartling, Kasfirer.

Einekowwe" to the Saffe of the "Northwest" District:

For the German Free Church in Saxony; Bon teacher I. G Lehntgk §0.50. By F. Köhn Jr. in Sheboygan 2.00.

Freestyle heathen mission: MrsstonSfestcollecten: m?. DiehlS congregation 5.00, in RerdSburg 20.0t', in Berlin 15.10, in?. E. SrurlS Gem. 18.00.

For?. Brunn in dying: F. Köhn Jr. in Sheboygan 2.00.

For poor and sick pastors". Teacher: F. Köhn Jr. in Sheboygan 2.00.

To the orphanage bet St. LouiS: F. Köhn Jr. in Sheboygan 2.00.

To the orphanage near Boston: Mrs. Anna Lambrecht in Augusto 2.00. I. Pntzlaff in Milwaukee 10 00.

To the orphanage near Adbison: Collected by?. Georgii at the Children's Festival in Crdarburg 2.37. Mrs. Popp in Milwaukee 2.00. F. Köhn Jr. in Sheboygan 2 00. Mrs. Domnitz .50. Teacher Schauß and school children for collected BlackberrieS 4.50. Thank offering by C. Taddat for happy! che recovery 2.00. S. Pfrengrr in Sheboygan 5.00.?. WambSganß' Gem. in Adell 7.10. WeddingScoll. at F. Hertwig 2.40. Imm.-Gem. in Milwaukee 3.50. G. Lücke .50. children de- Hrn.?. F. S. 1.50.

For Herm. Ruhland: baptismal coll. at I. F. Schöffer in Freistadt 1.00.

For student Möder in Adbison:?. Stteckfuß' Gem 8.50.

For students Tön sing in Fort Wayne:? Fr. SieverS 1.00.

For needy brothers in Kansas: Mrs. F. S. 2.25. I. Pritzlaff 9.00. Friedericke Dobberphul 1.00.

To the synodal treasury:?. Kellers Gem, in Racine 21.73. N. N. das. 1.0". F. Köhn jr. in Sheboygan 5.00. T. H. Menk in St. Paul 1.00.?. Schumann's Gem. tu Feistabt 7.lO.?. Walkers Gem. in New London 1.67, in Maple Creek 1.06, at Bear Creek 2.58, in Larabee 1.40, on MoSquito Hill .55.?. SchützS Gem. 5.00.? HtldS Gem. at Town Herman 17.66.

To schoolhouse in Lkttle Rock: MisstouSfestcoll. in Milwaukee W.03. G. Lücke .50. children of Mr. F. S. 1.50.

To the Negro Mission: N. N. in Racine 1.00. WeddingScoll. at Moldenhauer's in Prlla 2.30. Mrs. Krüger in Dryden .50. MissionSfestcoll. t" Oshkosh 10.00. Mr. Janke 1.00.?. SchützS Gem. 5.00.

To the widow's fund: From teachers Lrhniak 5.00, I. D. F. Meier 2.00.?. Hertwig .40. N. N. by?. Pröhl I.W. F. Köhn jr. in Sheboygau 2.00.?. Landrcks Gem. in Norwood 5.W.

For travel money to Australia:?. I. v. Brandt- Gem. 1.00.?. Horst-Gem. to Hay Creek 5.40.?. Rohrlack- Gem. 6.50.

For inner mission in northwest district:?. Krrtzsch- mar-Gem. in Drvden 7.50. Wittwe KobrS in 8oung America 1.00.?. Keller- Gem. i" Racine 7.20. F. Sträube das. 2.00. MissionSfcftcoll. in?. DiehlS Gem. 13.10.? I. v. Brandt- Gem. 1.68. MissionSfestcoll. in Milwaukee 150.00. F. Ködn jr. in Sdeboygan 2.00.? Hudtloffs Gem. 4.00. Missionefeftroll. in RerdSburg 30.00. T. H. Menk in St. Paul 1.00. E. Schubert 1.00. Wittwe Böse.50. MissionSfestcoll. in Berlin 22.15.?. Landecks Gem. in Norwood 5.00. MissionSfestcoll. la Oshkosh 3000. By?. Daib, in MtsflonSstunben ges . 6.13. Children- feftcoll. In?. Walkers Gem. in New London 5.55.? SchützS Gem. 10.00. MissionSfestcoll. of Imm.-Gem. in Ultra 26.87, of Gem. of?. Seuel 38.00. Jubileecoll. of Gem. in Town Herman 8.75.

For the deaf and dumb in NorriS: St. Stephen's congreg. in Milwaukee 17.00.?. Damms Gem. i" Wvauwega 9.45. F. Köhn jr. in Sheboygan 2.00. Mrs. Harsch in Granville, thank offering, 5.00. From Pine Ettv 1.50.?. WambSganß' Gem. in Avell 6.50.?. WambSganß' jr. congreg. in Hancock 4.50. MissionSfestcoll. of Imm. congreg. in Utica 111.00.

To the hospital in St. LouiS: F. Köhn Jr. in Sheboygan 2.0l).

On the emigr. mission in New Zfork: F. Köhnjr. in Sheboygan 2.00. H. Schröder 50. Miisioasfrstcollecten: in ReedS- burg 10.00, in Osbkosh 8.40, in the.Gem. de-?. Seuel 8.50. ?. Fr. SltverS l.oO. Mr. Krecktau 1.0t".

Milwaukee, Oct. 11, 188t'. C. Eißfeldt, Kasfirer.

Incoming to the -äffe de- Eastern" District":

To, synod treasury: Bon of Dreikaltiqkeits Gemeinde tn Buffalo §8 30. Gem. in Zfork 13.00. N. R. 2.50. Gem. tn William-burg 12.76. Gem. in College Pomt 6.40. From Mrs. Sarer by?. King 2.00.

For inner mission: Trinity Congregation in Buffalo 17.70. Mission Festival Coll. in WellSvtlle 20." >0. Thank offering of Eh. Gall- man for Gölte- gnäv. Schutz in 25jLdr. marriage 3 00. MissionSfest- Eollecte of the congregations of MartinSville. Jodanntsburg u. Bergbolz 21.00. A. G. 1.00. By?. Fleckevstela, Missionfest Collette in Acrtdent, 20.00.

To the orphanage near Boston: By?. Seeger 2.00. Congregation in Olean 4.60. Congregation in Allegany 3.75. Sunday school of the congregation in New zfork 5.00. Of the teachers deiselbe" 2 00. ?. K. W. Krämer 25.00. I. Bernhardt 1.00. Member from-?. KöntgS Gem. 1.50. Mrs. Sarer by?. König 2.00. Gem. tn Hartem 7.00. Confirmands de-?. Koenig 1.50. childr. loll. at A. Bluntz 2.10.

For the deaf and dumb in NorriS: By?. Seeger 4.00. comm. in Eden 9.00. A. G. 1.00. By?.Fleckenstnn, MissionSfest coll. in Accideyt, 10.00.

For Negermission: MissionSfest-Coll. in WellSville 15.00. Gratitude offering by Mrs. M. Gallmann for God's gracious. Protection i" 25 years of honor 2.00. N. R. 2.50. MissioaSfest-Eollecte of the parishes MartinSville, Johanni-burg u. Vergholz 21.00. A. G. 1.00. MissionSfest-Coll. in Accident 10.00.

For heathen mission: N. N. by G. Eiffler 1.00.

For needy in Kansas: Maid. Grimm in Buffalo 1.00.

For poor students in St. LouiS; By?. Seeger 2.00.

For poor students in Addison': By?. Seeger for Paul Sommer 2.00.

To the widow's fund: By?. Seeger 2.00.?. Walker 5.0t). N.N. 2.50. Gem. in Port Richmond 5.00. A. G. 1.00.

For sick pastors: By?. Seeger 2.00. Karoline Bernreuther 1.00.?. Bernremher 1.0t). A. G. 1.00.

For the construction fund: S". PaulS-Gem. in Allen Harvest 4.88.

For college maintenance: comm. in William-burg 11.67. comm. in New zfork 8.50.

On the emigrant mission in Baltimore: congreg. in Port Rich- monb 2.57. mission feast Coll. of congregations MartinSville, Jo- hannt-burg and Bergbolz 10.50. mission feast Coll. in Accident by?. Flrckenstein 5.00.

For inner mission in the West; N.N. 2.50.

To the travel money to Australia; From members of the Gem. of the?. Linsenmann 4.75.

New York, Oct. 1, 1880. I. Btrkner, Kasfirer.

For the preachers" and teachers" widow"" nnd Waiseu-Saffe (middle districts) have been received r

1. contributions;

Bon den??. r G. Mohr §4.00, L. Stiegemeyer 2.00.

2. gifts;

By?. F. R. Tramm of s. Busse and Weigelt, each .50. By?. H. Kühn, weddingS-Coll. bet E. Watermann, 9.10. By?. Werfelmann of s. Körner 1.00. By?. Stiege- meyer of s. GeM. in LaneSville, Ind., 3.80. By?. Brömer of s. Gem. in Cincinnati 17.08. By? Sei" from s. Ge", tn Columbia City, Ind., 5.00 and from Mrs. Auer 2.00.

Indianapolis, Oct. 22. M. M. Eonzelma " n, Casfirer.

For poor students received with heartfelt thanks from "d. M." §10.00.

The information in the last number of the "Luth." should be corrected to the effect that the submission was "Hrn. Sander'" from the congregation in Lohocion, R. Zf. C. K. W. Walther.

Obtain"

for poor pupils selt 23 Septembcr?1879 r By Kasfirer Bartltng -18.03, 5.00 (for summer), 19.81, .50, 1.00, 10.00, 7.77 (for summer), 6.26, 10.00, 18.00, 9.00, 3.50, 6.50, 5.35, 16.50, 7.00 (for summer), 10.00 (for Demgen), 15.30, 2.37, 14.00, 20.10, 24.45, 6.75, 11.00. By Hm. E. Spielmanu, on?. ErckS wedding grs, for Klmke u. Zink 10.00. Bou the Women's Club In Ehester for M., K. u. H. 15.00. Hm. KomhaaS in Addison 2.00. By Kasfirer Simon (including the bequest of I. Stöcke" of 25.00) 27.00. By?. Stubnatzy for Schust 10.00. By?. Zorn for Grade 5.00 u. 10.00. By Kasfirer Eißfeldt 7.60 (forKretzschmar), 10.00,1.20,15.00 (forRieboldt), 2.00 (for Kringel), 7.00. By?. M. BartelS for Paul 15.65, 8.50 (?. B. 2.00, Hm. Meuser 1.00, von d. Gem. 5.50), 11.35 (by himself 3.00), 10.00. By G. Bracker (Hamann'sche Stiftung) for Schefft u. Müller II. 40.00, 20.00. By Lehrer Hörr von d. Cleveland Lehrerconferenz for Schefft 4.00,2.40,3.15. Bon Lehrer Hamann for Käppel 15.00. By?. Dorn, at the wedding of Hm. Horstmann s., for Kritel 7.35. At Aug. TylerS wedding in Arlington HeightS s. 5.82. By?. Schöneberg from Fraumvrrein for Tisza 30.00. By?. H. C. Schwan from the Gem. in Peratonica 3.00. ByH. E. Zuttrrmeister in Ehirago 5.00. By?. Röhm in Galveston 5.00. Hm. H. Döscher 1.00. By teacher I. W. Müller 5.00. By teacher Hörr for Schreck 3.50.?. HieberS Gem. 3.62. Teacher Bodemer for Fleischmann 1.00. L. S.'Z. 25.00. By?. Stechholz, on I. Fr. Keller's wedding ges., 6.00. By Kasfirer Grahl 15.11, 6.69 (for Baumgar"), 5.00 (for Schust), 10.35, 17.00 (for Von der Au), 9.00 (for G. Theiß). By teacher Otto, on H. Ahre "S' wedding, 8.50. By H. H. Niemann from ?. BeyerS Gem. in PittSburg, for Breuer 26.75 u. 12.00. By k. Rösch for "bner 5.00. By ?. Küchle for Bräuhahn 22.30. By teacher Elbert, on the child baptism at E. Precht ges., 2.00. By ?. Baumhöftner from the Gem. in Homrstrad, Iowa, for Döscher 16.00. By A. Heinicke, proceeds of bequest, 15.00. By ?. Meyer from the Women's Club in Leavenworth 3 bust shirts, 4 pairs of woolen socks, 6 weed covers. Bon Krau Langer" in La Fayette, Ind, 6 pr. woolen stockings. From the Women's Association there for G. Tisza 3 pr. woolen socks. By?. Stechholz from the Women's Club at Paterson, 12 weed covers, 7 pr. woolen socks.

To the Seminar-HauShaltr By Kasfirer Grahl 77.47. By?. Ottmann von N.,N. 2.50.

God bless!

Addisvn, 18 Oct. 1880. L.. A. T. Gelle.

Received for the deaf and dumb in Morris, Mich:

By?. Lift in Rosevtlle, Mich. weddingScoll. at Bro. Wolf -3 52, at Mich. Forester 7.65. By Unnamed from MoSS Point 2.00. By C. O. Schmidt in Cleveland, O-, Coll. d. parish ?. A. DankworthS, 10.30. By?. SchwankovSky in Norrts, Mich. by Mrs. Range in Hadley .50 and private coll. of comm. at Hadley 4.00. By?. Böling in Waldenburg, Mich, Easter festiv. coll. of Ge"., 8.65. By teacher Ritzmann in Fräser, Mich., first BierteljahrrSbeitrag d. Gem. 13.00. By Kasfirer Simon in Monror, Mich., 57.18. "ViSwafi" Postst. Mobile, "la., 1.00. By?. H. Fick in Boston, Mass. from Mrs. E. Rothe 2.50. By k. W. T. Strobel in Marion Co, Iowa, coll. sr. Ge"., 8 60. By?. L. Schulze in Schmertady, R. I. r v. L. Schulze, Aurth, Starke, E. Dettbam 1.00 each, S. K. .75, Schlütrr, Hardftock, O. Ritzschmann, E. Lührmaun, I. L. Veit, G. Veit, Zittergrün, Fr. Mehlhorn, L. Koch .50 each, Gliedmeier, H. D., Joppke, Vetter, Kriegsmann, Götz each .25. From L. Maurer in Wiltou, Iowa, from the savings bank of sr. Children Louift, Clara and Ada 5.00. By?. Keller in Rarine, WiS., from N. N. from his Gem. 1.00, N. N. that. .25. From 2 visitors to the Institution I. L. T. and John Guterjahn of Lhicaao each 5.00. By?. I. Stteckfuß in Daveuport, Iowa, Coll. on the infant baptism of?. Grünhagen, 4.00.

In addition, the following were donated: From Jacob Mönch in Morris, Mich. a parthie Obstbäumch". Bon I. E. Runge in Detroit, Mich. supplied shoemaker's work, werth .50. From the virginal vereia d. Gem. of?. Hattstädt at Monroe, Mich. 2 quiltS. A "S the Ge", at Hadley, Mich. 5 lbs. butter, 12 lbs. bacon, 10 Zsard Factory. From Mrs. Brach, 1" Racine, WiS. a piece of Factorv. From Heinr. Möllering at Fort Wayne j dozen new r-hr chairs.

To all dear donors dm warmest thanks!

RorriS, 13. loc. 1880. H. Ilhlig.

For the preacher's ""d teacher's widow's" v "d orphan's fund (of the Jowa DistrictS)

find eingegangm

1. contributions:

Bon den?k. r'Thurner -7.00, Bünger, Brandt each 5.00, Fackler, Vrumm, Haar, Horn, Mattfeldt, Reifinger, Stephan, Strobel, Wiegner each 4.00, L. Dornseif 2.00, Heinicke, Studt each 1.00. Teacher Rademacher 2.00.

2. gifts:

By?. BräuerS community 10.00.?. Fackler- Gem. 6.00. By teacher Rademacher 4.99. Total -80.00.

Luzerne, Iowa, Oct. 14, 1880. p h. Studt, casfirer.

For de" seminary household in St. Louis

received since July: Bon Mr. Waltke 4 bags of soap, Messrs. HaaS <L Schenkel 3 Born" do., Barthmaan u. Steinkamp each a bor. Mr. Geisske 1 bushel of dried apples. Mr. G. Mertz 5 bush. Apples. Mr. Paul Gast 1 bush. Sweet potatoes. Mr. Karl Kästner 3 S. apples, 10 Gall. applesauce. Mr. Fr. Köhn 1 barrel of potatoes. Mr. Schürmann 2 p. apples, 2 gallons MuS, j Bush. Apple slices. From the worthy women's association in Meu-Bremen 32 gall. Applesauce. From the worthy Women's Association in Red Bud, III, 6 sheets, 11 pairs of underpants, 9 headdress covers, 12 towels, 1 bust shirt. By Mrs. Brockmeirr of the worthy St. George Nähvrrrin 12 underpants. By Mr. Kasfirer Grahl 76.60. By Mr. Kasfirer Roschke 19.25. Mrs. Christ. Arndt 1.00. To Mr. Lrrch in Jefferson Co, Mo, 2 p. potatoes. Furthermore, Messrs. Äühlenhof, Bräurr, Mayer, Hartmann, Walther, Rohlfing and Frerk bathe us from time to time with vegetables.

Louis, Oct. 21, 1880. H. Juugkuutz.

Received by the undersigned:

For Negermisson: By Mr.L.Lange of?. Schilling's parish in KewaSku", WiS., -5.75, by Mr. Karl Beck there 4.00. By? A. Pieper of the congregation in Kewaukee, WiS., 4.75, of St. Peter's congregation in Carlton, WiS., 2.50. Bon Hr". A. Breckel of Masfillon, O., 1.65.

From Hm. I. H. MyerS in Aarbia, Ind., 5.00 for poor Stadeutes, 5.00 for Mothlridende in Kansas, 2.50 for'the Orphanage t" Boston, 2.50 for the Orphanage near St. Louis.

I. T. Schuricht, Casfirer of the General Synod.

With heartfelt thanks to God and kind givers, undersigned certifies to have received for the Baltimore Emigrant Misfion from?. A. Eberbach, Bear Branch, Ohio Es., Ind. as Collecte at the Mission Feast, the sum of -23.35.

Baltimore. Wm. Sa hug.

The library of the local seminary received from Mr.? F. Brunn jun.

Kie. äs L,^r".?ostilla super Lidli". 4 volumes in folio, (was formerly owned by the theologians Daanhauer, Nebel u. WernSdorf.) Günther.

New printed matter.

The American Lutheran Organist. Collection of preludes and postludes for use in public worship. Issue 3. St. Louis, Mo. Concordia Lutheran Publishers. Price: 40 cents.

Without a doubt, all those who already have the first and second issues of our "American Lutheran Organist" will be pleased that a third issue of the same is now offered to them, and we may assure them that they will not be deceived in their hope of receiving something good and useful again. This third issue is not only not inferior to "its" predecessors, but even surpasses them.

The complaint that after the first two editions the player sometimes had to turn the page in the middle of playing has been remedied in this edition. In consideration of less experienced organ players, the more difficult passages in several "beautiful" pieces have either been omitted or changed.

and simplified. This newest booklet contains a total of 29 pieces, namely 21 preludes composed especially for certain chorales, most of them short, and 8 general, partly longer preludes and postludes on 16 pages in transverse folio. The composers are: Beethoven, represented with 1 Piere, Müller desgl., Rinck with 7, Ritter with 2, Sachs desgl., Spohr with 1, Stolze desgl., Ungemach with 6, Volckmar with 7, Wagner with 1. The arrangement leaves nothing to be desired. W. [Walther]

Dr. Johann Jakob Rambach's Well-Instructed Catechist, that is, clear instruction on how to teach the youth the basics of Christian doctrine in the easiest possible way. Second edition, reprinted from the 8th original edition with some additions and changes. St. Louis, Mo. published by L. Volkening. 1880.

When we announced the new (ninth) edition of this work, which appeared 14 years ago, in the "Lutheraner" of Sept. 15, 1866, we wrote, among other things.It is true that in our 'Well-Instructed Catechists' there is nothing of the newer high arts of catechism, but all the more of what is most important in proper catechetical instruction, without lacking, in the Lutheran simplicity that prevails in it, the necessary hints also in regard to the appropriate form. In short, whoever is interested in learning from an experienced and highly gifted catechist how to instill the milk of the Gospel into children, whether he is a preacher, a teacher, or a householder, should take advantage of the opportunity now offered to him and buy the old booklet in its new handsome guise; he will certainly not regret it. As we now have the pleasure, after this ninth edition has long since gone out of print, to announce the tenth edition that has just appeared, we must not only repeat what has been said, but we may also assure you that this newest edition, as the title testifies, "provided with some additions and changes" far surpasses all previous editions in value. Pastor Otto Hanser, an experienced and excellent catechist, who has taken care of this latest edition, has not omitted to enrich the beautiful book with the most important additions and to perfect it in every respect. In the enclosed preface he himself says: "While the first edition of the 'Catechist' was an almost completely unchanged reprint of the eighth original edition, this second edition, on the other hand, has undergone a not entirely insignificant change on the advice of 'experienced and judicious' men, although not in such a way that it would have become a completely different and, to a certain extent, new booklet and would have lost its peculiar character. This would be quite unjustified for a book that was used in its original form in the church for so long and with such great blessing. The change consists partly in additions, mostly taken from Christoph Timoth. Seidel's "In the Experience
The changes consist partly, but less and more rarely, in additions of one's own, e.g., in the first chapter in the section on preparation for catechesis, where it seemed desirable to define more precisely than Rambach does what actually belongs to thorough preparation. In the first chapter, in the section on preparation for catechesis, where it seemed desirable to define more precisely than Rambach does what actually belongs to thorough preparation, p. 13. Further, in the third commandment, where Rambach's brief exposition is not that of the pure Lutheran church, but that of the theologians of the 17th century. Thus, furthermore, Rambach's interpretation of the 9th and 10th commandments is altered with the somewhat arbitrary assumption that in the 9th commandment real, in the 10th the original sinful lust is forbidden (p. 76). In the sixth commandment, an addition concerning the necessary warning against onanism (p. 74). Furthermore, the entire fifth chapter: the office of the keys and confession, which main section Rambach did not treat particularly. Finally, the example given by Rambach for the correct and complete treatment of the commandments from Spener's catechism tables was replaced by the incomparably better one from Dietrich's catechism (p. 68). To say nothing of other minor changes." May many now share in the fruit of this faithful work! The booklet, XX and 124 pages in octavo, costs, tastefully bound, postage free 60 cents. It is addressed to D. VoUreninA, 8t. Douis, No. W. [Walther].

(Can also be obtained from "Luth. Concordia-Verlag").

The pilgrim calendar for city and country. To the year 1881 after the birth of our Lord JEsu Christ. Reading, Pa. Published and published by the Pilgrim Bookstore.

A calendar worthy of recommendation on the whole. Extremely varied in the selection of reading material, it contains on 48 pages in quarto, provided with pretty illustrations, instructive, enlightening and entertaining sometimes in holy seriousness, sometimes in innocent jest, in prose and rhyme, in colorful miscellany. It is a pity that just the first article, which contains a summary of the life of Gotthilf Heinrich Schubert, is not only not written in a popular manner, but it also says, for example, without reproach: "He (Schubert) lived in a time when one asked more than today what unites us Christians than what separates us, and so the Catholic and the Anabaptist was a dear brother to him, if he only confessed love for Christ with him." This is a nasty stain. Nevertheless, the Calender contains so much worth reading that the Lutheran reader can still enjoy it.

The price is: 1 copy 10 cents and 2 cts. Postage; the dozen 75 CtS.; the hundred H5.00, with exclusion of postage.

W. [Walther]

For church choirs.

Christmas - Cantate. For the upcoming Christmas, the leaders of mixed church choirs can obtain a very recommendable cantata from the "Eonrordia" publishing house. It is composed by Her" W. RosS, whose 46th Psalm is indicated for No. 9 of the 35th volume of the "Lutheraner". However, while the 46th Psalm in some parts makes not insignificant demands on the performance of the singers, this Eantata is written in such a way that even choir members who have only little strength at their disposal will not find any great difficulty in practicing it.

The piece comprises 8 folio pages, but can also be performed with omission of some movements. An easy to perform organ accompaniment is included. Price: per copy 20 LentS, per dozen -1.20. H. E.

For schools.

Christmas talk, set to music by I. G. Kunz. Luth. Concordia Publishers. St. Louis, Mo.

The popular Christmas talk: What, dear child, makes you so happy today? 2c. is presented here to the "dear children" in a very pretty way for singing. Since it is used in almost all of our children's Christmas services, it will be welcome to both teachers and students to have a beautiful way of singing it. In order to get it into the hands of all students, the price has been set extremely low: the copy costs only 5 harvests, the dozen 50 cents, the hundred -3.00.

Changed address":

R "v. L. F. 2adn, Matsrvitls, 8u "ur 6o., Ulan.

?r. 8tristsr, 224 Luoksz's st., ^.lcrov, Odio.

6th Risss, 3706 ^Vvotvortk Xvs., 6kie "xo, IU.

65. lloeckigsr, Hart, WInon" 6o., blinn.

ck. R.?r. vrüd. Lox 162. lhri", 0bio.

Volume 36, St. Louis, Mo., Nov. 15, 1880., No. 22.

(Submitted.)

Conversation between Peter and Heinrich about Christian community schools.

(Continued and concluded.)

Peter: I am glad to hear that you Lutherans also have this goal in mind; for science, education and knowledge are the things that a child needs. A person who has learned something capable will get through the world everywhere. So we have one goal in this respect. But I try to reach this goal in a completely different way than you do; for it is ridiculous to imagine that it can be reached only in your Lutheran parochial schools. Our free schools certainly have a great advantage over your Lutheran parochial schools. The results achieved in the free schools are truly brilliant. Yes, our school system is so excellent that it causes a sensation even in Europe, and people there rightly point to the successes achieved in our free schools.

Heinrich: Here again our convictions diverge widely. Our goals are also only partially the same; for all kinds of useful knowledge concerning this life are only in the second place for us. Our first goal is to educate our children as good Christians in our parochial schools, so that they remain citizens in the kingdom of grace of our Lord Jesus Christ here on earth and that they may one day become citizens of heaven. Besides this, we also strive to educate them to become good citizens. As the circumstances are, we cannot use the public schools in this respect, neither in the one nor in the other respect. In reality, the public schools do not even serve to educate children to become good citizens; for, first of all, the true foundation of all true morality, namely, sound instruction in religion, is entirely lacking there. Secondly, they lack all Christian discipline and education. There is often such a degree of lack of discipline in them, or even such a wrong and false discipline, that Christian parents must have misgivings about handing over their children to them in order to teach them otherwise.

The true foundation of all morality is religion and a sincere fear of God. The true foundation of all morality is religion and a sincere fear of God. Our public schools, however, are basically religionless schools, and with the many religious confessions of the citizens of this country, it cannot be otherwise; for they are all entitled to send their children to the public schools. There, however, the teacher may say to the children, for example, "you must not steal." But the actual reason why they may not steal, because according to God's word there is a holy and just God who hates sin, has forbidden it and threatened to punish it for time and eternity, he may not say; for that would be religious instruction. If a teacher does so, he acts against the laws of the state and comes into conflict with it and its servants. In our day it is often asserted that religion is not necessary for true morality; but this is foolishness, and is the same as saying that a building can be built without foundations. Every sensible person knows that this is foolishness. If one said to a child in the public schools, "You must not steal," and he asked, "Why not? Because stealing is against morality, but a good citizen must not act against morality. Or: if the theft came to light, you would be regarded by everyone as an immoral person; for this you would become punishable according to the laws of the state. But what is the purpose of such talk in regard to true morality? How easily the child can think: Oh, if only that is the case, there is already advice and a remedy, and that is: "Don't get caught. Whoever does not get caught will not be disgraced, nor will he have to fear the state law and its servants. And as this example shows, so it goes in all other cases where morality has no true foundation. To speak of real morality without religion as its foundation is nothing but delusion, pretense and deception. On the other hand, how different it is when children are brought up in the fear of God and taught the Word of God, for there it is said that the eyes of the all-knowing, holy and righteous God see you wherever you are and whatever you do.

even though you may do so. Beware of sin; otherwise the holy and righteous God will punish you temporally and eternally. There they are also reminded of the great love of God, who did not spare even his only Son, but gave him up for the salvation of sinners, who also gives all other good things only out of love, and that they should therefore love him again, walk in his ways and keep his commandments. If the children are thus brought up in the fear of God and instructed in the word of God, then they will learn to say with Joseph from the heart: "How then should I do such a great evil and sin against God? Then there is also hope that one day they will become good citizens. Anyone who wants to see can see for himself the correctness of my assertions from the young generation that is growing up in this country. The first immigrants to this country were for the most part not orthodox, but otherwise pious and God-fearing people. But what has become of many of their descendants, and certainly to a large extent as a result of education?

Not to mention the sins of the first table of the Ten Commandments, what about the other table? Is not the fourth commandment grossly and obviously trampled upon by the great multitude of American youth? Can it look much more terrible among the heathen in regard to murder and suicide than among the race of this time and also of this country? Was it even more terrible in Sodom and Gomorrah with regard to fornication than here in this country? Can the seventh commandment be transgressed much more grossly by fraud, swindling and usury than is done here before the eyes of all the world? In which country under the sun are so many frivolous and false oaths sworn daily as in this one? What thoughtful and serious Christian, when he sees the consequences of our education and our school system, would not like to have his hair stand on end? And should we, to whom God has given the right knowledge also in this matter, try to follow such an example of education? Oh then woe and woe upon us! But also, as I said, in terms of discipline and education, Lutheran parents can only teach their children

very rarely let them attend public schools. All too often, they find them completely devoid of discipline. The right and supreme means of Christian discipline, the word of God, is completely banished from them. The means that are used for discipline are usually found to be quite wrong. Everything is calculated to stimulate the ambition of the children, so that it becomes the mainspring of all their actions. In one word: Christian discipline and education is not a
No one in his right mind will want to claim that they are Christian educational institutions. No matter how highly they are praised, the most they will be able to claim of them is that they are
They are educational institutions in which children are taught all kinds of useful knowledge. But are these institutions for children who are still in need of Christian education? And should such schools be able to replace our Lutheran parochial schools? Never ever!

P. You claimed earlier that our public schools are religionless schools. But this is not so. It often happens that prayers are said in them, such as the Our Father and other prayers. School textbooks also often contain things concerning religion. I ask you confidently: can you deny this? But if you cannot deny it, how can you call the public schools religionless schools?

H. Your examples given are not to be denied. But this does not refute my assertion when I say that our public schools are basically religionless schools. If and where this is different, it is an exception to the rule. And there it is also said, "Where there is no plaintiff, there is no judge." I know well that the matter is as you say, but this only aggravates the matter, except in the case where simply the Lord's prayer is said; for the religion taught in the public schools is almost
Without exception, it is a false religion. It is the religion of the old Pharisees, by which man is strengthened in his pride of virtue and in his self-righteousness. The textbooks mention a savior and redeemer, but not in the sense that he is really our savior, but only as a guide and signpost. This is the religion of the Turks, for although the textbooks speak of God, they never do so in any other way than in the way the Turk thinks of his God, for there is never any mention of the God of the Christians, who has revealed Himself as the Triune One, as Father, Son and Holy Spirit. The religion of the textbooks in the public schools is the religion of the lodge brothers, and a kind of common religion, by which the children are educated and prepared for the lodge. The religion of the lodges, as is well known, consists in teaching people to seek salvation apart from Christ in their own doings or good works, and in a fraternization of Christians, Jews, Turks and pagans, to the exclusion of true faith in Jesus Christ. There is not a trace of Christian religion, which is based on faith in the triune God, in the books used in the public schools. The poison of the soul of false religion often leads to the children's temporal and eternal ruin. Just as a doctor often has great difficulty in getting the natural poison out of the body, so too is the poison of the soul.
of false religion very difficult to remove from the hearts of children.

P. You are going too far. You will hardly be able to prove that.

H. Well, I will give the proof in a moment, and that from McGuffy's reading books, which are much used in the public schools. In the 3rd reading book, page 22, a teaching is attributed to the religionless school, which is supposed to lead to eternal rest. A father says to his son:

"8sek Lks pl "os vitd kvovlsäxs dlost, It vill xuiäs to "näles" rsst."

(thing the place that is blessed with knowledge; that will lead you to the r "tgen Rnhe).

On page 44, the almighty God becomes only a
Force called. It is called there:

" My Son, there is a Power That none of us can see, Takes care of every flower, Gives life to every tree."

(There is, my son, an invisible power that cares for every tree and gives life to every tree).

In the 5th Reader, on page 306, it is said of true religion that it consists in doing good. It says there thus:

"kurv nnä unäeülsä Rslixion is to ds xooä." (Being good - that is pure and uncorrupted religion.)

In the 5th Book of Readings, on page 338 and in other places, death is presented as a blessed one for everyone; according to these books, one only needs to die in order to become blessed. In short, it is the Pharisaic, Turkish and common religion that is found on many, many pages in the books used in the public schools; for one must not think that such things are found only in McGuffy's reading books. The others find in this piece not a hair better.

P. Of course, I can see that religion in public schools is not far off. It cannot satisfy at least those who hold the pure doctrine dear and who profess the true Christian faith. But you said earlier
You touched on a point with which I still disagree. You talked as if the school had to take the education of the children into its own hands. But this is not so. Yes, I maintain, on the contrary, that the school is not needed at all for the education of the children; for the parents can quite well take care of that at home themselves. If they take care of the children properly, that is sufficient in most cases.

H. It does not occur to me to say that the education of children should be left to the school alone. On the contrary, I would even go so far as to claim that, with regard to the Christian education of children, the parents themselves deserve the first place, and that they should also take and fill this place in an equitable manner. But every expert also

knows that, if for un-
The children's education must be properly taken care of, and the school and the home must support and complement each other. If this does not happen, there is obviously a large, often fatal gap. The situation is even worse when these two work against each other: for what one part builds, the other tears down. The ordinary school years of children are usually the most important for them in terms of their education. The greatest and most important time of their lives, which is especially suitable for their education, is spent in school when they attend regularly. How is this time to be replaced if during it no consideration is given to their education?
is taken? Yes, this omission is usually the least of the damage. No one can deny what I said above about the lack of discipline or wrong discipline that prevails in many public schools. You are a countryman, and therefore know very well how it works when, for example, one team is harnessed in front of the wagon and the other behind it. But this is how the public schools work with regard to Christian education. The children often see bad examples from their classmates. A Christian householder keeps his child to punctual obedience, but in the public school he learns disobedience, or it is not punished in a Christian way. Christian parents exhort their children to humility, but in public schools ambition is deliberately and fundamentally inculcated in them. Tell yourself, what will become of such an education? These circumstances and conditions therefore force us to establish and maintain Christian community schools.

In many cases, the home does not provide a thorough substitute, for the parents often lack the necessary gifts, wisdom, love and Christian seriousness that are necessary for the education of children. If this is not remedied in school, it will remain, if not entirely lacking, then at least very deficient. The necessary knowledge that a person needs for this life can only very rarely be acquired by the children in large numbers; for in many cases the parents lack the necessary gift or the knowledge themselves; in other cases they have no time or even no desire to teach their children these things themselves. Therefore, only a Christian community school can help.

P. You have said many things against the public schools and many things in favor of Christian community schools, which I cannot contradict. But you have not yet entirely removed my misgivings about them. The misgivings I still have are about the English language. We live here in a country where the English language is the national language, the language of the courts, and almost generally the language of communication. Anyone who doesn't know English well is ridiculed as a Dutchman. Therefore, children must learn English very well, or they will find their progress hindered everywhere. Without a thorough knowledge of the English language, they cannot even fulfill their profession as citizens. The offices, which they could otherwise administer as honest people 'for the benefit and piety of their fellow citizens, must remain closed to them as long as they do not know English quite well. And where else are they to learn this than in the public schools? The parochial schools usually do not give them sufficient opportunity to do so. Whether they learn German or not, on the other hand, is not the point. English, English they must learn, that is
the main thing! The German language cannot hold on here o as so in the long run. Therefore, the sooner our children abandon German and use English, the better for them.

H. That parents, as much as they are concerned, should also see to it that their children learn English well is certain. But if you think that this can only happen in the public schools, you are mistaken. In many of our community schools, the opportunity is given and care is taken to ensure that this is done by teaching both the German and the English language. As far as English is concerned, it may be taught now and then in our parochial schools.

that the teaching of this subject is still somewhat deficient. Our goal, however, is to ensure that our parochial schools everywhere do a good job in this subject as well. But it is a thousand times better that something should be lacking in this area than that God's Word, Christian discipline and education should be lacking in our schools. The most miserable schoolhouse, in which God's word is taught, is much better in God's eyes and much more useful to people than the most beautiful public school palace, which lacks God's word, Christian discipline and education. Whoever is familiar with our public schools, especially those in the countryside, knows that there is much to be desired. A lot of money is spent there, but little is usually achieved. Then my opinion is not that our children should not attend public schools at all. It often depends much on the circumstances and conditions than, for example, on the teacher and the like. Should there still be something lacking in a parochial school, so that the children would still be somewhat behind in English, they could still make up for this afterwards, when they have already been instructed in the word of God and the salutary doctrine and are established; for if children are already at a somewhat mature age, so that they are already confirmed and somewhat established in Christian knowledge, they may well attend a public school, in which at least outwardly order is kept, without danger. Therefore, if parents send such children to such a school, I do not want to make them feel guilty about it. I was sorry that you could speak so little of our mother tongue. Just the knowledge of it is a real treasure. Even some Americans recognize that. The German language has come to be held in high esteem by many of them in recent times, especially since the time that our old fatherland has taken on a completely different position in political terms than it did in the past. Then they are also extremely practical and insightful people with regard to external benefits. Therefore, they soon see the advantage of knowing the German language, especially in areas where many Germans live. Some of them have already assured me that they would give a lot if they could speak German properly. Even if one looks only at the usefulness and the external advantage of both languages, in some areas of our new fatherland the knowledge of the German language is hardly inferior to that of English. The reason given, however, is hardly worth mentioning in view of the spiritual and intellectual treasures which can be imparted to us and our children only through knowledge of the German language. What treasures are not laid down, for example, in the devotional books and songs of our godly ancestors and our church? I remember reading once about an American who had taken the trouble to learn the German language. When he had learned the beautiful song: "Wer nur den lieben Gott läßt walten", he declared that through this one song he had been richly rewarded for all the effort and work he had put into learning the German language. And this was only one of the many wonderful songs of the German Lutheran Church. Only by learning the German language can our children gain access to these treasures. And where else should they learn it thoroughly than in the parochial school? The public schools rarely offer the opportunity to learn the German language.
to learn the language thoroughly. So you see that we must not only not let our Lutheran parochial schools die, but that it is extremely important and necessary that they are still being founded anew. They alone meet all the reasonable requirements that can be made of a school as a Christian educational institution, even in the teaching and learning of all kinds of useful knowledge; for first of all, the above-mentioned foundation of all true morality is found there, in that the children are not only taught to walk in the fear of God, but are also shown where they should get the strength to do so. On the other hand, under the influence of Christian discipline, they are nurtured and planted with useful knowledge. This one purpose, which is by far the least, is already such a high and important one that all Christians should feel moved to work and contribute to the preservation and establishment of such schools to the best of their ability. Much more important than the aforementioned purpose is the other, which concerns the eternal salvation of the youth. But we will discuss this point at another time. P. H. D.

(Submitted by Dr. Sihler.)

The second Psalm and our time.

(Conclusion.)

The final words of the psalm are therefore from v. 10 to 12: "Let yourselves be instructed, O kings, and let yourselves be chastened, O judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon burn, but good to all them that trust in him."

As far as the kings and their mighty ones are concerned, who were formerly called those who rebelled against the Lord and his anointed, and the lords who counseled against both, the question arises: Who is to take these wise and chastening ones of our time in hand as God's servants and instruments? The court preachers would have the closest profession to this. But, help God, where would such be found now, like Nathan against David and John the Baptist against Herod before ages? In the time of the New Testament, there were also such preachers, such as the bishop Ambrose of Milan, who refused Holy Communion to the emperor Theodosius until he repented of a cruel act he had committed. Similarly, in later times, the Lutheran Church did not lack court preachers who were courageous enough to punish their princes and their officials severely with God's word for the sake of this and that sin.

But where are these in the present time? That the rationalists d. i. But it is also part of the curse of the so-called ecclesiastical union that the pietist-believing and themselves unionist-minded court preachers do not do so either; for

this pernicious and damning union of our century has taken away the very fear of God's Word, which rejects this union, and has trampled underfoot the pure confession of the Lutheran Church, which is founded in the Holy Scriptures alone. Hence it is that even the court preachers of the faith of Christ have no courage to confess and witness to their princes and their powerful officials.
and judges publicly and especially for the sake of all kinds of sins, which are not hidden from them, to punish them with God's word. And it would be like a miracle of God if only one of these court preachers would sober up from the intoxication of the false "scripture-unfriendly" union by God's pure and simple word, would throw away their goblet and then try to convince his prince of the corruptibility and damnability of this union work. That he would thus fall out of favor with him and be deprived of his office is, of course, to be expected; but that God would look upon this with favor and would be pleased with his testimony is certain.

Because of the lack of such faithful and brave court preachers at the present time, it almost seems as if our Lord wants to "instruct and chastise" the kings and their ministers and councillors, who find salvation elsewhere.

Among its remedies are first of all the outrages of the humanistically or atheistically materialistically minded, but on both sides unbelieving liberal deputies in the German Reichstag and in the state parliaments of the individual states. This party has always been in the great majority, and it had nothing else in mind than to gag the church, to rob the people of their simple Bible faith, to strive for a perverse national education, and to undermine the fear of God in the subjects in their behavior toward their authorities.

At the same time, their efforts were directed toward pushing through laws that were not beneficial to the common good, but only to individuals, namely, their like-minded confederates, the capitalists and big businessmen, through whose operation it happened and happens that money and property come more and more into the hands of only a few, the poverty of the masses increases and an average prosperity is made impossible.

Not less has this corrupt and pernicious party largely created the lares penal legislation and, in its anti-Biblical humanism, agitated against the death penalty even of convicted premeditated murderers, so that even God-fearing princes almost never sign their death sentences, but convert them into life imprisonment.

But our Lord has even more remedies to "instruct and chastise" the kings and their councilors and officials in this antichristic time of ours. There are the unbelieving scholars from professors at universities down to village school teachers who are eager to instill the antichrist unbelief orally and in writing to their listeners and readers. And these are joined by those like-minded editors and writers of anti-Bible newspapers and magazines, immoral novellas and novels.

And these all work together with those unbelieving liberal politicians as if in tacit agreement to deify the spirit of man and to overthrow the almighty God from the throne as modern heavenly stormers.

What wonder, then, if, as a result of this, unbelief is tearing more and more into the poor German people, and the fear of God is being more and more insolently cast aside, so that murderous assassination attempts are being made even on God-fearing crowned heads, and that the sayings of the Holy Scriptures, "Fear God, honor the king!" are being blasphemously struck in the face.

What wonder if, as a result of the unbelief and apostasy from God so horribly ingrained

What is the meaning of the word, which has already permeated and poisoned the mass of the German people, now also a moral corruption is coming to light, the like of which was never seen in earlier times, and which reveals itself especially concentrated in the larger cities? Terrible and appalling are the crimes that are now not so seldom committed even by young men - atrocities that in former times were hardly perpetrated by evil-doers who had grown gray in their vices, and the frightening increase in suicide is also a terrible sign of the widespread unbelief and contempt for the divine word.

But where are the preachers, of whom Is. 58,1. reads: "Call out confidently, do not spare, raise your voice like a trumpet and proclaim to my people their transgression and to the house of Jacob their sin"? Yes, these preachers of the people are just as few as the court preachers of genuine Lutheran bread and butter mentioned earlier. The union contrary to Scripture has broken the courage of confession and witness even in those who otherwise stand up for the honor of the divine word and preach Christ and punish sin, even if in an emotional and sentimental way, although often weakly and timidly enough. A reformational voice of bright trombone sound, according to Luther's process, can nowhere be heard and least of all in the so-called Lutheran national churches, which unfortunately are strongly permeated by the unionist poison. The individual trombone blasts from the journal of a Lutheran Free Church of Germany against the invading corruption have hardly reached the ears of the unionist princes and their rulers, and would hardly be heeded, since these witnesses are regarded by them only as revolutionaries in the ecclesiastical field.

Ah, would that God would have mercy, that at least the healable princes and their mighty ones would let themselves be "instructed and chastened" by those terrible effects of the antichristian spirit of the time dominated by the devil! Then they would also in their civil regiment "serve the Lord with fear," i.e. with holy timidity and filial reverence, and "rejoice with trembling.

So it applies to them that they "kiss the Son", that is, in true faith by virtue of His word, persistently cling to Him as their Lord and King, give Him glory, and learn wisdom from His mouth, so that if they fail to do so, He "will not be angry and they will perish in the way", that is, as rulers and counsellors who are derogatory and persist in apostasy, they will be eternally lost and condemned; "for his wrath shall soon burn"; that is, we are living in the very last time, any day now may be the latest or the last day of this world's course; and "when they shall say (in the dreadful sieish certainty just of our days): "There is peace, there is no danger, then destruction will quickly overtake them, as pain does a pregnant woman, and they will not escape." 1 Thess. S, 3.

"But to all who trust in Him", to all princes and their rulers, who put their trust in the Lord Christ, the King of kings and the Lord of lords, who are certain in their hearts by the Word of God and by faith that He, in whom are hidden all the treasures of wisdom and knowledge, will not only help them in all the troubles of their hard work and pull them out, but on the day of the revelation of His glory will also redeem them from
and help them to his heavenly kingdom, the kingdom of glory, which will remain forever, after heaven and earth and the kingdoms of this world have passed away.

What shall we German Lutherans of this country say now, after we have contemplated the terrible devastations that the antichrist spirit of the age has wrought in our old fatherland at the devil's instigation and with the devil's persistence?

First of all, we have good reason to thank God from the bottom of our hearts that this abomination of devastation in faith and life has not yet occurred in our country in the way it has over there. It is true that the devil cares nothing for the Atlantic sea. As a spirit not limited by the separating space, he can, under God's imposition and design on the same day, cause all kinds of earthly and bodily damage and destruction in all five parts of the earth through "his angels" and through the forces of nature; also, as the liar from the beginning and the father of lies, he can spiritually deceive and seduce the children of unbelief and pour out a swindling poison on them in the church as well as in the state; He may even afflict and torment the faithful with the fiery darts of spiritual temptations at the same hour and in different countries and parts of the earth, according to his malicious intention, in order to tear them away from Christ, if possible, but according to God's gracious intention, in order to unite them more intimately with Christ, in that they learn to resist his spiritual temptations through the grace of the Holy Spirit with the shield of faith and the sword of the Spirit, the word of God. However, as I said, here in our country, by God's grace, the devil in his antichrist spirit has not yet caused such an abomination of desolation as over there in our old fatherland.

On the other hand, we, the orthodox Lutherans of this country, native or native-born, of English or German or Scandinavian tongue, teachers or listeners, have to resist the devil to the best of our ability through God's Word and prayer, so that his anti-Christian spirit of the times does not increasingly penetrate into our country and people and Satan gathers his forces, which are even more scattered here, and leads them into the field against Christ and his people. And even if we are only a small group, we are still strong in the Lord and in the power of His might, equipped with the spiritual armor to successfully resist Satan, to hold the field and to snatch these and those from the river of

destruction.

Thirdly, it behooves us to raise our hands earnestly and persistently to God with prayer and intercession on behalf of our comrades over there, so that at least the healable and ignorant among the deceived may be snatched from the devil and his antichristic spirit of the age through righteous repentance toward God and true faith in Christ; for it is difficult to think of a people's repentance from top to bottom and from bottom to top as in Nineveh and of a mass conversion.

(Submitted.)

Mission Report to California.

The dear readers of the "Lutheran" will remember that this spring, by God's help, the Mission Commisston succeeded in sending Mr. Pastor Louis Wagner from Chicago to California, where the congregation of Mr. Pastor Buhler in
San Francisco as a second preacher, but mainly with the intention of vigorously starting the mission there with our assistance. The following interesting mission report informs us of the most gratifying and blessed beginning that has already been made there by the two dear brethren and of the sacred duty of our Synod to promote this promising mission area in every possible way. The Western Synodal District has therefore decided in its meeting just held in Concordia, Mo., to send, if possible, two more missionaries to California and one to Oregon next summer, hoping for the strong cooperation and support of our other Synodal Districts, which we have already experienced so abundantly and with sincere thanks during the past year. We have no doubt that whoever reads the following report will recognize with blessed pleasure and joy what a blessed work the Lord Christ has entrusted to us in our inner mission, and will not want to stand back when it comes to supporting it with his prayers and gifts. Yes, dear brothers and sisters, let us do good to everyone, but most of all to our fellow believers; let us do good and not grow weary, for in his time we will also reap without ceasing. Remember our missionary treasury. Without the contributions of your love we cannot provide this blessed wake, and yet it is such a blessed wake in time and eternity! Read the following book and rejoice that you may be helpers in this work. O. H.

Dear and beloved Mission Commission!

Since by God's rich grace this year our dear congregation here in San Francisco has been enabled to some extent to have their beloved pastor, Mr. P. J. M. Bühler, to go once to the Synodal Assembly "of the Western District of our Synod, and he, my dear father and brother in the Lord, is thus provided with a joy and pleasure, which after twenty years of privation the faithful God now also wants to increase and sweeten twenty times, by not only letting him greet all his dear relatives and friends with the warmest reunion, but also by filling him with David's rejoicing with regard to the Synod: "Behold, how fine and sweet it is for brethren to dwell together in one accord" (Ps. 133.) - so I can not only relieve myself of a duty on this occasion, since I am in the service of the Synod and therefore have to give an account, but I want, as much as I can, by this first mission report, by sending the same with Hm. Fr. Bühler and thus travel with you in spirit, as it were, and be with you, I also want to increase the joy of all of us. Praise be to God that he has already graced us so much in this short time of our missionary activity.

As it were, as the first thesis, we established the principle in the beginning of our mission: not to preach in any of the numerous larger cities and towns. Why not? Because instead of being twelve, we are only two! To preach only once in a while in one of these places, which are all inhabited by Germans - yes, there are even completely German towns - would, not to mention other reasons, be considered by the people as something useless rather than God's work. Therefore, up to now we have only gone to such places where we were not only invited to come, but where we could also really serve at the same time. Our first purpose

was, of course, first of all to get to know our whole field. And for this the Lord also helped us abundantly, precisely by expedient calls which he issued to us: - he called us to the south, to the east and to the north.

First of all, Mr. k. Bühler went out first, mainly because he is more or less known to the people in many places; but then also so that I would become more familiar with our community and with San Francisco. He first went to the southeast, to the San Joaquin Valley, from where the first urgent call had come, and where some members of our community have relatives and acquaintances. He traveled through the whole area there, sought out all the Germans and invited them to the church service on the following Sunday. He was well received everywhere, and a large audience came to the service in Hill's Ferry; the people were glad with all their hearts to hear God's word again. From here he traveled to Bantas, 74 miles from our city. Here, too, he found many an acquaintance; indeed, more often he met acquaintances from house to house. With a farmer he drove from one to another, inviting all to church, and an equally large audience gathered and heard with great joy the divine preaching of Christo JEsu. His third mission place was Livermore, 47 miles from here, where it was the same, where God's word was equally joyfully received. The fourth place he visited was the beautiful town of Napa, but as splendid as it is in earthly beauty, the ground for God's Word seemed harder here than in the other places. Nevertheless, God's word found a reception! From here, Father Bühler wanted to travel to St. Helena, which is not far away, but was prevented from doing so by sudden illness. For here in California it requires only a short distance to travel, and one is in the autumnal, beautiful climate of Wisconsin or Illinois, and again a short distance, one is in the sunny climate of the South, depending on whether the sea air touches the place or not. - Father Bühler himself will give you a detailed account of the closer circumstances, of the particular reception and behavior of the people towards God's Word in each of these places.

Now that Fr. Bühler had returned and had worked with great blessing in the places mentioned, so that it was quite undoubted that in this region of California there was a great field for the Lord of the harvest, I now traveled out to visit another region. From Biggs' Station, about 175 miles from San Francisco, in the north of the country, a heartfelt petition had reached us, - the request of a true Christian heart, as heartfelt and glorious as one could wish, - to come up there once with the good news. Since my way to there now led me via Sacraments, I stopped here first and stayed over Sunday. In this city there is a congregation which was founded years ago by Hm. Fr. Bühler years ago. When a church improvement was made in San Francisco in '61, Father Buhler went to Sacraments and preached there for six weeks. As a result, a congregation was soon established. But because they could not get a pastor from our synod, they took the first best one who offered himself to them as a good Lutheran preacher. As this beautiful country is so richly blessed in earthly terms, so it is overflowing with people.
It was also from time immemorial by spiritual country people. So this congregation has had several such unappointed preachers since it was founded. My intention was to preach a sermon to the old gentleman (he did not want to say his age, but must be about 80 years old), who is currently pastoring there, if he should wish to do so. I therefore visited him in the company of a dear college friend (Herm Edwin Meefe). We were received most kindly, he greeted me immediately after I was introduced to him as a dear brother, was immensely pleased about such a visit, and we talked about church and doctrine for several hours. I was not called upon to preach, but during the following days I became acquainted with many members of the congregation and informed them all about our mission, as I had also made the old pastor acquainted with it, whom I visited several times. The people took a lively interest in it, and several asked me to preach on Sunday after all. They also wanted to go to the pastor and tell him to allow me to preach; but since it was now too late and he might already have finished his sermon, it did not go over well. On Sunday I became acquainted with the whole board, and they urgently invited me to come again, but to let them know beforehand, so that they could arrange with their pastor that I should preach. My visit had at least the good that this congregation, in which I got to know dear people, now knows our missionary cause and has been filled with interest for the same.

From Sacraments I now went to Bigg's Station. When I got off there, I heard that the people I was visiting lived another 10 miles away. After I had walked around for half an hour with a heavy traveling bag - because we always take a number of hymn books with us, in addition to clothing, choir robes, etc. - I found a farmer who wanted to take me out there. In a frantic hurry, the two Spanish "ponies" sped away with me and my companion in the light jumping wagon, the seat of which formed an inclined plane of about 13-1/2 degrees. I didn't know what to hold, whether the stove pipe or the seat or the bag, everything wobbled so much that I often thought that in the next moment there would be two people lying on the ground: my carter and me. I had no time at all to pay attention to the beautiful wheat fields, which exist in this part of our country in the greatest number and best splendor. Yes, this whole area is a wheat field, a great wheat valley between the high mountains. 1000 acres make a nice farm! Two times 80 acres is a chicken farm! - But we finally arrived happily. The people had already gone to bed, because here the farmers go to bed with the sun and the chickens, but get up again at 3 o'clock before the sun and the chickens. Well, what kind of people did I meet? To such dear, good people that my heart laughed and jumped to talk to them; yes, if I wanted to see people who were hungry for mercy, - here they were! There were two families who used to belong to the congregation of our District Praeses, in a word true Christians! I had to talk to the family with whom I was staying until

after 11 o'clock. When it was finally time for bed, the woman brought two of our hymn books and said: "So, Mr. Pastor, now be so good and sing like
the a song with us and pray with us, too." We then sang the beautiful evening song, "Down is the Sunshine," as heartily as we could. The oldest child, a boy of 11, whom they had taught themselves, also joined in. His other three brothers and sisters had long since lain in sweet, sound sleep. But behold, when they heard this music at such an unusual hour, one of the little heads quickly stuck out - and then another - and another - and smiled and listened. After we had finished singing and praying, bright tears stood in our eyes. Then we went to rest. The next morning, while we were eating, the oldest girl, a child of 8, brought me the hymnal and wanted to tell me to sing again, which I did. That same morning a man arrived who, as he said, had heard from me that I wanted to stay over Sunday and preach, and offered to drive me around to all the Germans to invite them to the service. This he did. But since most of the people live on the other side of Biggs, the service had to be held in a schoolhouse. There were 20 listeners (because there were not many Germans, and then the harvest was in full swing), and they all went home with great joy. Of my dear people, however, for whom I had actually traveled there, conspicuously no one appeared, although each of the two families wanted to have a child baptized. However, on the same day I received a letter from them, in which they not only expressed their deep regret that they could not come, but also reported that the two children (one was already somewhat ill when I was with them) were seriously ill, and therefore they could not travel the long distance of at least 15 miles with them. I therefore went to them the following day, held church services for them and baptized both children. - —

(Conclusion follows.)

Dear "Lutheran"!

In number 21 you started with an instructive "Conversation between Peter and Heinrich about Christian community schools." But you can tell Heinrich that in his speech he boasts too much about the freedom of this country. For in regard to the school, the freedom of conscience is no longer respected in some places, but is suppressed. No prince, but other people, want to force us unstre. Children to such schools, where their souls are in very great danger of being deceived. Several Christians have been punished because they did not want to entrust their children to these schools. And he who writes this has not only witnessed this, but has himself been fined $36.00 and expenses, but has appealed to a higher court.

G. Rademacher, Pastor.

To the ecclesiastical chronicle.

I. America.

In Galveston, Texas, there is also a "Lutheran" congregation. But unfortunately! we cannot rejoice about it, because according to what is sometimes reported about this congregation, it must look quite sad. For example, the Texas Post of Oct. 24 reports: "The Lutheran church will hold a theatrical performance next Saturday, under the direction of the ladies of the congregation.

The event will be held in the gymnasium, where the audience will be able to see the performance of irr English, Tableau? and a good time in general. It is to be hoped that the latter will turn out in large numbers." It is especially noted that the English play will be performed as an attraction for the American audience. Is this, I suppose, also a kind of mission? - Shame on a congregation that does not introduce "American audiences" to our church in a better way! The pastor of this congregation belongs to the Texas Synod. —G . Birkmann.

Episcopal Church. A general meeting of the Protestant Episcopal Church recently took place in New York. The Episcopalians, too, are realizing more and more that church schools are absolutely necessary for the prosperity of the church. Thus, all members of the community were urged to work diligently for the establishment and maintenance of parochial schools. In order to make it easier for parents to send their children to the parochial schools, it should be ensured that the latter provide at least as much in the secular branches of education as the state schools. - Until now, it was the general custom of the Episcopalians to rent out the chairs and seats in the churches to the highest bidders. An objection was raised at this meeting against this custom, or rather atrocious custom. A certain Dr. Hill said, "One danger we are in is that of becoming the church of the genteel world." A motion was made that the assembly resolve that from now on no church shall be dedicated in which seats are rented out, and that the renting of seats in general shall be prohibited from now on. The committee, which had to report on this point, declared that the renting of seats in a place of worship was unseemly. However, they had not yet reached the point of enacting specific laws on this point. At the suggestion of the Committee, further discussion of the question was temporarily suspended. Likewise, the discussion on the admissibility of the marriage with the deceased Mrs. Sister was postponed until the next meeting. The committee, which was charged with reporting on this matter, had not been able to reach an agreement. The greater part of the committee was in favor of retaining the existing provisions, according to which "gay marriage" is prohibited. A minority favored a change. F. P. [Pieper]

Methodism. As is well known, it is not uncommon for Methodist preachers to stoop to speaking in political elections. One Methodist paper, Methodist, finds nothing objectionable in this, but only that it is alarming that the confidence of those who belong to the opposite party in the preachers in question, as truth-loving persons, is shaken, since political speakers as a rule resign in a completely partisan manner and do not take the truth very seriously with regard to the party they are attacking. In the political struggle that has just ended, Methodist preachers have also shown themselves to be political speakers and, according to the Methodist newspaper, they have been very strongly partisan. - A Methodist conference decided that the procession of preachers would not take place until after the election, so that each preacher could still cast his vote.

How a papist bishop handles "church discipline". The "Lutherische Kirchenzeitung" of November 1 reports: "The Roman Bishop Eider of Cincinnati, who is coadjutor to the Bankerot Archbishop, has issued a decree that the names of all girls found in the streets or places of amusement by night without sufficient escort shall be publicly read from the pulpit on Sunday by the priest to whose congregation they belong." This is really all sorts of things from a man who would compare Christian church discipline with the rules laid down by
God's commanded steps of exhortation (Matth. 18, 15-17.) and is content if the sins are only refrained from out of fear of men. F. P. [Pieper]

II. foreign countries.

Saxon Free Church. From a letter from Saxony dated 19 Ort. we learn that the congregation in Nieder-Planitz has finally, after a long wait, received a teacher for their school in the person of a son of Mr. Sterzel, who once emigrated with us Saxon Lutherans to America in 1838, but was forced to return to Germany. According to the same letter, Candidate Hempfing was to be ordained and introduced as pastor at Allendorf and Ulm on the 20th Sunday after Trinity. These are, of course, only drops of grace with which the Lord sprinkles the small group of our dear confreres on the other side of the ocean. But let them not forget that even the smallest thing in Christ's kingdom is something great, for it concerns the salvation of immortal, dearly purchased souls. But one soul is worth more than the whole world; as the Lord himself proclaims: "What good would it be for a man to gain the whole world, and yet suffer loss of soul?" (Matth. 16, 26.) May the brethren in their small circumstances be told what the Lord says through the prophet Zechariah at the time of the second temple building in poverty, shame and struggle: "Who is he that despises these few days? (Zech. 4,10.) W. [Walther].

Sunday Celebration. While here in America the formerly so strict external Sunday celebration is beginning to become more lax, the opposite is taking place in Germany. Thus the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of September 26 writes: "Our high authorities continue to help Sunday to its right. From now on, hunting must be suspended on Sundays and feast days for the whole of the Prussian state. Violators will be fined from 20 to 100 marks or punished with imprisonment for up to four weeks. - Railroad officials whose place of residence does not have a church of their confession will receive a free pass to the nearest church of their confession."

Ordination and introductions.

On the first Sunday after Trinity, in the midst of his congregation in Wheaton, III, Candidate T. Koch was ordained and inducted by Prof. U. Selle and the undersigned. Th. Brohm, Jr.
Address: Lsv. 0. varnish.
Lox 621. ^Vdeatov, Du kags Oo, III.

Mr. Pastor H. A. E. Schäfer was installed on the 24th Sunday "ach Trin. erhaltenem Austrag gemäß innerhalb seiner Gemeinde in GlaSgow, III, vom Unterzeichnete".
Address: Lsv. L. L. Scdasksr, Nightingale.
Ronault, Novroo Oo., Ills.

In the discharge of the high". Mr. President of the Western District, on the Sunday after Trin. Mr. Pastor C. Wünsch at Tlatonia Creek was installed by the "undersigned" in his new office.
L. Huber.
Address: Rvv. 0. ^Vusnscb, Ds 8ulir "s Oo., Xsdr.

Rev. T. Dreyer, formerly of Ballonia, Ind. called" from the congregation at Lancaster, O., was installed by the undersigned in his new- office in the discharge of the reverend" presidium- de- middle" district- on the 24th Sunday after Trin. assisted by Rev. T. Spielmann t". E. Sallma " n.
Address: Lsv. O. Dreier, Danoaster, Olno.

Pastor Wangerin was installed in his new congregation on the 22nd Sunday after Trio. I. Penalties.
Address: Luv. O. ^Vsnxsrin, Lorwxs Oit?, ^is.

On October 17, the first Sunday after Trinity, Rev. G. Rademacher was installed in his new office by the undersigned in the presence of President Beyer at Cam- bria and Wilson, Niagara Co. I. W. Wei" bach.
Address: Lsv. O. Luäsmnokor,
kekin, Klaxn" Oo., U.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation at Town Benton, Tarver Co, Minn, consecrated their faithful "Gothic" style church (a frame building, 36 x 60 foot altar niche with 90 foot high steeple) to the service of the Triune God. The festival preachers were Pastors W. Friedrich, H. Rädeke and F. Streckfuß.
Th. Krumsteg.

On the first Sunday after Trin. the newly built church of St. Paul's Lutheran congregation at Amherst, Portage Co., Wis., 24 X 36, was dedicated to the service of the Triune God. Morning- preached by Rev. E. G. C. Markworth, RachmitagS (in English) Signed. Rev. W. T. Schilling said the consecration prayer and made the confession. Two collects covered" the debt still owing on the church to -10.00.
I. Chute.

On the first Sunday after Trinity, the new church of the Lutheran Salem congregation at Spring Creek, Harris Co., Texas, was solemnly consecrated with numerous participants from the neighboring congregations. The church is 60 feet long and 36 feet wide, has an 80-foot tower and bell, and a spacious sacristy. Pastors" A. Wilder, C. Geyer, I. Maisch, Th. Stiemke and G. Birkmau" were active at the festivity.

P. Röseuer.

Mission Festivals.

(Delayed.)

On the 18th Sunday after Trin. the congregations of Fort Wayne and vicinity celebrated their annual MtssionSftst. In the morning the undersigned preached, in the afternoon Mr. vr. Sihler and Pastor Stock gave lectures on inner and outer mission. In spite of the rainy weather, the attendance was great. The attendance was -200.00. H. G. Sauer.

On October 27, the congregation at Waterloo, III, celebrated its second mission feast. The festival preachers were Messrs. kk. Schieferdecker and Bergen. The collection amounted to -30.00.

I. Nightingale.

On the 22nd Sunday after Trin. (24. Ort.) the congregation i" South Litchfield, III. celebrated its second- MissionSftst. Members of the congregations of Messrs. kk. Weiöbrodt, B. Mießler and Essenbach participated. Preachers "poor Mr. k B. Mießler and Mr. P. H. Eisenbach. The collection amounted to -107.00, of which -80.00 was earmarked for our 4 institutions, the rest for internal and emi- granteu mtssion. E. Schröder.

On October 23 and 24, the Lutheran congregation of Red Bud, III, celebrated its Harvest and Mission Day, during which its newly built schoolhouse was dedicated. The festival preachers were Pastor F. Erdmann, Nachtigall, Ottmavn and Schrader. The collection was 82.90. F. Schaller.

On the first Sunday after Trinity, St. John's parish in and around Ruma, Randolph Co., III, celebrated its second mission feast and Thanksgiving the day before. The final event was the consecration of the new parsonage. The festival preacher was" the kk. L. L. E. Brandt and F. Erdmann. Collectirt worthy" -21.00.

On the 18th Sunday after Trin. the "congregation" in and near Cape Girardeau, Mo., celebrated a" MissionSftst, bet which" the Messrs. Pastors H. F. Grupe and L. F. W. Sapper as Festpredigt ftmgtrtm. The Collecte resulted after deduction of the Kost" -36.55. B. SieverS.

The Bethlehem, Altamont and Blue Point, III, congregations celebrated their annual mission festival at Blue Point on the 22nd Sunday after Trin. Pastors Kowert and G. Kühn preached. Mr. P. Dunstng gave a" historical" bortday. Collecte:-49.20. D. Count.

On the 22nd Sunday after Trinity, October 17, the First Lutheran St. John's Parish in Beardstown, III, celebrated this year's Mission Day. The festival preachers were "Pastor" F. Lochner, "Th. BuSzi" and I. Drögemüller. The raised Collecte resulted in -80.17. F. P. Merbitz.

Correction.

Not the congregation in Mayville, WiS., but the congregation inTownTheresa, WiS., held the mission festival reported in No. 20.

Request support.

The "dear" readers of the "Lutheran" will well remember that in the course of the last year several requests for support were received from western Kansas. These requests were, thank God, not unsuccessful; the faith which is active in love has also proved to be so here. Roch, however

Our fellow believers there have either not harvested at all this year, or have harvested only so much that they would be in the most bitter need if we did not help them. This need was now also presented to the honorable Synod of the Western District during their recent meeting in Concordia, and a committee was appointed by them, consisting of the pastors G. Tönjes and M. Meyer and Mr. Aug. Mangelsdorf in Atchison, who is to receive gifts for these needy people and "purchase" food and clothing materials and distribute them to the needy.

Since winter is approaching, and many things that are very necessary for these people, such as potatoes and the like, cannot be procured or shipped later, or can only be procured or shipped with difficulty, I hereby make a heartfelt and urgent request to all who, by the grace of God, have a mite to spare for this purpose, to send in such gifts quite soon; for whoever gives soon, really gives twice.

On behalf of the honorable synod westl. district- M. Meyer.

Gifts for this purpose should be sent to r
blr. Uangvlsäork, ^todison, Lkmoas.

Entered the Western District Knights:

To the synod treasury: Bon P. Lenks congregation in St. Louis K1O.OO. Wittwe R. Schmidt in Altenburg, Mo., 5.00. From Dreieinigk.-Distr. in St. Louis 10.05.?. Gandvoßs Gem. in August", Mon., 4.00. N. N. by Fr. Köstering in Altenburg, Mon., 10 00. Fr. BiHS Ge", in Concordia, Mon., 3.00. k. GümmerS Ge", at Cape Girardeau, Mon., 5.25. Toll, by k. BetterS Gem. at Osage Bluff, Mon., 8.00. Toll, from Fr. Mariens' Gem. at Port Hudson, Mon., 7.50.?. Grimm's Gem. in Washington, Mon, 10.00. Fr. PennrkampS Gem. in New Wells, Mon, 10.00. Fr. Bergt- St. John's Gem. at Logan, Nebr. 7.15.

For college maintenance: Fr. Köstering-Gem. in Altenburg, Mon., 30.00.

For inner mission: Fr. Sandvoß in Augusto, Mon., 4.00. MissionSfek-Loll. in Fr. Bode's congregation in Hannibal, Mon., 32.67. I. K. in St. Lharle-, Mon., .50. N. N. through Fr. Köstering in Altenburg, Mon., 5.00. Fr. Bürgers congregation in Hamilton Lo., Nebr., 6.55.?. BiltzS Gem. in Concordia, Mon., 10.00. E. Münkel by dens. 5.00. mission feast Coll. in P. Lehman "s congregation in Jefferson Co., Mon., 23.50. Coll. on F. GrotelüschenS wedding by k Hilgendorf in Washington Lo., Nebr., 5.00. Coll. of?. Michels Gem. in Franklin L"., Mon., 4.00. N. R. there 1.00. mission feast Coll. in?. SchwankovSky's Ge", in Baden, Mo., 62.15. Reformation Feast Coll. of Fr. Graebner's Gem. in St. Charles, Mo., 32.20. Fr. BergtS Gem. at Clark- Creek, Nebr., 12.05.

For Negro mission: part of MisfionSfest loll. in P. Leh- mannS congreg. in Jefferson Lo., Mon., 10.00. part of MissionS- festcoll. in k Schwankov-kyS congreg. iu Baden, Mon., 10.00.

For heathen mission: part of mission feast - Loll. in k. Bode's congreg. in Hannibal, Mo., 16.33. Bon den Frauen Hoffman" and Hager 1.00 each by?. Wesche in Jefferson Litv, Mo. I. K. in St. Charles, Mo., 1.00. P. Burger's Gem. in Hamilton Lo., Nebr., 6.00.

For the deaf and dumb: HochzeitS-Loll. at W. Jdecker in Holt Lo., Mo., through P. Scholz 4.50. k Grimms Gem. in Washington, Mo., 11.75. HochzeitS-Loll. bxt H. Liesemeyer through?. Huschen iu GaSconade Lo., Mo., 5.55. N. R. by Fr. Köstering in Altenburg, Mo., 10.00. Mina BrunS, H. Lohmann and Dr. BartenS se 1.00 by Fr. Bkltz in Concordia, Mo.

For poor sick pastors: N. N. through?. Köstering in Altenburg, Mo., 5.00. Bro. Kaase in High Htll, Texas, 10.00.

To the orphanage at Addison: weddingS-Loll. at I. G. Krug by P. Huber at Olive Branch, Nebr., 4.00.

For poor seminarians in Addison: k.Scholz'St.Petri- Ge", in Holt Lo., Mo., 2.60.

To the orphanage in Boston: Wittwe R. Schmidt in Altenburg, Mo., 2.50. Fr. Kaase in High Hill, TeraS, 5.00.

For the needy in Ford County, Kansas: k. Heinemanns Ge", in Reu-Bieleseld, Mo., 17.75.

For the German Free Church: R. N. through P. Köstering in Altenburg, Mo., 5.00.

For Fr. Krause's congreg. in Kansas: Loll. from Fr. Graves' congreg. in St. Charles, Mon. 5:00.

For k Fackler- Gem. in Lanton, Mo.r I. MieSner'by k. Janzow in Frohna, Mo., 2.00.

St. Louis, Mo., Nov. 8, 1880. E. Roschke, Cassirer.

Income i" the treasury of the Middle" District:

To build a profeffor housing in Fort Wayne: By?. WerfelmannS congregation in Reu - DettelSau D14.50. By k. Steinbach in Fairfield 4.00. P. LverS' congregation in Bingen 23.25. k. Böses Gem. a. d. Ridge 7.32. part of Jubeifrftcoll. in Evansville 25.00. 4 parishes P. DiemerS 6.33. Mr. Fr. Göhri "g in Fairfield 2.00.

Kür the brothers in Missouri hit by the storm: ?. LverS' Gem. in Bingen 11.92. Wedding- - Loll. at Mr. W. Auman" the. 17.M.

For the Gem. in LouiSvtlle, Ky-r Fr. LverS' Gem. In Binge" 8.45. Subsequent from Fr. Schmidt- Gem. i" Indianapolis 1.50.

For the comm. in Lincinnati: Fr. LverS' comm. in Bingen 22.00.?. Grüber- Thomas- and JohanniS Gemm. 5.50. 2 Gemm. P. DiemerS Suv7.

For travel money to Australia: Thank offering from Mrs. R. by Fr. Wichmaun 5.00. Fr. Hiller- Gem. iu Pomeroy 2.50.

For the Negro School in Little Rock: By P. Brakhage: H. Bockstetter u. Lomse auf dem Kämpe se .50. Geschwister Scheiderer in Nru-DetirlSau .50. W. L. u. R. N. each .50.

For the Needy in Nebraska, Mr. Wolsterman."

For the needy in Kansas: R. R. through k. Rupprecht .50. N. N. through?. Dulitz 1.00. Mr. B. Umbach in Darmftadt 1.00. P. Steinbach's Gem. in Fairfield 11.25. Mr. G. Thteme in Fort Wayne 1.00.

For the congreg. in Houston, Trx.r Mr. L. Küster in LvanSville 2.00. Mr. I. Hafendörfer that. 5 00. M. u. H. Weber .50th wedding- Toll, bet Mr. F. Leininger by?. Diemer 3.86.

On the Nebraska mission: P. Heintz'Gem. 1" Crown Point 1.35. Hr. V. Sauermann the. 100.

For P. M. W.: HochzeitS-Loll. bei Hrn. M. Reinkiug durch ?. Meyer in Adams Lo. 24.70.

For emtgr.mtssion in New York:?. LverS' Gem. iu Bingen 2.25. Mrs. G. in Liverpool .50.?. Böses Gem. a. d. Ridge 8.27.? DiemerS Gem. that. 1.78. Halste of the JubileeSLoll. of the Missouri and Ohio congregations in "ud bet Fort Wayne 104.50. Part of the Mtssionsfestcoll. in Columbus, Ind. 12.13.,

On the emigrant mission in Baltimore: P. WerfelmannGem. in Neu-Dettel-au 11.60.

For poor students in Fort Wayne: 1) For F. Banmgart: link in k Sauer- Ge", in Dudleytown 5.00. 2) For I. Meyer: Mr. JukuS Scheiderer in Neu-DettelSau 3.00. 3) For Herman: Mr. L. Bradimüller through P. Stock 1.50. 4) For W. Brink: wedding- Coll. bet Mr. I. Scherer in Adam- Lo. 7.4 I. 5) ForBrunnisLe scholars Idebt repayment):?. Jüngel-Gem. at White Creek 8.07. P. Schlesselmann- Gem. in Goodland 2.00, HochzeitS-Loll. at Hr". D. Korff tu LvanSville 11.65. k. Heintz' Gem. iu Crown Point 1.50. women's club in Kenvallville 5.50. P. SeemeyerS Gem. in Willshrre 15.30. F. Whitfeld Sr. in Adam- To. 1.00. 6) general: P. LothmannS Gem. in Akro" 9.25,?. MohrS Gem. in Jnglrfirld 5.00, HochzeitS-Toll. bet Hrn. Römke in Fort Wayne 3.o5.

To the seminary household in St. LouiS: Fr. NiethammerGem. in La Porte 17.14.?. Dulitz' congregations 23 35.

On the seminary household in Springfield: P. GrüberSt. Thomas-Gem. 3.67. Dessen S". JohanniS Gem. 2.19. k. WendtS Gem. in WaymanSville 5.30.

To tollegehauShalt in Fort Wayne: P. NiethammerGem. in La Porte 10.81. k. HillrrS Gem. in Pomeroy 5.50.

To the HoSpital in St. LouiS: Theil of the weddingS loll. at Mr. Böhne's in LvanSville 7.00. k. Kunz in Juliens .74. whose parish 12.26.

For sick pastors & teachers:?. Steinbach in Fairfield 100. whose congregation 8.85. part of wedding coll. at Mr. Böhne's in LvanSville 7.65. k. DiemerS Gem. at Archbold 2.53.

For Inner Mission:?. Niemann congreg. in Cleveland 15.00.?. SallmannS Dreirinlgk.-Gem. 1.70. Dessen JacobuSGe". I.Ol).?. Spiegel- Gem. in Adam- Co. 13.11. Part of Jubilee Coll. in LvanSville 30.78. N. N. by k. Rupprecht 2.00. Halste of Judilee Coll. of Missouri & Ohio Parishes in and near Fort Wayne 104.5".?. ZagelS Gem. at Fort Wayne 10.00. Mrs. Burkowitz at South Bend 1.00. part of MisfionSfestcoll. iu Columbus, Ind., 20." 0. k. JöngelS Gem. on Wbite Creek 10.5i). From the be. Schepmann das. 10.00. k Seitz'S Gem. at Columbia City 4 25. k. Zuckers Ge", iu Defiance 5.10. k. Schlesselmann's Gem. at Reynolds 10.60. half of MisfionSfeftcoll. the communities of the ?k. Sugar and Evil 18.00. two-thirds of the MissiouSfeftcoll. i" Fort Wayne 128.34. mr. Krämer the. 5.00. au- of the Mission Fund iu Dr. Sihler's Gem. the. 30.00. mr. Whitfeld Sr. in Adams Lo. 1.00. k. HugrS Gem. at Trary (for westl. District) 2.51.

For negro mission: k. Zschoches Gem. in Marion Tshp. 22.50.?. LverS' Gem. in Bingen 9.27. Mr. Schepmann 1.00. k. DenniugerS Gem. 2.50. JubtläumSroll. by k. Reichmann 12.35. N. N. by?. Rupprecht 2.50. Mrs. Stockmann by k. Dulitz .65. Bus of the Mission Fund of the Gem. m Toledo 8.0". k. NützelS Ge", in Columbus, Ind. 7.60. part of Mtssionsfestcoll. that. 20.00. k. LothmannS Gem in Aston 10.10. L. u. E. Bring in North Dover .11. Mr. M. Hermann in Fort Wayne .50. G. C. S. in Neu - DettelSau 1.00. Cath. S. das. 1.00. Halste of the Mtssionsfestcoll. of the parishes of the ck. Sugar and Evil 18.00. one-third of the Mtssionsfestcoll. in Fort Wayne 64.16. Mr. Geye in Fort Wayne 1.00.

To the synod treasury: k. LyerS' Gem. in Bingen 18.00. k. Zschoches' Gem. in Marion Tshp. 31.00. parishioners in Fairfield 7.00. k. ZagelS Ge", at Fort Wayne 6.96.?. Bodes Gem. that. 15.95.?. MeyerS Gem. in Adams Lo. 22.77. k. GruberS ThomaS comm. 3.17 u. 2.80. Dessen JohanniS comm. 1.88, 2.06 u. 2.22. Dessen Ge", in Ban Wert 2.23 u. 2.16. k. Niemann- Ge", in Llevelaud 159.55. k. RosenwinkelS 2 communes 6.00. k. Hiller- Gem. in Pomeroy 9.20. k. JüngelS Gem. at White Creek 14.18. k. Kühn- Gem. in Minden 8.25. teacher Trrichler in Lincinnati 2.00. Mrs. R. through k. Wichman" 1.00. k. WichmannS Gem. in Farmer-Retreat 5.00. k Mertz'S Ge", at BrownStown 6.75. k. TrammS Gem. in
Vincennes 14.03. k. Jor' Gem. in LoganSport 4.50. k. Schaefer- Gem. in LaneSville 3.15. k. SallmannS Trinity Gem. 5.00. Dessen JacobuS Gem. 4.00- k. SeuelS Gem. in Indianapolis 54.44. k. Spiegels Gem. in Adams Lo. 8 00. k. Rupprecht in North Dover 2.00. Dessen comm. 23.00. 3 comm. k. DiemerS 9.17. k. WerfelmannS Gem. in New Drttel-au 16.78. k. Querl's Gem. in Toledo 4.65.?. Schmidts Gem. in Indianapolis 34.00. h. Ahren- in Fairfield 3.00. rector Schick in Fort Wayne 2.00. teacher Röscher das. 2.00. k. HorstS Filialgemeinde 3.45. k. KarrerS Gem. in Bielefeld 2.63. k SeemeyerS Gem. in Willshire 10.00. k. WichmannS Gem. iu Farmer- Retreat 10.00. k. Jox's Gem. in LoganSport 15.00. k. Hahn's Gem. in Adams Lo. 6.80. k. Bodes Gem. bet Fort Wayne 14.42.

For poor students in Springfield; k. Heintz'Gem. in Crown Point 1.50. By k. Stubnatzy for the Grüber brothers 5.50.

To the orphanage in Boston: Mrs. Weber through k. Horst 1.00. S. in Fort Wayne 1.00. L. u. L. Bring in Nortb Dover .14. Mr. Geye in Fort Wayne 1.00.?. WichmannS Gem. at Farmers Retreat 10.00. Mr. I. Wieneck at Cleveland 1.00.

For poor students in St. LouiS:?. SchleffelmannGem. in Goodland 1.50. By?. Stubnatzy for Metzger and Herzberger 27.50.

For Seminarian Tisza in Addistm: WeddingS-Loll. at Ch. B. in Adams Lo. by k. Meyer 5.05, at Hrn. G. Friedrich 5 91"

To the orphanage in St. Louis: Teacher StriedrrS Klaffe i" Fort Wavne 3 00.

To the orphanage in Addison: Teacher SeibelS Klaffe in Fort Wayne 1.75. Mrs. Dr. Sihler the. 5.00. Some knitting students of the same .50. Gratitude offering of Mrs. Bollmaun in Columbus 5.00. WeddingS-Loll. at Mr. Baase's in Huntingto" 2.77. From the piggy bank of the little sel. Lh. Schäfer of LogavSport.65.

For the deaf and dumb; k. Zschoches Ge", in Mario" Tshp. 17.<X). Mr. A. Bolbretb sen. in Ren-DettelSau .50. school children in La Fayette 5.25. Krau Dr. Sihler in Fort Wayne 5.00.?. Huges Gem. in Bremen 7 52. k. MohrS Ge", in Jnglefield 3.00. k. Sihlers Gem. in Fort Wayne, Collecte at Confirmation of 2 deaf-mutes, 39.70. Jda Meyer das. 2.84. k. SaupertS Gem. in Evansville, Coll. at confirmation of one deaf-mute, 40.00. Mrs. Puster das. 20". Wedding- Coll. at Mr. Stellhorn's in?. Zaarls Gem. 20.50. k. KarrerS Gem. in Bielefeld 2.07. WeddingS - Coll. by teacher Hafner 3.70. G. C. S. in Neu-Dettelsau 2 00. k WichmanuS Gem. in Farmers Resteat 10.00. k. GauerS Gem. in Dudleytown 17.55. Wittwe Meyer das. .50. Mr. Whitfeld se". in Adams Co 2.W.

To the widow's fund:?. Meyer in Adams Co. 400. wedding" Loll. with Mr. I. Schneider by?. Junget 3.50. Mr. E. Schepmann 1.00.?. Jungkuntz 2.0t>. k. Jor in LoganSport 5.00.?. Huge in Bremen 4.00. Dessen Gem. that. 7.26.?. ZagelS Gem. at Fort Wayne 13.16. Mrs. N. R. by k Jüngel 1.00. Thank offering of Krau Rodenbeck by k. Stock 2.00. Mrs. Benke 1" Fort Wayne 2.00. k. Jox' Gem. m LoganSport 26.20.

Correction.

In my receipt in Ro. 5 of the "Lutheraner" one wants to read in the headings "Wittwenkasse" and "Synodalkasse" instead of Huge in Bremen" or his parish: ? Werfelmann in NeuDrttelSau, resp, his congregation.

* »

Please.

To date, only the greater part of the costs for the construction of the proffessor's apartment at the local college has been received. Since the work is now completed, I am obliged to raise the money "in a short time". It would be very desirable if this could be done without having to borrow money. Therefore, I would like to ask all the dear communities of our district, but especially those who have either not yet done anything, or have not yet done everything promised in this matter, to "make" a payment corresponding to their strength as soon as possible. It would also not be improper to remind those districts that have decided to support ours in the enterprise in question of their promise. So far, nothing has been received from outside the middle district.

Kort Wayne, Oct. 31, 1880. C. Grahl, Cassirer.

(Delayed.)

Sincere" thanks

The undersigned, on behalf of the Synod of the Evangelical Lutheran Free Church in Saxony, says "all" to those who, during the previous year, remembered the needy brethren in Germany and gradually sent us the sum of 1431 Mk. 46 Pf. to support them. This made it possible to support about 40 families in our synod, some of whom were suffering from hunger and others who were in dire straits due to special misfortunes; 40 Mk., which were expressly intended for famine sufferers in Silesia, have been given to the Lauban District Council for the Lauban District Weapons Fund, since the famine there was too severe and the collections for it had been discontinued. - With the most heartfelt thanks for all these "gifts" the undersigned is instructed to "combine" the information that the particular need which caused these abundant gifts has now ceased, while the general famine, which especially exacerbates the preservation of a right-believing church system in Germany, "still continues.

Niedrrplauitz i" Sachse", 19 Oct. "880.

O. Willkomm, Lutheran pastor.

Since March 8 this year, the following gifts of love for poor students have gone into the support fund of the Southeastern Lonferrnz- Distrtcr of Missouri: Bon P. Matuschka- parish chl 1.75. R. N. in P. Merbitz- parish 10.0c". By P. ". Lohr from F A. Nothdurft 5.0"". By P. O. Bolgt, part of the Confirmation--Collecte on Ascension Day 1.75. Surplus of Collecte for printing de-Reftrat- for the Conferenz in Arobna, Mo., 2.45. Bon my congregation 10.00. N. N. in Forrft Park 1.45. By?. Janzow au- the Hochzeit- und Aindtaufcollectenkaffr sr. Gem. 6.65. For Stud. L. Lange in St. Louis au- d. poor fund of the Gem. in Pleasaat Ridge, Ill. 10. "0. For Stud. H. Rohl- fing in St. LouiS (?). Shall, on the wedding of Hr". F. Grote dahier 8.40 for Stud. E. Heinemaan in Dt. LouiS. By k. Janzow, Coll. on P. Weinhold's child baptism, 2.75.

Goit repay the dear givers for their charity for Christ's sake and awaken many cheerful givers who will gladly take care of the needs of poor future servants of the Church.

The treasury is again in such a condition that the need of those who are dependent on support cannot be helped. Therefore, I kindly ask you to lend God some of the earthly goods entrusted to you, for He is the One who comes to the poor in "His" arms and rewards such loans with high interest. Prov. 19,17. Matth. 10, 41. 42.

North St. LouiS, Mon, Nov 2 >80th L. L. L. Brandt.

For poor students received with heartfelt thanks through Mr. k Hrrtrich in Faribault, Mi""., from the congregation of the same the ReformationSfest-Collerte in the amount of P8.00.

C. F. W. Walther.

For the preachers and teachers. Widows' and Orphans' Fund (of the Illinois District)
find received!

1. contributions r

Bon den kk. r L. Wagner -10.00, I. Drögrmüller 4.00, G. A. Müller 2.00. Teacher A. Dorn 2.00.

2. giftet

Bon of the parish of Fr. Fredcrking -7.00. Gem. of?. L. v. Schrnck 7.00. Mrs. M. Siünke! by Fr. Burfetnd 1.00. k Liebes Gem. 8.00. H. Blume by?. Hieher 1.00. Mrs. R.N. by Fr. Engelbrecht 4.00. P. GößwrinS Gem. 5.00. P. Loß- nerS Gem. 9.65. Ernteftst-Eoll. by k RamrlowS Gem. 12.50. HochzeitS-Toll. at F. König by?. Engelbrecht 7.50. By Kassirer Banking were delivered 36.87.

Chicago, Nov. 3, 1880. H. Wunder, Kassirer.

For the "Preachers' and Teachers' Widows' and Orphans' Fund" (Western Districts)

find received r

1. contributions:

Bon den??: LH.H. Demetro -3.00. F.W. Pennekamp 4.00, M. Adam 500, E. H. Wer 200, F. Walther 4.00, I. F. Koste, ring 5.00, I. Nething 3.00, R. H. Biedermann 2.00. Of the teachers H. Hamm u. G. Bürger 3.W each,,R.. A. WiSmar 4.00.

2. gifts:

Bon Eh. Jakob by Fr. Maisch 5.00. By Fr. KaSpar by W. MeiSner 3.00, by A. MeiSner 1.00. by sr. Parish 3.00. by Fr. M. Trödel by Fr. Janzow 3.00. by Fr. L. H. LükerS Parish 3.00. by H. Maak in St. Charles Co, Mo, 4.00. by Bon Mrs. B. in Pierre Eich, Mo, by Fr. Roschke 5.M.

E. F. Günther, Kassirer.

Obtain":

For the orphanage near Boston: By?. KaSpar, GtddingS, Ter., by W. Meißner -2.00. A. Meißner 2.00. By I. SchkadiS infant baptism s. 1.75. Church collection on October 10 3.00. By?- L. E. Knies by H. BehrenS .50.

For Rotbleidrnde in Kansas: from a member of k. BergrnS community in Prairie Town, III. 1.00.

Through Mr. A. Paar, Treasurer of the Minnesota S-nodr, -37.15 kür folgeude Zwecke: Orphanage near St. Louis 7.09, Negro Mission 16.35. Emigrant Mission in New Zsork 5.25, Deaf- dumb Institution 1.00. Orphanage in Addison 1.46, Orphanage near Boston of Fräulein Auguste Otto from P. M. TirmeustrinS Gem. 6.00.

I. T. Schuricht,

Treasurer of the General Synod.

Get

for stucco. Eh. Otto -18.00 (cost money) from Hr".?. Großberger and his congregation. For Stuck. R. Köhler is received 1.50 collectirt on the Kindtaufe Mr. BöhmländerS in Monitor, 7.25 coll. on the Hochreit of Mr." Wagner in Frankenlust, both items by P. F. SieverS jun. Günther.

(Delayed.)

Subsequent "guests" received for the "English" Lutherans in Missouri.

To hand (see receipt. "Lutherans" of Aug. 1) -119.90. Bon H. Krttler -2.00. Through Kassirer Schuricht by H. Bartling 10.16. by Kassirer Grahl 91.24. Bon P. I. RoschkrS congregation 6.35. Ges. on a child baptism at A. Biehle by P. Maisch 2.30. on a wedding bet E. Weiser 8.00. Bon the New Orleans parishes 20.00. By Kassirer Bartling 5.20. By Kassirer Birkner 1.00. By Kassirer Eißfeldt 15.81. (Summa -281.96.)

Output -103.58. On hand - I 78.38.

Correction.

In the receipt of Aug. 1 lieS: From A. Jselhardt, Aurora, Ind., 1.00.

St. Louis, Nov. 12, 1880. Louis Lange, Zr.

New printed matter.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. Joh. Georg Walch. Volume 1. The first part of the interpretation of the first book of Moses. New revised stereotype edition. St. Louis, Mo. "Lutheran Concordia Publishing House." (M. C. Barthel, Agent.) 1880.

Dear Lutheran readers! The Lord has done great things for us; let us be glad! The first volume of the new edition of the famous edition of Luther's complete works in German by Walch, which was announced just a year ago, is now ready for dispatch. In a time like ours, in which the once so mighty building of the Lutheran Church presents the picture of a devastated city (Is. 1,8.), a new edition of Luther's works in such a magnificent form as Walch's seemed to be an almost foolish, because impossible, undertaking. And behold! The Lord has helped that so many subscriptions have already been made in order to confidently begin the so costly work in "his", the Lord's, name. Certainly, we are right to call this something "great", and all the more so, since we may not doubt that, after the first volume has been able to appear in the present jubilee year of our dear Luther Church, with God's help all the other volumes will also appear little by little; for whoever has once tasted of this food, will certainly long for more.

Reserving a discussion of the importance and invaluability of Luther's writings for one of the next numbers of this sheet, "we cure in the present number only the "Preface" to the new edition, in which the dear editor describes it in detail as follows:

"In the name of God, the first volume of the old Walch edition of Dr. Luther's works, well known and highly esteemed in the Lutheran Church, is hereby presented to the public in a new form and shape! The Pastoral Conference of the Western District of the Lutheran Synod of Missouri, Ohio and other states dealt in September 1879 with the question whether a new edition of the works of Luther by Dr. J. G. Walch would not be in the interest of our Synod. Reference was made to the twofold circumstance that the copies of the old edition are becoming increasingly rare, and that the Erlangen edition, which lacks the valuable, longer prefaces and the translations of the Latin writings, does not replace Walch's edition. Thus the conference decided, "in the name" of the Ministry of the Lutheran Synod of Missouri, Ohio and other states, to "procure" a new, revised edition of Luther's works according to Dr. Joh. G. Walch, and determined that P. G. Stöckhardt should take over the editing with the assistance of E. W. Kähler.

"After the Ministry of the Synod and the Directorate of the Synodal Printing Office had agreed to this project, the aforementioned went to work together and first tackled the revision of the first volume of this edition, containing the first part of the interpretation of the first book of Moses. In difficult cases, they sought the opinion of Doctor and Professor of Theology C. F. W. Walther, who had been placed at their side by the conference as a counselor. The old translation with its comprehensible, vernacular language was to be retained in essence. However, since an edition of Luther's works is mainly concerned with capturing the meaning and opinion of Luther himself as accurately as possible, the translation published by Walch was again compared with the "Latin" original. The following changes seemed to be necessary in such a revision. The incorrect and inaccurate versions have been corrected, incomprehensible expressions have been replaced by clearer ones, complex paraphrases have been shortened, superfluous additions, e.g. the tables of contents preceding each chapter, which only classify the known biblical text, as well as some notes in the preface, which can hardly be appreciated from an antiquarian point of view, have been omitted for the sake of clarity and comprehensibility. Printing and layout will commend themselves to the readers. Above each page, the corresponding page number of the old Walch edition is noted under W. I, II 2c., of the Erlangen Latin edition under E. I, II 2c. The German of the old translation has been clarified according to the rules of the newer orthography. The rather laborious correction of the printed sheets was done by Mr. Christian Körner.

May this new edition of Luther's works stimulate and encourage Lutheran Christians to listen diligently and eagerly to the voice of their teacher, the prophet of the "last" days! Just the interpretation of the first book of Moses contains, as is also noted in the prefaces, a short, clear summa of Luther's teaching, which is taken directly from God's Word. The double jubilee of this year, the 350th anniversary of the handing over of the Augsburg Confession, as well as the 300th anniversary of the first publication of the Book of Concord, has seriously reminded Lutheran Christianity to be faithful with the treasures handed down to it by the Fathers. Among these treasures are especially Luther's writings. By God's great grace, the unadulterated teachings of Luther, long forgotten and buried, have been made accessible anew to the Lutheran Church of North America. Let us prove our gratitude for this blessing of God also by researching and studying Luther's teachings from Luther himself - for the strengthening and fortification of our most holy faith! St. Louis, Reformation Day 1880. The Editorial Board."

We would like to point out that the layout is excellent in every respect, and to the delight of our synod, it should be new proof that those who are active in our "Concordia-Verlags"-Anstalt not only know how, but also compete with each other with love for the cause, to make the valuable printed works that come out of this institution worthy of it.

This first volume, which besides the prefaces contains the first half of the great incomparable interpretation of the first book of Moses, comprises XVIX and 1765 columns or 907 pages" in large quarto format. The price of this volume is set at -3.50 (postage not included). From this extremely low price, not only will every reader see that this undertaking is not aimed at the acquisition of money, but only at the dissemination of the salutary doctrine, but many may also be encouraged by this opportunity to acquire a priceless treasure for so little, not to shy away from the small expenditure. W. [Walther]

Proceedings of the Second Sessions of the Canada- District of the German Lutheran Synod of Missouri, Ohio ". a. St. 1880.

In this synodal report, the reader will first find the discussion of the following theses: "VI. The congregation is bound by the precept of the Word of God in the choice of a preacher. VII. no one shall teach in public without a proper profession. VIII. God, the Lord of the church, who sets his servants, can also transfer them. IX. The church, which has right and duty to appoint preachers, has also right and duty, for just causes, to remove them." Then, on pages 30 to 51, he finds discussions about sorcery, what and how many it is, why it is a grave sin, and how it should be controlled. Especially because of the latter subject, which is seldom treated, the synodal report will find wide circulation. It can be obtained from the "Luth. Concordia-Verlag" against payment of 15 CtS. G.

Liturgical service of celebration on Christmas Eve, for the school youth of the First Lutheran Trinity Parish at Buffalo, N. Y.

According to this title, one would think that this booklet is intended only for the community mentioned on it. But it is not so. It is intended for all congregations, whichever want to make use of it. It contains on 24 quarto pages of narrow print, in addition to a Christmas conversation between pastor and school youth, both the poetic text for a children's service on Christmas Eve, as well as the musical accompaniment to it, partly for one, partly for two children's voices, as well as for the organ. It contains more than 30 Christmas carols (including the biblical texts Is. 9, 2. 6. 7. and Luk. 2,1-14.), with few exceptions by Hxa. E. F. Baum in Buffalo. This booklet was sent to us for review a year ago; however, due to lack of time to review it, we were not able to write a review at that time. This year, too, we have been able to examine the text and music only cursorily, but we can testify with a "good" conscience that, according to our taste and judgment, both are quite excellent. The text is wholesome in the "true" sense of the word, purely Lutheran and genuinely childlike, the music chaste and with all its simplicity highly impressive. A valuable addition is a glorious confirmation hymn, both in text and melody, and two quite beautiful catechism celebration hymns. To be honest, the only thing we have to criticize about the "dear" booklet is that the print (lithography) is unpleasantly small and narrow and the text is in German cursive. The price is (postage included): the single piece 15 cents, the dozen -1.50. If we already wish the booklet a fairly abundant purchase for the sake of the poorness of the

compositor, then we can assure that we cherish this wish even more for the sake of the value it has. It can be obtained under the address: Llr^?. l'ü. LusrZsr, 665 Nioki§"" 8tr, LuMlo, X. V. W. [Walther].

For the Christmas party.

Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred -2.50 plus postage.

2. Gesiiuge zur "Liturgie für einen KmdergotteSdienst zur Feier der heiligen" Weih "acht", dargeboten von Friedrich Lochner, Pastor. Pre,S: the booklet 10 cents, the dozen -1.00, the hundred -7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in family circles, No. 2 contains the "Red" for the liturgical chants, as well as the Torah, children's, and congregational chants in polyphonic setting in order.

No. 1 is available from "Lutherischer Concordia-Verlag" (M. C. Barthel, agent), before. ok dliumi 8t. "nck Inckisa" ^.vs., 8t. Vouis, Nc>.

No. 1 u. 2 at I-. Volksniog, 904 17.5tk 8t., 8t. Doms, Llo.

Changed address":

ksv. 8. lartk, 8aocku8ll^, 8 "uk 6o., lVis.
Rov. 6.?. öoescd, Rortd Albert 8tr., Oolumdu", Okio.
ksv. ck. vuosckleio. Lox45?ulä", 6o., njau.
ksv. 6. ckunx, OolUnsvilIe, III.
Rsv. O. Racksmnoder, kskin, I7inx "r" 6o., Hsv Vork.
V7iolimann, ckoossville, Lnrtkolomvv (?o., lock.
l?r "uxott Olnsor, 838 Lnet Lris 8tr., 1'olecko, Oino.

Printing house de- "Luth. Concordia-Verlag."

Volume 36. St. Louis, Mo., December 1, 1880, No. 23.

(Submitted.)

Faith.

All salvation is already purchased, All guilt is already paid, Because my Savior died And broke the enemy's power. No one needs to atone for himself any longer; purely for our JEsu's sake, the power falls into our lap, which was great at his cross.

Where I hear his voice, My ear and heart are opened. Sing to him, ye heavenly voices, And ye sinners, come home! See what treasures of grace, What green pastures, What golden heavenly places He opens for us in the Word!

I am dead; here comes life to me. I am blind; here comes light to me. Christ can give me faith. If He only speaks a word. In myself there is no power to move even a hand. But in Him is the power of God, which creates life in death.

As He once called to the world. And - it became nothing in an instant, And as his words also created the first ray of light, So he makes the dead rise, the blind see and the lame walk. Gives the dumb a new mouth and makes his power known to us.

Grace does not need coercion, but it is rather the power of love; for coercion does nothing in front of Him, who sets us free. Nevertheless, it can become powerful. That in heaven and on earth nothing is to be found like the word of the Lord Christ.

The candles of faith are burning. One sees the light in the light, so that in the sinner's heart dawns soon. It also awakens a joyful amen to the word of Jesus' name, so that one falls to it with joy and considers oneself redeemed.

G. G.

Sermon

at the opening of the Synodical Sessions of the Western District of the Missouri Synod 2c. held at Concordia, Mo. on the 13th day of October, 1880, and by resolution committed to print by C. H. R. Lange.

Text: 2 Cor. 10:3-5.

Though we walk in the flesh, we do not fight in a carnal way; for the weapons of our knighthood are not carnal, but mighty in the sight of God, to disturb the fortifications, that we may disturb the attempts and every exaltation that exalteth itself against the knowledge of God, and bring all reason into captivity unto the obedience of Christ.

Venerable and beloved in Christ Synodal Comrades!

The Christian church is the kingdom of peace on earth, and yet it is called to constant strife. For her, peace and strife are inseparable. As soon as the Christian church gives up strife, her peace and unity are also lost. Its Lord and Head is both at the same time, Prince of Peace and Duke of Hosts. This will not be changed by those who complain and scold about the constant quarreling of the church.

The Christian church is not a society like others. It is the Kingdom of Heaven on earth. It is therefore the kingdom of divine love, peace and unity. Every righteous Christian, from his own experience, joins in the rejoicing of the heavenly hosts who sang at the birth of the king of this kingdom: Peace on earth! In order that it may remain such a kingdom until the end, this king has given the keys of the kingdom of heaven to his own. The gates of the kingdom will be opened to all who surrender to the Prince of Peace. In this kingdom, reconciled to God in the Holy Spirit through faith, they are to maintain and preserve unity in the spirit also among themselves through the bond of peace, through love. On the other hand, those who do not want this should be expelled and excluded.

But how is this kingdom to receive constant growth? How can it maintain its peace in the world? By quarreling. It shall rely on its king's

The king's command is to penetrate the fortifications of the prince of the world, the strong-armed one, into the gates of hell, which are strongly protected with weapons and warriors, in order to take out his elect as booty for the prince of peace and to introduce them into his kingdom of peace. By his King's command, he shall destroy the plots and all the high places that rise up against the knowledge of God, wherever they may be, so that those who have already been won may also remain in the obedience of Christ.

Therefore, nothing must discourage or tire the Christian in the knighthood he has been commanded. Only under constant dispute has our synod grown into a multitude of congregations, which do their best to maintain unity of spirit among themselves in love and peace. It is precisely for the sake of this dispute that many think they are bearing witness to genuine Christianity when they revile us as carnal people. We, on the other hand, do not want to be proud, secure and defiant like the false church, but rather like to be counted among the wretched and weak, but only those who fear God's word. This makes it impossible for us to take the side of those who also accused the holy apostle of carnal conduct, because he led such "thorny" quarrels against those who also wanted to belong to Christ. So then, beloved brethren, let us not be despondent and sad, but let us fight on confidently, even though in weaknesses, in weaknesses, in hardships, in hardships.

Whoever, however, wants to practice good knighthood in this conflict prescribed by the church, must at all times and above all pay attention to the weapons he uses. The weapons distinguish the fighters of Christ from those who fight against God. Therefore, on the basis of our text, let us now direct our attention to

you weapons of the Church of God, and ask:

I. What are the weapons that the Church of God does not use? and

II. What weapons should she need?

I.

The weapons of our knighthood are
not carnal, says the apostle. He speaks in the

name of the church of God, and in these words he gives a mark by which it is to be recognized whether someone may count himself as a fighter of the true church or not. But what he understands by carnal weapons, we can see from the previous words, where he says: "Even though we walk in the flesh, we do not fight in a carnal way, i.e. not as the flesh fights, not as the corrupt nature wants and does; we do not use the means that the carnal mind and worldly prudence recommend. What comes out of the workshop of the corrupt human nature and must serve it for protection and protection, cannot and must not serve as a weapon for those who want to fight and win in the kingdom of God.

The world and the false church can be recognized by the carnal weapons, because with these weapons they invade the fighting church of Christ in order to beat back the attacks of the same and to destroy it themselves. In torture chambers, on funeral pyres, with clubs, stones, spears, and bludgeons they have tried to get rid of the fighters of Christ. Where harm to life and limb is not permitted, the world and the false church try to shut the mouths of faithful witnesses of Christ by harming property and freedom, by imprisonment and fines. And where this is not in their power either, they at least try to prevent the advance and the blessing of the struggle of the contending church of Christ by damaging honor and good name with lies and slander.

However, it is not only through such weapons of protection that the world and the false church reveal their true nature. It does this also by the sieischlichen protection weapons which must help it to maintain and fortify her power and rule. It offers the people what they already like by nature, so that they give themselves captive to it. She seeks to win hearts by worldly wisdom, by glittering self-chosen spirituality and humility, by sensuous vision, by enticing speeches of toleration of different opinions, of general brotherly love and harmony, -by granting power, honor, human favor, good days, physical peace. But since this is not enough for everyone, also by burdening the consciences with human commandments, superstition, fear of man and human appearance, by falsifying and distorting the divine word.

As long as the Church of God walks in the flesh, it is in great danger of resorting to the same weapons with which it is fought. And indeed, in the delusion of serving the Church of God, thieves have used violence and sought to force obedience with corporal punishment. How easily Christians have resisted when they are scolded, threatened when they suffer, mistaken carnal anger, which seeks to offend the enemy, for divine zeal, which seeks only to bring about fear of God's displeasure and wrath. How often has human cleverness seduced Christians into harmonizing Christian doctrine with reason in order to make it more acceptable to the natural man; into establishing an outward unity of the church by expounding divine truths; into creating and keeping together large congregations by broad-minded toleration of false doctrine and ungodly living; into achieving submissiveness by commandments of men, and into putting down all opposition by the prestige of famous men!

What is the consequence of such action? The Christian who uses these and other weapons of the flesh
ceases to be a fighter for Christ. For what comes from the flesh is itself flesh, serving the flesh and resisting the Spirit. Such a Christian does not build the kingdom of heaven, which kills the business of the flesh, but the kingdom of the world, which lives in the business of the flesh. God's thoughts he takes captive under the obedience of reason. The fortifications, attacks and heights, which he is supposed to disturb, he lets stand, become strong, yes, he himself strengthens them - God's kingdom can never use carnal weapons. The fighter of Christ must hate and avoid them. They belong to the kingdom of the devil, and are to be beaten back, broken, destroyed.

But with what shall the church of God defend itself, protect itself, defend itself, with what shall the fortifications of the enemies disturb? Let us then turn our attention to

II.

on the weapons that the church should need. The apostle says in our text: The weapons of our knighthood are mighty in the sight of God, to destroy the strongholds, that we may destroy the works and every high thing that exalteth itself against the knowledge of God, and bring all understanding into captivity unto the obedience of Christ. These weapons are therefore mighty in the sight of God, before whom all flesh is as grass, and all his glory as the flower of grass. They are not forged in and out of corrupt nature, but prepared and given by God and out of God from heaven by grace against sinners. They are weapons with which God Himself wants to fight in us and through us and lead His holy cause. - Blessed people who are called to fight with heavenly, divine weapons! Who would not joyfully join in the fight?

Only truly divine weapons can be used by the church in its struggle. It is the Kingdom of Heaven that is to be built and maintained on earth by these weapons, the Kingdom that is righteousness, peace and joy in the Holy Spirit. They must therefore be such weapons by which the Holy Spirit wants to prove his power on the sinful human heart, by which the works of the devil are destroyed, the carnal wisdom is recognized as foolishness and the divine foolishness of the gospel as divine power and divine wisdom, all self-righteousness is put down, the righteousness of faith and the obedience of Christ are to be established, the despair of the sinner is to be transformed into blessed confidence,

the enmity against God into love for him, the lust for sin into holy delight in God, men are to be made God's temples and adorned with the gifts of the Spirit. Through these spiritual, divine weapons, therefore, the struggle of the church becomes a holy one. They themselves are a sanctuary that can sanctify all creatures. These weapons are the Word of God and prayer.

The Word of God makes a man a fighter of Christ. It is the armor in which he can confidently face even the most powerful and cunning enemies of his Lord. It is to be used for this purpose. It should gird our loins with truth, make us righteous Christians who take up the cause of God with earnestness and always arouse themselves to battle. It shall clothe us with the cancer of righteousness, living blamelessly before the world. It should make us booted, so that we can get through the thorny way of the evil world unhindered by carnal quarrels, patiently and enduring all evil. It shall serve as
Shield of faith in Christ and his holy merit shall extinguish the fiery arrows of the evil one who wants to destroy our confidence. As a helmet of salvation, it shall keep our head above under all blows in the blessed hope of the life to come.

Thus protected by God's Word against the enemy's attack, we should now also use it as a sword of the spirit to attack everything that rises up in and outside of us against the knowledge of God revealed in the Gospel. Wherever we see that people are hiding in sin and security, that worldly wisdom, self-righteousness, man's delusion and attacks falsify, invalidate and suppress the only saving gospel, then we should go into it with the word of God, so that whoever wants to be saved will find the divine truth and the right church. Wherever consciences are bound with the commandments of men, right and wrong faith are united, Christians are joined with unbelievers in church fellowship, this sword shall cut the cords and ties and set the righteous Christians free in Christ. Wherever carnal prudence wants to rule in God's church, it shall be overthrown by this sword, so that the obedience of Christ alone shall prevail in His kingdom.

Prayer is the other divine weapon given to the Church by God. The Spirit of God himself generates and forms prayer through the divine Word in the hearts of Christians. He penetrates our sighs in holy indwelling, precedes us, in divine matters only babbling children, with his word, presents our desire in the council of the almighty, holy Trinity, and supports and affirms it with all the majesty of his divine person. Can such a weapon be other than victorious? What carnal weapon could overcome it?

That is why the Spirit of Christ has always driven the church to use this weapon. When Peter and John returned to Jerusalem from the threatening rulers of the people, the whole church prayed, and the place where they were gathered was moved, and they were all filled with the Holy Spirit and spoke the word of God with joy. When the confessors of Jesus wielded the sword of the Spirit at Augsburg against the enemies of the Lord, who seemed to be overpowered by their spiritual weapons, Luther's fervent prayer at Coburg helped them to victory. Through the prayer of the faithful fighters of Christ before us for their descendants, the pure gospel has also come down to us. Therefore, let us also be diligent to unanimously and fervently join in their prayers left for us in our hymn and prayer books and agendas. Also, let no one despise the prayer prepared in his heart by the Holy Spirit, for it is a divine weapon for attaining the victory of our heavenly King. Even if we can only sigh lamentably: Lord, have mercy and help! and we do not know what to pray as we ought, yet He who searches the heart knows what is the mind of the Spirit, for He represents the saints according to what pleases God.

The weapons of God's church seem to be poor, contemptible and foolish to the man of the sea, for he hears nothing of the spirit of God, and God even secretly wields his power and wants to bring glory to his enemies through weakness. But on the day of Christ's return, when all the weapons of the sea will sink into the dust forever, the spoils won with the word of God and prayer will be revealed.

will be. It will be nothing less than the congregation of God's elect, an adorned bride prepared for the wedding of eternal happiness and peace.

Therefore, it is good for us if, in disgrace and contempt of the world and the false church, we fight the battle to which we are called only with the weapons of the church of God. If it then becomes apparent in many ways to our humiliation that we still walk in the flesh, we do not fight in a carnal way, since the weapons of our knighthood are not carnal. But may the Lord strengthen our hands when they are weary, and refresh our stumbling knees, so that we may suffer as good fighters of Jesus Christ even unto death. Amen.

(Submitted.)

Conversation between Peter and Heinrich about Christian community schools.

B.

Peter: Dear Heinrich I Since we had our last conversation about community schools, I have been thinking about this matter even more. It has become more and more important to me. My wish, therefore, would be that, as you indicated earlier, we would like to continue our conversation on this subject today.

Heinrich: I am willing to do this with all my heart, especially since I have only presented you with one of the main reasons for establishing and maintaining parochial schools, and that is the less important one, since the other, which concerns the eternal salvation of the youth, is much more important than the one that concerns the temporal welfare of the same. Yes, this difference is as great as the comparison of time with eternity. That this is true must be admitted by everyone who really believes that man has an immortal soul and who heartily confesses: "I believe in a resurrection of the flesh and an eternal life.

P. Who would deny that the eternal salvation of youth is a very important matter? However, I still cannot understand why parochial schools should be so important for this.

H. In my opinion, this is easy to see; for the eternal salvation of men, according to the counsel and will of God, two things were indispensably necessary, namely, first, the acquisition of it through the Son of God, our Lord Jesus Christ, and then also the bestowal of this salvation through true faith. But to this also belongs necessarily a true knowledge of God and of his dear Son; for it is written, "This is life eternal, that they may know thee, that thou only art true God, and that thou hast sent Jesus Christ. Both faith and the knowledge of God are not worked directly by the Holy Spirit, but indirectly. See Rom. 10:17. In order to reveal this knowledge to men, to maintain it among them, to increase and spread it, God gave His holy word and established the holy ministry. God does not only want to lead adults to his knowledge through his word, but he also wants to do this especially with the youth. This is proven by all the commands God has given to parents and the ministers of his word, that they should take care of children, teach them and educate them in a Christian way.

P. While it is true that even the children in the
Words of God must be taught. But there are still various ways and means how this can be done without a church school. Parents, for example, can take care of this. Most people who have gone to school in Germany have learned so much that they can teach their children themselves. Then it is not necessary for the children to learn so much. Those who have learned only the most necessary things are often better off than those who know a lot. A great deal of knowledge only inflates. And: "The more learned, the more wrong," is also said there. A man who has but little knowledge, but is simple in heart, is much dearer to me than the wise who have a good knowledge, but who know how puffed up they are. That is why I think that if children learn only the most necessary things in religion, it is enough and best for them; for the more they know, the more they have to answer for.

H. No, my dear Peter, you have expressed quite wrong views. It is true that God earnestly requires parents to teach their children with all diligence; for it is written, "Parents, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord." Not only did God command in the Old Testament that the divine miracles should be proclaimed continually to all the people, but He also commanded the people of Israel especially that they should inculcate His law, i.e. His word, into their children when they sit in the house, when they walk by the way, when they stand out and lie down. God also says of Abraham, "I know that he will command his children and his

household after him to keep the ways of the LORD, and to do that which is right and good." A wonderful example of how parents should instruct their children in God's Word is given to us in the New Testament by the grandmother and mother of St. Timothy, in that the Holy Spirit himself bears witness to him that he had known the Scriptures from childhood, when it says: "Because you have known the Scriptures from childhood, they are able to instruct you to salvation through faith in Christ Jesus." But it is also true that in our days only few parents can sufficiently instruct their children in God's Word. Some lack the time, others the desire, still others the gift and ability. Many of them are not even able to instruct their children sufficiently in all kinds of worldly knowledge, let alone that they should be able to do so with regard to their eternal salvation. And if you think that those parents who have attended school in Germany should be especially capable, I cannot agree with you there either. It is true that there are exceptions, but in general it is not the case. On the contrary, many of them have been taught by rationalists or, in the best case, with few exceptions, by believing teachers and preachers, who themselves, however, were still stuck in various errors. Only a few have had thorough instruction in the pure Lutheran doctrine. That is why the sects often have such a large following among the immigrant Germans; for if they get into their hands, they fall like flies from the frost. How could it be otherwise? How, for example, should they attach importance to the pure doctrine of the means of grace, since the importance of the same had never been shown to them in their lives? And such people who are so er
Should they be capable and able to teach their children religion themselves, so that they could do without a Christian parochial school? Never! And if you think that a rich measure of Christian knowledge in children is not only superfluous, but even harmful, this is quite wrong. This opinion is just as wrong as when someone says: Good works are harmful to salvation; for it is not the good works themselves that are harmful and hinder salvation, but the reliance on them. But it is just the same with a rich measure of right knowledge of God. This knowledge is in itself a great and glorious gift of God, and Christians alone must be careful not to abuse it, for example, by using it for their own glory and the like. What a glorious gift of God it is, when God gives Christians a rich measure of true knowledge of God, is indicated by the Holy Spirit through the apostle Paul, when he writes in the 1st Epistle to the Corinthians Cap. 1, 4. f.: "I thank my God always for the grace of God which is given you in Christ Jesus, that through him you may be enriched in all things, in all doctrine and in all knowledge.

P. Well, I agree with you that some parents may be too ignorant, unskilled and even too negligent to teach their children enough in God's Word themselves. However, this is only one of the ways that, in my opinion, make the parochial school unnecessary. There is a second way in which children can learn what they need in religion, and that, in my opinion, is Sunday school. It is really great what an upswing the Sunday schools have taken in this country. In fact, they are doing something great. Most of the teachers of the Sunday school are, of course, not professional teachers. But they usually have a lot of zeal, desire and love for the subject. In addition, they receive help from all sides in the form of Sunday School publications and books, which enable the teachers to perfect themselves for their profession. The children not only learn to read and read many a beautiful saying, but they also receive the necessary instruction in religion. In short, the Sunday school is an effective means of replacing the parochial school.

H. Dear Peter, I tell you that the Sunday school is a proven means of covering up and whitewashing an old, deeply torn damage, which has also become naturalized in the Lutheran church in the east of this country, for example. Seldom has a more miserable emergency remedy been invented to replace a good wholesome thing than was done by beginning to replace the parochial school with the Sunday school. It is true that where it is held in the right way, and where there is no other way to help oneself out of necessity, it also has many good things. There it is said: Something is better than nothing at all. However, I do not understand how you can praise the Sunday school system here in general. Teachers, as you yourself say, have almost never prepared for their profession (let's call it that). That a shoemaker has to prepare himself for his trade, you understand very well. But that a teacher has to prepare himself for his profession, you don't seem to see. If they were to leave it at reading, singing, etc. in their lessons, then their effectiveness would still be useful in many respects. But no, above all, they must also be involved in religious education.

tampering with teaching. Most of the time, teachers are not grounded in sound doctrine at all; indeed, they are as full of soul-destroying errors as many a field full of couch grass. They dig them up on this occasion and the children absorb them like a sponge absorbs water. As the quack often does much more harm than good, so it is with these bunglers in the Sunday school in their so-called instruction in religion. But even in the case that the teachers of a Sunday school are capable and pure in their teaching, it still remains, compared to the parish school, only a poor piece of work; for how can the few hours of Sunday school replace the parish school, which usually comprises five whole school days of the week? It is obvious and day and cedar, whoever wants to, can grasp it with his hands, that our train is facing great dangers. These dangers threaten it especially from two sides; one from the side of the world, the other from the side of the false-believing church communities. Therefore, it is important that our children are taught the most thorough and careful salvific doctrine, so that they can resist these dangers and temptations. In the Sunday school, only the most superficial and the most urgent instruction of the children is possible. It is quite different in the Lutheran parochial school. There the children not only hear from time to time that the Bible is God's Word, but they hear this often and also learn to know and refute the proofs and the attacks of the unbelievers on the Bible. Not only are they thoroughly instructed in the individual parts of Christian doctrine, but they are also warned against false doctrine and learn to refute it. Furthermore, they are not only shown the correctness of the Lutheran doctrine of the means of grace from the Scriptures, but they are also shown the great comfort and benefit that lies therein, according to the testimony of the Holy Spirit, for all those who use it in the right way. That our children are thus equipped and armed with God's Word is not only good and beneficial, but also absolutely necessary. How is it that many armies of war in our day, such as the German army, are so extraordinarily capable? You know very well that this is because they are constantly trained in arms. The training grounds find the preparatory school for the real fight. Our platoon is heading for an even more dangerous fight. If our children are not well grounded in sound doctrine and equipped with God's Word, they will soon fall. What the training grounds are for the earthly armies, where the earthly fighters are trained and equipped for their profession and for the battle; what the nursery is for the orchard, where the young stems are grown for the same, that must be our children's and school rooms for the Christian church. There they must be educated and equipped for the fight. As long as our dear church will not lack such schoolrooms, where the seed of the divine word, the pure wholesome doctrine, is scattered into the hearts of the children by godly teachers under prayer and supplication to God, and in which the children are trained in the spiritual weapons, so long there will also not be a lack of a little group among us, which rightly recognizes God and confesses his pure word. Even if the fruit is often not immediately visible, it will certainly bear some fruit; yes, it will.

Often this is only revealed on the deathbed. That Sunday schools are only a makeshift for weekly or parochial schools is now recognized by some even in the false-believing church communities. The sects see and feel it well in many cases, which schools of war we have against their attacks in our parochial schools. Therefore, they do not only look at them with a sour eye, but they are downright hostile to them, because they see what damage they do to them. Whoever knows the ecclesiastical conditions of this country also knows that in many Lutheran congregations and synods that were founded in this country in earlier times, there is almost nothing left of Lutheranism but the Lutheran name, as is the case, for example, in the so-called Lutheran General Synod. And I have no doubt that one of the causes of this terrible apostasy, not from the Lutheran name, but from the Lutheran confession, is to be found in the fact that their fathers did not insist with all fidelity and determination on Lutheran parochial schools. The lack of parochial schools has certainly produced this evil fruit in part. And where one is content with the makeshift of the Sunday school, sooner or later the same result will appear.

(Conclusion follows.)

Mission Report from California.

(Conclusion.)

My second trip went south, first to Redwood City, Woodside and Menlo Park. At the first place I found a very good and friendly welcome in a family. There are many Germans here, and I visited almost all of them. In the second place, a small hamlet, almost only Germans live, about 15 families, and in the third place, as far as I know, only 2 families live, in the middle of the more than princely country estates of the Bonanza princes of our state. The Congregationalist pastor of the first place was kind enough to let me use his church for Sunday afternoon, and a German shoemaker there wrote down all the names of his countrymen for me, gave me his tongues, and we walked through the whole town. I also wanted to advertise the service in a newspaper so that it would be known to all people, but the editor forgot. Nevertheless, he printed a notice and sent a tongues out with it, who had to carry it around and post it - all without my request and without my knowledge. So it became quite well known, and about 80 listeners came, among them some Americans, who wanted to see how the Germans hold church. I also baptized 4 children in the public service. After church I explained to the people, as we do everywhere, the purpose of our mission, namely that we do not beg, but only want to serve them and promote the kingdom of God; where God's word is loved and received, we will always return from time to time as regularly as we are able, but where people do not like to see us, we will not return. The people asked me cordially and often to come back in 14 days; they also showed me a whole

number of children who were to be baptized the next time. The church could have been even better attended if all the Germans had come; but a few
has not got to know that the service is to take place, others did not want to come. - —

The following Sunday I was in the beautiful town of Watsonville, 100 miles south of San Francisco. Here it did not go so well; because once find few Germans in this city, then warm here in the country around, where a number of Germans lives however, the people still in the harvest. In this busy time, Sunday is a day of rest for people and cattle. Furthermore, just on this Sunday there was a large, rare festival in a nearby town, where some had already planned to go; and finally the circumstance was added that just on the same Sunday a Danish preacher held service, otherwise a number of Danes, who are strongly represented here and almost all more or less know German, would also have come to our church. We held services in a Mormon church. I had the advertisement put in a newspaper and went around to all the Germans myself. One finds quite a variety of receptions; a cobbler, for example, answered my invitation, "Geb' nir um Kirch'!" "Goodbye," I told him and thought: then you'll stay with your last! Here I also met a family from Mr.? O. Hanser's former congregation in Boston, by the name of Pfau, who inquired about him and saluted him warmly; to whom I was able to tell a lot about him. (In Redwood City I had also met a former member and family of Mr. P. Z. v. Brandt in Minnesota). I had about 30 listeners here in Watsonville, yes 2 men, 2 women and 2 children came even 20 miles away, after they had heard about it through the mail on Saturday evening, - they came already at 9 o'clock in the morning and waited until the time appointed for the church, in the afternoon 3 o'clock!

After I had returned from here, we decided to start regular services in Oakland, the city opposite San Francisco, where several of our church members live and many Germans find. When it had been announced in the newspaper and orally, Mr. ? Bühler opened the service there on the 12th Sunday after Trinity. There were 125 listeners at once! Our place of worship is a church, but at present it serves school purposes, - quite a nice local. On the second Sunday, when Father Bühler preached there again, he also opened the Sunday School at the same time, and behold, God sent us 75 children! Since that time I have been preaching and holding Sunday School in Oakland, and God has given us His rich blessing. But now we also have to hold regular worship services in Oakland! This city, although one of the larger cities, which we did not want to visit, because we cannot serve them enough, we had to serve, because we not only have some church members and a number of guests there and in the nearby Alameda, but also because the Methodists are working there now and would otherwise probably get a lot! But how shall we two pastors serve the other places and seek out the many, many Lutherans who are to be found elsewhere in this state as well as in the state of Oregon - from where we have also received the most urgent calls for help, especially from the two most important cities, Oregon City and Portland - and preach the powerful, beatific word to them? It is impossible if we do not get help soon! So we ask and plead:

Come over 6 or 12, and help us! The Germans here - we often found - if you don't get ahead of them, they gradually join the English sects! And afterwards they don't want to leave again! Then there are many vagrant pastors who spoil everything. O dear Christians far and wide, pray to the Lord of the Gentiles to send faithful laborers into this abandoned, but, God willing, richly yielding vineyard in the farthest West! The Lord give his word with great multitudes of evangelists! (Ps. 68,12.)

Oh, that your fire would soon spread, Oh, that it would go out into all the earth! Oh, Lord, give into your emte many servants, who stand in faithful work! O Lord of the harvest, implore: The harvest is great, the number of servants No!

Amen.

San Francisco, Sept. 8, 1880.

C. Louis W. Wagner.

(Submitted.)

The Evangelical Lutheran Schools in Chicago.

The rapid growth of Lutheran parochial schools in the city of Chicago has few equals. 34 years ago, the first small school of the then only orthodox Lutheran congregation of St. Paul's was established. The number of students did not exceed 40 in 1846-49 and by 1852 there were only 58 students. When in 1854 the second small Lutheran school of the Immanuel congregation, which was founded at the same time, was founded, a rapid growth became noticeable. Already in 1857, the synodal report of the Missouri Synod lists 379 Lutheran school children in Chicago, namely 189 children in the first and 190 children in the second school. For nearly 20 years, until 1865, it was only those two Lutheran congregations that provided for parochial schools. Both of them competed in the sixties to provide schools for the new parts of the city, which were flourishing rapidly at that time. St. Paul's parish founded two and Immanuel's three new school districts. As early as 1865, we counted 1020 school children. Wherever schools were founded, new Lutheran congregations arose, sooner or later, which, like their parent congregations, were equally, if not more, eager to maintain and expand the schools and to immediately take over every new part of the city with a Lutheran congregational school. From 1865-67, one congregation was established in each year; these were the congregations of Trinity, St. John and Zion. Therefore, in 1867, the number of children in all Chicago schools was 1822. In the early seventies, 4 new congregations were added, namely St. James in 1870 and St. Peter, Bethlehem and St. Matthew in 1871. It will certainly be interesting for the dear reader to see the growth of the schools in the seventies. Here is the overview:

In 1871 visited	the Lutheran schools	2562 children.
„ 1872 „	„„	2800 „
„ 1873 „	,,,,	3603 „
„ 1874 „	,,,,	4313 „
„ 1875 „	,,,,	4212 „
„ 1876 „	„„	4247 „
„ 1877 „	„„	4284 „
„ 1878 „	„,,	4482 „
„ 1879 „	„,,	4708 ,,

And the growth does not stop yet. This year we count 4801 children, who are placed in 49 "classrooms"; 48 teachers and 1 teacher teach them 5-6 hours a day from Monday to Friday. Here the children sit at JEsu's feet in his servants and hear daily the sweet heavenly teachings of the holy Gospel in biblical history and from Luther's catechism; here they are also taught the necessary elementary subjects, and not only the German, but also the English language is proficiently taught. What do you, dear reader, say to this? Certainly you agree with the motto: To the great friend of children and the Savior of sinners, Jesus Christ, be eternal praise and thanks for this. For He alone has created this blessing.

Chicago has never lacked many and great enemies of such schools, which are despised by the world, but especially not at the time when they were spreading at a marvelous speed. The great mass of the German population of Chicago has fallen into unbelief and is vying with the American people for the establishment of many large and stately *public schools*. Each Lutheran school district is surrounded by 3 to 5 such public schools, each with a capacity of 800 children. These public schools offer free education and their curriculum does not include any religious instruction (as it cannot be otherwise in our states). To some extent, these schools also do a good job in their subject. Nevertheless, God leads thousands of children into the Lutheran parochial schools, which cannot exist without school fees; he brings in children whose parents are mostly poor day laborers, and some of them are even spiritually neglected and degenerate. But after the children have grown fond of the Lord Jesus and His Word, they often drag their parents to the public services of the Lutheran churches. Who does not see here the searching shepherd faithfulness of Christ? Who does not see the ruling hand of the almighty Son of God?

There are also many sect schools in every city, some of which are not small. What efforts, tricks and whistles are used by the sects to fill their schools with children! They still hold so-called Sunday schools and try to lure the children to them with all kinds of gifts. Nevertheless, the almighty and merciful Lord maintains his Lutheran school czion and increases it from year to year.

Now, in conclusion, a brief useful application: You Lutheran congregations of this country, let this example inflame your heart for congregational schools and spare no sacrifices. The blessing is unspeakably great for children and children's lives.

J.T.G.

To the ecclesiastical chronicle.

I. America.

School coercion. In the previous issue, P. Rademacher reported on a compulsory school attendance system that also occurred in America. Among the states in which such coercion could be exercised in accordance with a law, one counted up to now also Wisconsin. However, the "Gemeinde-Blatt" of the Wisconsin Synod of November 15, under the heading "Schulzwang und Gemeindeschule" (compulsory schooling and parochial schools), reports the following: The following questions and answers, which are especially important to us who do not attend the public schools and yet live in a state with compulsory schooling, should be answered.
The question: Have parents complied with the compulsory *education* law if their children attend a private school where only religious instruction is given? Answer: The purpose of the law is only to provide a minimum of secular instruction for each child. Therefore, the fact that a child receives religious instruction does not replace the complete omission of secular instruction. Question: Does it serve the purpose if a child attends a private school and receives secular education, but not in English? Answer: It does. The law does not intend to enforce instruction in only one language, although it must be given in English in public schools. Therefore, since instruction in secular knowledge and skills is also given in our parochial schools, the law is fully satisfied by attending them.

The Pilgrim Calendar. In the issue of Nov. 1, we also made an exhibition of this calendar in a recommendatory advertisement. In response, the Pilgrim Bookstore wrote in the Nov. 20 issue of Pilgrim: "We are pleased that the Pilgrim Calendar for 1881 has received such favorable reviews and recognition. We are sorry, however, that in our unbounded confidence in the dogmatic standpoint of the writer of the Schubert article, we have allowed a disgusting clex to go unnoticed by the press. This 'universal brotherhood', which appears at the end of the article, certainly touches no one more unpleasantly than the publishing house itself. It will be eradicated in the next edition." Honor to a man who can not only accept friendly rebuke without becoming disgruntled by it, but is also prepared to correct himself! W. [Walther]

A peculiar baptismal act. In Dallas, Tex., a criminal sentenced to death wanted to be baptized. A Baptist preacher was sent for. The Baptists, however, as is well known, only consider baptism by immersion to be valid. Since the sheriff suspected that the criminal would use the opportunity to take his own life and thus escape the death penalty, he tied a rope around his body so that he could be pulled ashore if his suspicions were true.

How the Methodists are becoming more and more secular is proved by the advertisement that came into the hands of the editor of the "6 Rsviev", which reads: "Big party! Fun for everyone! The Methodist Episcopal Church at Danvtlle (Knox Lo., O.) will have a big dinner Friday evening Nov. 12: First big sale of 50 ladies! They are to be sold to the highest bidder, as every present will then have an opportunity to buy a companion for the dinner. Come one, come all and enjoy the fun! Price of dinner 50 cts. for the couple." - —

The Campbellites, who also call themselves Disciples *of Christ,* wanted to build a larger church in Washington some time ago, but now hope to carry out their project, since Mr. Warfield belongs to them, indeed has already served as a preacher among them. - This Anabaptist sect came into being at the beginning of this century. It does not want to know anything about any ecclesiastical confession, and therefore it has great doctrinal freedom. It rejects the expressions used in the Church of God: "Trinity," "eternal generation," "eternal issue," "person," "consubstantial;" indeed, a large part of its members cherish rationalistic and unitarian principles, that is, they follow their reason in matters of faith and deny the mystery of the Holy Trinity. It counts 600,000 members; of these, 78,950 are in India, 45,500 in Ohio, 8,250 in Illinois, 79,525 in Kentucky.

Masses. A Roman newspaper, "*Freeman's Journal*", points out that in this country very little money is received for masses for the souls and that almost nothing would be received if the immigrants did not pay.

II. abroad.

Confirmation Dress. A German newspaper writes: In Hanover, many efforts have succeeded in causing even the children of rich people to come to confirmation in a simple black dress without jewelry.

In Saxony, the Saxon Consistory recently admonished the preachers to take care of the emigrants, whose number was particularly large this year, and to "see" that they take their Bible and catechism with them across the sea. Certainly a laudable care. W. [Walther]

"Because I call, and ye depart, I will also laugh in your calamity, and mock you, when there cometh that ye fear."

(Proverbs 1.)

In the Thirty Years' War, the Austrian general Holk was the terror of the Protestant countries, even of the imperial ones, because of his relentless violence and his cruelty. Thus he penetrated from Bohemia into Saxony, took Zwickau and the Voigtland, where he devastated everything with fire and sword. He had the town of Weida completely burned by his horsemen in 1633. It never regained its former prosperity and the number of its inhabitants at that time. At Freiberg in Saxony, Holk's soldiers seized a Lutheran preacher; he was cut into pieces and these were thrown to the dogs to eat! - Who was this Holk? He was actually a Dane and a - Lutheran, but considered himself backward and offended by his king; therefore he went over to the enemies of the Lutherans, the imperialists. However, when Holk withdrew to Bohemia as a result of a truce and returned to Zwickau, a plague broke out among his soldiers. He himself was infected and only got to Türschenreith near Adorf, where he died. But Holk, in the sight of the terrible plague and in the foreboding of its end, had urgently demanded absolution beforehand, and that from the mouth of a Protestant preacher. He sent people to bring one; but they found none. For the preachers had been driven away, hidden in towns and forests with their poor people, where they had not yet succumbed to the tribulations of war. Holk offered a thousand thalers to anyone who would provide him with a preacher, but in vain. Finally, the town preacher of Adorf had to make arrangements to find a Lutheran preacher. He indeed found one in the forest, who could be persuaded to go along. But he could not wait any longer for Holk. Before he got to the sick man, he had breathed his last under the torment of his conscience. D.

Ordinatiouen u "d introductions.

I" discharge of the high". President of the Northwest District, Candidate Friedrich Pfotenhauer was ordained by me on the 24th Sunday after Trinity and introduced into his "both" congregations in Lac- qui-parle County, Minn. and Graut County, Dakota Terr. H. Cousin.

Adreffe: Rsv. V. Dkotsalmusr,

Oäeso", öixstovs 6o., Llinv.

On the 24th Sunday after Trinity, by order of the Reverend Wunder, Prof. I. Merkel was ordained by me in Genoa, De Kalb Co., IllS. and in the evening was likewise inducted in Sycamore, the county seat of the same county. Prof. Krauss was kind enough to assist. I have "founded" the former congregation more than 24 years ago, and have "served" the latter since New Year's Day every fortnight. Of course, Hm. Prof. Merkel retains his principal position at the Addison Seminary.

Addison, the 10th Rov. 1880. L. ". T. Selle.

In accordance with the commission received, Pastor G. Barth was installed in his "new" congregation on the 25th Sunday after Trinity.

«. E. Winter. "

Address:

By order of PrLses Beyer, Rev. Fr. Weidmann was installed in the Lutheran congregation at Town Ashford, LattarauguS Co, N. D., on the 25th Sunday after Trin. byH . L. A. Kanold.

Address: Rsv. Msiärnaov,
Spring vMs, Lris 6o., X. 17.

Church dedications.

On the 24th Sunday after Trinity, the Lutheran Trinity congregation at Floradale, Ontario, Canada, consecrated its newly built church to the service of the Triune God. Mr. Ernst, the former pastor of the congregation, preached the sermon, and the undersigned said the dedicatory prayer. In the afternoon, Mr. Schroeder preached in English. The church is built of bricks, equipped with a gallery and also otherwise, as far as pews, pulpit and altar are concerned, quite tastefully executed.

I. T. Borth.

The Trinity Lutheran congregation at Monitor, Bay Co., Mich. had the joy of dedicating their newly built frame church to the service of the Triune God on the 24th Sunday "ach Trin." The main sermon was preached by Fr. F. SieverS ksn. An English service, which was scheduled for the afternoon, had to be cancelled because of the very bad weather.

F. SieverS jun.

On the 24th Sunday after Trinity the new church of the Lutheran congregation of the Rev. Hüschen on Second Creek, GaSconadr Lo., Mo., a" beautiful brick building, 42X28 feet, was solemnly dedicated, undersigned Bor- and Rev. W. Mueller preaching in the afternoon. W. Matuschka. .

On the 25th Sunday after Trinity, the Lutheran congregation of St. John at Ehester, III, had the great joy of consecrating their new church (a brick building, 44X76 feet) to the service of the Triune God. In the morning and evening the kk Demetro and Fra "ck preached" in German, in the afternoon P. Kleppisch in eug-lish.I. A. F. W. Mü ller.

(Delayed.)

On 19trn Sunday "ach Trin. my dear congregation 1" Hamtlton County, Nebr. celebrated its annual mission feast. Morning- Mr. P. G. LndrrS preached on mission in general, afternoon- undersigned on inner mission. The collecte was 012.54. G. Citizen.

Roch a JuLeldenkmünze.

To commemorate the double anniversary celebrated in June, the Synod of Pennsylvania also had a commemorative coin struck" and that "do very beautiful. On the obverse is Luther's bust after a design by the Berlin Mint. The inscription reads: "Nomen vomini turris kortissim" 1517 (The name of the Lord is the strongest castle). The reverse depicts Luther's coat of arms (an open rose with a heart and cross in the center*), with the inscription: LeelWi" lutdsrao" "meri- oan" xnuäsn, 1880 (the American Lutheran Church sistj merry 1880) - and with the upper marginal inscription: ä. 25. ^unu 6on- kessio ^.ugustnn" 1530 (the 25th of June Augsburg Confession 1530) and the lower: ä. 25. 3uoii Oooeoräi" 1580. The coins are of the size of a silver dollar and cost the piece: Jmttationsilber 25 cents, Bronze K1.00, Gold plattirt §1.50, Silver O3.00. Da- hundred of the former variety §12.50. To be obtained from S. K. Harzftld, 1713 Dark Dbilackslpdi".

*) The Lhrlften Her, on Rose" goes, Od'< in the middle under the cross stands.

Conferenz display.

Coucordta Teachers Conference, December 28-30, in Cleveland, east side.
Registration 14 days before at F. Leutner, M Bolivar Str.
H. Hölter.

Income into the coffers de- Illinois" District-:

To the synodal treasury: by P. Warnke in Bethel, part of the MWonSfest - Toll, §6.20. By P. DetzerS congregation in Des Plaines 14.50. Reformation Festival Collecteu: by P. Großes congregation in Addison 35.41,? Lochner's Gem. i" Springfield 17.11, D. Hahn's Gem. in Staunton 13.00, Fr. Lochner's Gem. in Chicago 13.65, Fr. Grosses Gem. in Harlem 12.00 (d. half), Fr. TraubS Gem. in Peoria 14.11,?. Brewer- Ge", in Brecher 11.77, k. Krebs' Filialgem. in Willow Creek 7.30, Fr. Schroeder- Gem. tu South Litchfield 9.25. Au- Chicago: by D. Bartltng of C.
Schröder 1.00, L. Bräm (on teachers' salary) 1.00, von der Gem. 30.49, Fr. Strecker 1.00, R. Pekie .50, B.Küpker, C.Labahn 1.00 each; P. Wunders Gem. 25.00, P. Wagners Gem. 48.00, Engelbrechts Gem. 34.00, k- HölterS Gem. 40.00, P. SuccopS Gem. 34.00, P. Lochners Gem. 3.50. By P. Flach-bart in Dorsey, CommunionS-Coll., 4.30.?. Wangerin- Gem. in Town Sumner 4.00. k Schalter- Gem. in Red Bud 20.00. Harvest Thanksgiving Coüecte": by Fr. Schmidt- Gem. in Schaumburg 44.70, k. Liebes Gem. in Wine Hill 29.00, Fr. Steeges Ge", in Dnndee 14.28. p. TörmannS Gem. in Yorkville 12.16. by Prof. Selle of d. Gem. tu Genoa 12.63. by F. Block of d. Ge", in McHenry 2.00. p. StreckfußS Gem. t" Grand Prairie 16.00. (Summa §533.86.)

To the building box office: communion loll. by?.Döderlein- Ge", tn Homewood 6.51.

For inner discord in the West: By DWanck in Bethel, part of the Mission Festival Loll, 5.00. By P. Merbitz ta BeardStown, part of the Mission Festival Loll. By k" Gräf in Vlue Point, part of the mission festival loll, 23.75. (p. §48.75.)

For inner mission: By Fr. Zahn in Nokomts of sr. St. Pauls-Gem. 11.50. By Fr. Lehman" ia Chicago of Chr. Zum Mallm 2.50. By Fr. Frauck in Steeles Mills, MistoaS- ststcoll. of Gemm. t" Ehester, Wine Hilf, Randolph, LoSt Prairie and Steeleville, 15.00. By Fr. Schuricht in St. Paul, 3 beer- thets of Mtssionsfestcoll, 36.00. By Teacher Reifert 1" Chicago from the "Singverei" 5.00. By Fr. Schalters Gem. in Red Bud 15.00. By Fr. Döderlein in Homewood from H. Beerman" 3.00. By Fr. Lußky in Sterling from H. Großmann 1.00. By D. Schröder in South Litchfield, part of the MifsionSftst Coll, 13.50. By Fr. Dunsing in Strasburg, Tbetl of theReformattouSfest-Loll., 5.00. By Fr. Nachtigall m Waterloo by sr. Kreuz-Ge". 10.00. (S. O117.50.)

Zür Heidenmission: Fr. HeyerS Gem. in Colehour 1.15. Through Fr. Döderlein in Homewood by H. Brermann 2.00. Through k. Traub by d. Gem. in Limestone 3.00. (S. §6.15.)

To negermtssiou in Ltttle Rock: By k Lochner i" Chicago by H. Peterse" 2.00.

For Nearr School in Little Rock: By Fr. Wunder iu Chicago from F. Fink 3.00. Loll. at 25th Anniversary of School in North District d. Gem. at Addison 24.87. (Summa §27.87.)

For the Negro Mission: Through k Warnke in Bethel, part of the Mission Festival Loll, 5.00. Through Fr Lehman" in Lhicago from Ehr. To Mallm 2.50. By Fr. Franck, part d. MissionSfeft- Lollette of Gemm. at Ehester, Wine Hill, Randolph, LoSt Prairie & Steeleville, 15.00. By Fr. Schuricht at St. Paul, >1 quarter of Missionfest Loll, 12.00. By Fr. Count i" Blue Point, part of MissionSfrst-Loll., 10.00. By Fr. Dunfing in Strasburg, part of ReformationSfeft-Loll., 3.W. Through Fr. Nachtigall at Waterloo by sr. Cross-Grm. 10.00. By Fr. Merbitz tn BeardStown, part of the MissionSfest-Coll., 10.00. Fr. SchallerS Gem. in Red Bud 15.00. (p. §82.50.)

To the emigrant Mlsston: By D Warnke ia Bethel, part of the MisfionSftstcoll., 5.00. By?. Merbitz in BearvS- tow", Tbn'l of the MisfionSftstcoll. of St. Joh.-Gem. that., 10.00. k. SchallerS Gem. in Red Bud 10.00. By Fr. Traub of the Gem. in Limestone 4.00. By Fr. Schroeder in South Litchfield, Theil of the Missionsfest Loll., 13.50. (S. §42.50.)

To the emigrant mission in New York: Gem. in Addison 15D0. By Fr. Franck, MissionSfest-Loll. d. Gemm. iu Lheller, Wine Hill, Randolph, LoSt Prairie ". Steelville, 10.00. H. LührS in Addison 2.00. By Fr. Gräf in Blue Point, Theil of Mis- siouSfestcoll., 10.00. (S. §37.00.)

To Emtgranteu-Misston in Baltimore: By k. Franck, Theil of the MissionSftftcollecte of the Gemm. at Ehester, Wine Hill, Randolph, LoSt Prairie and Steelville, 10.00. By k. Gräf at Blue Point, Theil of the MissionSfeft-Lollecte, 5.00. (S. §15.00.)

To the Tollege household in St. LouiS: By Fr. Merbitz in BeardStown, part of the MisfionSfeft loll, 2O.O0. By JevS Johnson of Fr. Katthain's Gem. in Hoyleton 19.00. By k. Schroeder t" South Litchfield, part of the Mission Festival Collecte, 20.00. (p. §59.00.)

For poor students in St. LouiS: By Fr. Schuricht in St. Paul from the Women's Association 5.00. By Fr. Lußky in Sterling So" Hetnr. Großmann 1.00. D. Kornhaassin Harlem 1.00. By Fr. Wunder in Chicago from the women in sr. Congregation for F. Herzberger 6.00. By?. Succop the. of the "Younger Beers" str Martin Lücke 12.50. (p. §25.50.)

To the Colleg r household in Springfield: By Fr. Warnke in Bethel, thell d. MissionSfest Coll, 6.50. By Fr. Merbitz in BeardStown, thell d. MissionSfest Collecte, 20.00. By k. Schröder in South Litchfield, thell d. MissionSftftcollecte, 20.00. (S. §46.50.)

For poorStudents in Springfield: From EHtcago: by k. Engelbrrcht of the Women's Club 10.00, by P. Wagner of the Women's Club 10.00. Fr. BurftindS Gem. in Rich str I. H. F. Hoyer 9.65. By Fr. Steege in Dundee from d. Abendm.-Kasse str Golssche 10.00. (S. §39.65.)

To Lollege- Household in Fort Wayne: By k. Schroeder in South Litchfield, Theil of Mission Fest- Loll, 20.00.

For poor students in Fort Wayne: by Fr. Warnke tu Bethel, Theil der Mission-feft-Collecte, for F. Drögemüller 5.00. For the same: by Fr. Ruoffer in Eagle Lake, Loll. at L. Kiß- nerS wedding, 5.75 and by Fr. Merbitz in BeardStown, Theil der MisfionSftst-Loll, 10.00. For W. Köpchea r by P. Engelbrrcht in Chicago of Mrs. N. N. 1.00, by P. Wunder das. vou F. Fink 5.00, by P. Lokner in Lake Zurich of Mrs. H. H. 1.00. By k.Röder in Arlington HightS, weddingS-Loll. bet I. Torg- ler 10.56 str student from Eanada. By P. Nuoffer in Eagle Lake, Toll, bet L. KtßnerS wedding, str M. Herrmann 5.75. (S. §44.06.)

To seminar hau stop in Addison: By Fr. Schroeder at South Litchfield, Theil of MiffionSftst Toll, 20.00.

For poor students in Addisou: AuS Addtson: by d.Ge". 25.00, Hermann LührS 2.00 and by F. Grhrke, Collecte at H. Mumms Hochz., 18.10. By P. Wagner in Chicago v. Frauenverein 10.00. For C. Kam beiß: by P. Engelbrecht ia Lhicago from Mrs. N. N. 1.00; by D. Loßner in Lake Zurich from Mrs.

R. N. 1.00 and by?. Miracles in Chicago by F. Unk 5.00. By Fr. Trautmann in Adrian, Coll. at d. wedding?.. H. Jün- gelS, for W. Tempel, 10.35. By teacher Reifer" in Chtzago from the Singverein for F. Haberichter 5.00. By Fr. Graf in Blue Point, Loll. at I. ZieglerS wedding, for M. Ernst 4.70. Harvest Festival Loll. by Fr. NuofferS Gem. in Eagle Lake for poor students 19.00. (S. 4101.15.)

For sick pastors & teachers: AuS Lhicagor by k. Engelbrcht of gray N. N. 4.00, by Fr. Wunder of F. Fink 5.00. Fr. DrögemüllerS Gem. in Arenzvillr, ReformationSfeft- Loll., 6.00. (S. H 15.00.)

To the widow's fund: P. StrieterS Gem. in Provtso, Refor- mationSfest-Loll., 20.<!0. by Fr. Flachsbart in Dorsey: contribution by himself 5.00, Mother Boatswain 2.00, L. Bohlmrier .50, F. Renken in Bethalto 1.00. by Fr. SchallrrS Gem. in Red Bud 10.00. by Fr. Schieferdecker in Hamel, Reform.- Festcoll., 13.10. by?. Nachtigall in Waterloo from sr. Kreuz-Gem. 7.10. (p. 458.70.)

For the community in Lima, O.: Through Fr. Engelbrecht in Chi- cago from the Women's Association 5.00.

For the comm. in Lanton, Mo.: D. SchurichtS Gem. in St. Paul 9.00.

For the deaf and dumb: Gem. in Addison 15.00. By v. Lehmann in Ehirago by Chr. To Mallm 5.00. By k. Hölter the. by Barb. Weiss 2.00. By Fr. Merbitz in BrardS- town, Theil of MissionSfest-Loll., 10.00, "from a friend" 5.00. Mrs. Fr. Schröder in South Litchfield, thank offering for happy delivery, 2.75. By Fr. Nachtigall in Waterloo from sr. Kreuz-Gem. 10.00. (p. 449.75.)

To the orphanage at St.^LouiS: By Fr. Wunder tn Chicago by C. Warnke 2.50. By k Mirßler in Carlinville by N. N. 5.00. Fr. SchallerS Gem. in Red.Bud 9.00. (p. 416.50.)

To the Orphanage near Boston: Harvest Festival Toll, by Fr Rö- derS Gem. in Arlington HightS 20.00. By Fr Succop in Chicago from Frz Dabelstrin 1.50. By Fr Loßner in Lake Zurich from Mrs N. R. 1.50. By Fr Franck, Thril of Mission Festival Eoll. of Gemm. in Ehester, Wine Hill, Randolph, LoSt Prairie &. Steelville, 10.00. By G. BraunS in Lrete, Loll. at Dün- fingS wedding, 11.81. Mrs. Mangelsdorf in Rock Island 2.00. By v Succop in Chicago of Mrs. K. 1.00. Wittwe Brandenburg 1.00. CommunionIS-Coll. of P. DrögemüllerS Gem. tn Arenzville 3.00. (P. 451.81.)

Addison, III, Nov. 13, 1880. h. bartling, cassirer.

Entered the Saffe of the Iowa District:

To the synodal treasury: by P. Guenther in Boone from N. N., thank offering, 45.00, from Mrs. Goeppinger 2.00. Bon k. Brandt in Llarinda 5.00. Fr. F. v. Strohe's congregation in Monti- cello, RrformationSfestcoll., 17.65.?. ReifingerS parish in Wtl- to" 7.00. Fr. GrafrlmannS parish in SherrillS Mount, Refor- mationfestcoll., 9.10. Fr. StrobelS parish in Caloma, desal. 6.00. Coll. of Gear. I». Streckfuß'S in Davenport 10.00. Re- formationSfrstcoll. of P. DornsrifS Gem. in Dnbnque 5.65. DeSgl. of P. Crämer- Gem. in Fort Dodge 12.05. P. MaaßS Gem. in Kossuth Co. 7.63. (Summa 486.W.)

For inner discord: Fr. Streckfuß- Gem. in Davenport, communion coll., 42.40. By Fr. Guenther in Boone, part of mission fest"!!., 30.00. By?. Rabe, thril of mission fest coll. in Webster City, 10.00. Part of mission fest coll. in k. Haar- Ge" in Denison, 5.24. I. Lübke auS P. MattfeldS Gem. at Manson 1.00. MissionSfestcoll. in?. ReifingerS Gem. 26.52. deSgl. of Fr. StrobelS Gem. in Taloma 15.00. part of Mis- fionSfrstcoll. in Fr. BrammerS Gem. 21 50. missionSfestcoll. of k. Mallon- Gem. 7.00. RrformationSfrstcoll. of?. Herrmann- Gem. at State Centre 6.00. By?. Bretscher in Buena Vista, of N. N. 5.00. (S. 4129.66.)

For Negro Mission: By Fr. Zvrrer in Marcus from G. Richter 1.00. By Fr. Rabe, Theil of MissionSfestcoll. tn Webster Ctty, 8.12. Coll. at Women's Association's foundation feast- tn k, Besels Gem. 3.45. By?. Besrl from Baier Krögel .50. Theil of RrformationSfestcoll. in Fr. Bretscher- Ge", in Buena Bist" 3 00. Whose Ge", in Grand Mound 1.50. By D. Grastlmann in SherrillS Mount of N. N. 1.00. (p. 418.57.)

For the emigrant mission in New York: Through Fr. Günther tn Boone, part of the mission's festive budget, 8.54. Part of the mission's budget in Fr. 5.00. From the bell-bag fund of the parish of Fr. F. v..Strohe 8.61. Through Fr. Gülker from his parish. Gem. at Elayton 4.00. Fr. Crämer's Gem. at Fort Dodge 6.00. (p. 432.15.)

To the Emigr. Mission in Baltimore: Theil of MisfionS- frstcoll in Fr. BrammerS Gem. 5.00. Fr. GülkerS TrinityS- Gem. near Dayton 2.00. (p. 47.00.)

For the deaf and dumb in NorriS: Fr. Stephen's congregation in Bremer Lo. 7.50. By dens. by F. Mummelthei 1.35. Part of the MissionSfestcoll. in Fr. BrammerS Ge", in Lowden 5.00. By k. Besrl in Guttenherg by Baier Kahle 3.00, Rinke 2.00, Bor- cherding 1.00, A. Heiler .50. By P. Studt in Luzerne from H. G. Studt 3.00. By P. WiegnerS Gem. bet Llear Lake 4.50. Theil of RrformationSfestcoll. by P. Bretscher- Gem. in BSena Bist" 2.00. By P. Studt in Luzerne from D. LührS 100.00. By P. Maaß in Koffuth Lo. from W. Dannov .25. (S. 4138.35.)

To the orphanage at St. LouiS: By D. Günther in Boone, on M. HastedtS wedding s., 3.50. By?. Gülker in Dayton, on A. Krämer- child baptism s., 3.50. Fr. Stephen's comm. at Waverly 8.87. Fr. Brandt's comm. at Llarinda 4.27. By?. Brandt from Anna Hinkeldey .38. (p. 422.52.)

To the orphanage in Addison: Through Fr. Zürrer in Mar- cu- vou Ernst Richter 1.00.

To the orphanage in Boston: By Fr. Studt in Luzerne from Fr. LührS 5.00. By k F. v. Strohe in Monticello from M. Löschen 1.50. From the bell-bag coffee of the congreg. of k. F. v. Strohe in Monticello 8.61. By Fr. Gülker in Dayton from sr. ZionS Gem. 3.50. (p. 418.61.)

For poor students in Addison: By Fr. Herrmann at State Lentre, sent at GrimsehlS wedding, for Fr. Sommer 5.75. H. TiarkS at Monticello for Ernst brothers 3.50. (p. 49.25.)

For poor students in Fort Wayne: H. TiarkS in Monticello for Fr. Stephen's son 3.50.

For ar "e students in Springfield: By Fr. Herrmann bet State Lentre, on GrimsehlS wedding sent, 6.00. By ? Studt in Luzerne, on Fr. SemmannS wedding ges., for I. E. A. Muller 8.50.?. ErämerS Gem. at Fort Dodge, part of Jubelfeftcoll., fiir A. Meyer 11.10. H. TiarkS at Monticello 4.00. (p. 429 60.)

For poor students in St. LouiS: H. TiarkS 4.00. By Fr. Brandt from H. Herzberg 1.00. (S. 45.00.)

For sick pastors and teachers: Fr. Stephen's comm. bet Waverly 4.00.

To the widow's fund: Through?. F. v. Strohe in Monticello from Miss M. Delete 1.50.

For Nothleidrrrde in P. TönjeS'Ge", in Kansas: By k. Günther in Boone from sr. Land-Gem. 19.75, Mrs. Zimbelmann 1.00, Mrs. Baumgart .50, Grandmother Goeppinger 1.00, I. Grabau .50. (G. 422.75.)

Fort Dodge, A). Nov. 1880. I. P. Rademacher, Kasfirer.

Incoming to the Aaffe of the "Eastern" District:

To synod treasury: don pastor holiday 42.00. k. Tteeger 2.00. comm. in Clarence Centre I.W. comm. in North Last 4.40. Joh. Trapp 2.00.

To the widow's fund: Don of the community in Ashford for Mrs. ?. Schmitt 7.50; for the same from the Ge", in MartinSville 8.19. Gem. in WolrottSville 9.35. funeral collectcte bet G. Paget there 1.53. infant collectcte at G. Rading .74. Fr. Feiertag 4.00. File G. Schmidt in Llarence Lentre 1.00. Fr. Krafft 4.00. Fr. Frey 5.00. Fr. Schulze 2.00. Mother LipS in Alle- gheny City 2.00. Thanksgiving Offering by Mrs. I. MaaS for happy. Delivery 1.00. Joh. Trapp 2.W.

To the Orphanage bet Boston: By Kassirer Rade- macher 6.50. Thank-offering by Aug. Frenzel in Lumberland 2.00. Gem. in Yorkville 5.00. Gem. in Little Balley 4 52. E. Tietjen in Harlem 1.00. Mrs. Jaumkieviez there 1.00. Lollecte at I. H. MatthiuS' silver wedding in Port Richmond 15.53. Women's- club in P. Lindemann- Ge". 12.00. WeddingS-Loll. at Larl Schulz's in Pierre, Nebr. 4.00. Gem. in KingSville 5.00. Datrr G. Schmidt in Llarenee Centre .50. WeddingS-Loll. at Herbert's there 1.60. Ge", in Bayonne Lity 6 50. lüngl." and Maiden's Club of same Gem. 15.00. Mrs. Marg. Eckhardt through k. H. Hanser 2.00. By?. Frey'of H. Ubl 2.00, Friedrich 2.50, Mrs. P. 3.25. Mrs. Wiedmann and TöllS in Olean 5.00. First d. ev.-luth. Ge", in Albany 15.00. School children of k. Andre- 1.00. Joh. Trapp 3.00. Gem. in Somerville 2.00.

For the deaf and dumb: Young Men's and Maidens' Association in Bayonne 15.00. Mother LipS iu Allegheny Eich 2.00. Joh. Trapp 2.00.

For Inner Misston: Gem. in Lumberland 2.62. Dater G. Schmidt in Llarrnce Eentre .50. Mother LipS in Alle- gheny Lity 1.00.

For poor students in Fort Wayne: Mrs. Koch and Harter in Olean for L. Engelder 5.00. Mrs. Ralschky and Geuder there for I. Dörmann 5.00. Jacob Koch for Theodor Engelder 3.00. Joh. Trapp 2.00.

To the Baltimore Emigr. -Misston: Kasfirer Rademacher 2.34. Gem. t" KingSville 2.25.

For poor students in Springfield: community in Somerville 2.25.

To travel money to,Aust,ralten: Bon limbs in k. AhnerS Ge", in PittSbura 23.25. Gem. in MartinSville 2.00.

To the Negro Mission: By Fr. Fick 1.50. Gem. in KingSville 10.00.

For Inner Mission in the West: Gem. in Port Richmond 2.50. Joh. Trapp 1.50.

For the needy in Kansas: H. Penat in Port Richmond 1.00. Gem. in Somerville 2.0t).
For poor students in Addison: comm. in Somer- vtllr for Paul Sommer 2.00.
To the Heathen Mission: Gem. in KingSville 10.00.
For the German Free Church: Joh. Trapp 2.00.
For the comm. in Lanton, Mo.: comm. in Llarence Centre 2.60.
For sick pastors: From Joh. Trapp 3.00.
For P. Brunn: Bon Joh. Trapp 1.00.
New York, de" Nov. 1, 1880. I. Birkner, Kasfirer.

al Report -of the Administrator -of the Hamanu Foundations.

Revenue.

Rent from Nov. 23, 1879 to Nov. 23, 1880 incl., 12 months G 445.00 4540.00

Edition". 1879

The. 23. for cry""-work4		5.00	
April 1.	For plumber arbed	11.0t)	
June 11.	For St.uern	58.25	
July 29.	For VerflchemngS premium	33.33	
Sept. 13.	For repairs of the gun tube"	16.90	
			4124.48
May16	.Paid to vr. Walther	40.00	
	""""Dir. Sugar 40.00		
	""""Prof- Selle 20.00		
Nov. 16.	"" vr. Walther	43.10	
	""""Dir. Sugar 43.10		
	""""Prof- Selle 21.55		
	""""4 Widows O 420.78	83.12	
	""""G. Bracher 50.0t)		
	""""den Baufoud 74.65		
			4415.52
		Summa	4540.00

Eincinnati, O., Nov. 16, 1880. G. Bracher.

For the Lutheran orphanage for the "Kin-lei" JEsu hei St. LamS receivem

since 4 sepfbr: 1880: Bon Mrs. N. N. in Baden. Mo., 44.00. Th. Günther in St. LouiS .50. hrn. Huning the .85. Mrs. E. Paterachi in MemphiS, Tenn., 4.00. hrn. Stein in St. LouiS 3 hand brooms, 6 scrub brushes. 5 jerk-off brushes. From Des PereS, Mo.: from Mr. Elamor 1 bag of apples; G. Mertz 1 bu-bel ditto. Dom Frauenveiein in Cape Girardeau, Mo., 4 pairs of stockings, 7 shirts, 2 skirts, 2 jackets, 6 dresses, 3 aprons. AuS velvet LouiS: from H. Hehman" 17 linen skirts, 1 pr. pants; E. H. Moritz 1 dtzd. Forks, 1 Dtzd. Theel spoons, 4 mirrors, 2 sugar bowls, 1 Theekanne, 11 vegetable bowls, 6 kl. BowleS, 1 Dtzd. deep, 1 Dtzd. flat plates, 1 Dtzd. cups, 1 dtzd. glasses, 2 salt bowls, 4 butter dishes, 3 no plates, 2 presr "ti plates, 1 waffle pitcher, 1 meat fork, 2 slotted spoons, 4 pots; from the Dreieiuigk.-Distr. by Noack 3.00, by Brockmeyer 7.M; from the Imm.Distr. by Willhardt 2.00; from d. ZionS Distr. by Goehmann 7.00. Mrs. S. Weftermann in Wright Eity, Mo., 2.00. Women's Association of BethlehemS Commun. in North St. LouiS 11.00. Toll, from k. BaumgartS Ge", in Darmstadt, III, 4.30. Mrs. Louise Wester- mann in St. LouiS 3 pr. wool. Stockings. Mrs. Otto and Mrs. Hermann in Bremen, Mo , 1 partbie each of dresses. Teacher Seebold in Millstadt, III, 4.00. By P. Mertner of H. LückenS in New Berlin, III, 10.00. P. Bopp in Kirkwood, Mo, .50. Lurch P. Winker of Tramper 50. Btschoff in St. LoutS 1 sackful of Hosrnpatches. Don Hrn. Kölling 11 hats, 1 dress. Hrn. Waltke 21 boxes of soap. AuS Des PereS, Mo., from G. Mertz 3 Bush. Apples, G. Greb 20 Bush. Apples, Ebr. Kirchhof's 2 sack of apples. 2 sack potatoes, Hetnr. Löhr 16 B". Apples, 2 B". Peaches, 2 Bu. potatoes. School children de- Fräulein A. E. Schieferdecker in Seward, Nebr., 4.00. From the Gem. de" P. Schieferdecker in New Gehlenbeck, III, Thanksgiving feft loll., 16.0t). From St. George Sewing Society in St. LoutS 4 calico shirts for Ernst Holm; from Imm.-Distr. by Lollector Günther 4.70, by Eoll. Huning 8.95; from the Kreuz-Distr. by Coll. Schumann 8 30, by Lehrer Körner 3.00; from the Dreietnigk.-Distr. by Toll. Senf 2.50; from ZionS-Distr. by Coll. Goehmann 10.60. By k Lehman" in Sandy Creek, Mo., weddingS-Loll. bet W. Wolf 6.25. SundayScoll. in the comm. of Bro. Dittmer at Farley, Mo., 12.25. By Bro. Volkert in West St. Paul, Min"., for the asylum, H. W. Franzmeier 5.00. Thank offering for happy delivery of Mrs. Magd. Fiemeier in St. LouiS 5.00. Child Aufcoll. at H. Jenkamp in Philkpsburg, Mont.,'1.60. Wittwe Körner in St. LouiS 1 carriage. By Mrs. M. Harms 20 pairs Ainderstrümpft. Bon P. G. Barth in Pella, WiSc., an oil painting depicting our first orphanage, and a parldie of clothes. Wittwe Trampe in Neubtrlefeld, Mo., a brl. Apples. A. Schäfer in Augusto, Mo., 1.00. Mr. Krome in St. LouiS 2.70. Mr. Jul. Dietrich in Uniontowv, Mo., 1.00. orphanage can at the orphanage 1.26. From Des PereS, Mo.: from G. Mertz 4 Bush. Aepfel, LochhaaS 5 Bu. Aepfel, M. Mertz 9 Bu. Aepftl. Mr. F. Leonhard in Kirkwood, Mo., 2 S. flour. Mrs. P. Sandvoß in August," mo., 1 gown, 1 remainder calico. AuS St. LouiS: Mr. Gelde 10 lbs. sugar: Mr. Vienup 1 sack flour; Mr. Strecker several lots of bread; Herm Wurmb 1 lot of spices and 15 pencils; Mr.". F. Schwarz 2 p. of flour; Mr. L. Schulz Z p. of flour; Mr. 'J. H. Juch 6 p. of roasted coffee and some children's clothes; Hm. Ehr. Dom 1 p. of flour; Mr. H. Rrller a parbie of sugar, coffee, rice, pearl barley, starch, 2 hams, 1 piece of meat; Mr. Oberheide a few pounds of meat; Mr. Twietmeyer 1 p. of flour, 2 washboards, 2 packets of furnace black, 1 packet of starch; Mr. Kesfing 1 sack of flour; Mr. A. Reller 6 pf. coffee, one pair of shoes, one large package of worn clothes; Mr. Kuhlmann 1 p. of flour; "Haueise" L Lange 1 Brl. Potatoes, 2 Brl. apples. L. Büttner, H. Büttner and W. Günther weiped several rooms of the orphanage free of charge. Through Hm. L. BehrenS, Ueberschuss vom 350- jähr. Jubiläum der Gem. in St. LouiS 792.31. AuS der Gem. de-?. Brandt in St. Louis by Collectors Bachmanu, Busse, Rodenberg and Messet 28.00. From Messrs Brockmeyer L Sieving 4 sacks of best- flour. Bon Mrs Hoge in Saint LouiS 3.00. Women's Association of the Gem. of? Grimm in Washington, Mo, 7.00. Wittwe R. Schmidt in Altenburg, Mo, 2.50. Hedwig Köhn in Sheboygan, WiSc, 1.30. Nähverem in Collins- vtlle, III, by Mrs P. Wüstemann 12 calico shirts, 1 pair of Stlümpfe. L. Westphal at Lenrralia, Kansas, .25. G. Rah" at Pilot Knob, Mo. .50, E. Selber the. .25, A. Werner the. .25, F. Keckeritz the. .25. F. Kaase at High Hill, Ter., 5.00. I. K. at St. Charles, Mo., .50. N. N. by v. Köstering at Altenburg, Mo.. 5.00. AuS of Fr. Berg's congreg. in Prairietown, Ills. by Mr. Jusewelle's children, 3.00, by parishioners, 19.00. Emtedankfrft loll. of Fr. Grirbel's congreg. in California, Mo., 6.85. Ge", de-?. Michels in Franklin County, Mon., 5.00.

St. LoutS, Nov. 6, 1880. I. M. Estel, Cassirer^

6or. 3ck Üudxsr 8ts.

For poor students received "with" heartfelt thanks through Hm. Fr. Brandt in Llarinda, Iowa, from the worthy Women's and Virgins' Association in his parish 44.32. Through Fr. k Pröhl (spec. fiir Stud. Otto) from sr. Ge", in Augusts, WiS., 18.20., vo" sr. Ge", a" the BearSgraSS Creek 8.40. and vo" Hrn. k. Hoyer 1.40. By Mr. Imm. Lorenz of the Lutheran Young Men's Association at Salem, Perry Co, Mo, (spec. for Stud. Pfotenhauer) 10.00. C. F. W. Walther.

For Herm kastor vmsritus Fr. Brunn in Steeden undersigned received from the pastors: E. Lehmann 42.00, E. L. Wuggazer 2.00. A. Lohr 2.00, M. Claus 10.00, A. Rohrlack 3.00, P. Hansen 2.00, I. Nachtigall 2.00; by the same vo" Mr. F. Vallowe 5.00. From the teachers" D. Meibohm and A. Arnhold 2.00 each, W. Falch 1.00.

North St. Louis, Mo, Nov. 2, '80, E. L. E. Brandt.

From the Women's Association of Trinity Parish at St. LouiS, Mo., for poor students received 6 dozen bust shirts, 6 quilts, 6 pairs of woolen socks, 1 dozen underpants.

C. I. Otto Hanser.

For the needy brethren in the western counties of Kansas I have received the following gifts: Voa H. Ryack in Darmstadt, III, -1.00. Ulrike Hering 2.00, by P. A. Lohr from F. Nothdurft 5.00, by P. F. v. Strohe from Frl. M. Löschen 2.00, H. TiarkS 2.00, D. Tönjes 1.00, W. Hanken 2.00, H. Hanke" 1.00, by ibm itself .50. unnamed 2.00. F. Rank in St. Paul 1.00. P. W. Bombof 3.00. Valadu 1.00. H. Oldseu 1.00. N. R. by Prof. A. Erämer 1.00. I. Strikter 2.00. Ll. Martini 1.00. Fr. A. Rohrlack 2.00. Fr. B. E. Winter 1.00. By Fr. I. P. Bever of sr. JohS. parish 28.00, collected through the children's leaflet 22.00. G. I. E. from Fr. HuSmannS Ge". 2.00. congregation at Lincoln, Mo. by I. Meuschke 16.60. congregation of P. Biltz 5.00. congregation of P. WeselohS 32.50. by G. Heintz from Kath. Pfeitner, G. Knopf, G. Gösch each .50, Marg. Schäfte, W. Sttübig, I. Bottes each 1.00. D. M. in Baltimore 5.00. E. M., 1630 Bentor" Stt. 1.00. By P. B'ewrnd of Mrs. M. Knobel 1.00, Mrs. P. Btewend 1.00. P. Ph. Wambs- ganßs ft. Ge". 10.55. P. Büngers jr. JobS.-Grm. 4.00, whose Ehrist "S-Ge". 5.60; through him by Mrs. Lutz 1.00. Bernhard ReiSwtg 2.00. Fr. Brandt's Gem. in St. LouiS 15.00. through k. Dornseif by Frl. M. Lösch, D. Schmalz, E. Wüß, F. Meland ft.50, G. Wiedmer, H. Lemke, D. Mauer, I. Wieaand jr 1.00, Fr. Kmse, P. Wiegand, H. Schäfer jr .25, M. Drankhahn .10. By Fr. Sandvoß 3.00. By Fr. G. I. Müller's Gem. in Randolph Lo., III, 9.50. By Fr. P. Hansen of sr. Gem. in Worden 10.50, Mrs. Gerdam 1.00. By Fr. Th. Schöch of sr. Grm. 12.00. Part of a mission festival Loll. by Fr. O. Spehr 12.50. k. I. SieckS Grm. 11.00. By Fr. H. Kretzschmar from L. Hoppe ". H. Sylvester 2.00 each, Lh. Marth 1.50, F. Rohe 1.00, F. Abraham, Father Rote, L. Grochow, H. Krüger each .50, Lh. Töpke .28, Radmann, Träger, H. Abraham, I. Heß, Retz, Grrve, Lentsch, W. Abraham, W. Polzi" each .25. By P. F. Merbitz of R. B. in sr. Gem. 7.00. By Kassirer I. T. Schuricht from H. Bartltng 68.60, G. Rens" 5.00, E. Roschke 13.50. By?. F. H. Reich, man" from I. Luuz 2.0it, Mrs. Barb. Ruck 1.00, by himself 1.00. By Fr. Lhr. Bock from sr. Gem. 5.00. Fr. JohanningS Gem. 9.m. Marie Hrdde 1.00. By Kassirer I. P. Rademacher 22.75. By Kassirer Schuricht 19.00. Dmch k>.' B. SieverS by Ehr. Waldmann .50. by P. P. Wille by U. H. Dankenbring, H. Herrmann sr, I. Führing, Ph. Pinkepank j, 5.00, L. Pragmanu for Joh. WilShusen 5.00, W. Schrlp for Fr. Krenzel 5.00, F. Schelp se". 4.00, W. Weber 3.00, I. F. Dierke, Lhr. Bredehöft, F.Beermanu, Lhr. Brandt, H. PostelS, F. Bruns each 2.00, H. Henne sr., I. Paper each 2.50, H. Wehrs 2.00, H. Pri- "an", G. H. Dankenbring, F. Häsemeyer each 1.50, I. Bredehöft, H. Hetdom, I. Saß, R. R., H. Schelp, I. Wellner, I. Lckhoff, I. Meyer, D. Oetting, H. Oerdtna, J.H. Bredehöft, I. Sylvester, I. Steffens sr, N. N., W. Oehlschläger, H. Häsemeyer, F. Tegt-"eyer jr 1.00, G. Häsemeyer, Kurt Wienberg jr .75, A. StrffenS, H. Lckhoff .50 each; Sunday Collecte 6.30.

Sincere thanks to all dear donors! Through this rich donation many anxious worries have been taken from the hearts of our brothers and sisters. Not only have those ten "families" and others who needed help been provided with the necessities, but there is also -240.00 in the treasury which can now be used to relieve the distress in Ford, Rush and Hodge Counties. County.

Lllinwood, Nov. 12, 1880. G. TönjeS,

Traveling preacher in Kansas.

For the Hospital at St. LouiS with thanks receive"" Boa Mrs. Anna, widowed Ranft in Pilot Knob, Mo., -5.00. Bon the parish of Fr. Hosts in Lentreville, IllS., 6.50. Bon Mrs. Bolm in St. LouiS 5.00. Bon Mr. W. Franzmeier in West St. Paul, Minn. 5.00. Bon the St. PanlS parish of k. Brandt in Lowell, St. LouiS, 10.00. Bon Heinrich AlmS in LvanSvklle, Ind. 1 quilt, 2 sheets, 6 towels, 6 head ciffcn overcoats.

Gt. LouiS, Nov. 22, 1880. F. W. Schuricht, Cassirer.

New printed matter.

Luther's Sämmtliche Werke, Vol. I.

is now ready for shipment. The price is 3.50. Individual copies are cheapest by mail. The postage is 40 LentS.

Since the price of the vnche- ei" is so low" that no monetary profit can be made" with the publisher, the honored subscribers "nd purchasers will find it in order that we "nr deliver against cash payment.

"real diele orders requests

"Luth. Concordia Publishers."

St. LouiS, Mo., Nov. 1880. M. L. Barthel, Agent.

Catechism Interpretation, compiled from Dr. Luther's writings and the symbolic books by Ernst Gerb. Wilh. Keyl. 4 volumes.

We are pleased to announce that this formerly much bought and used work is again available in its entirety. The first part, published in Germany in 1853, and the second part, published in New York in 1857, have been reprinted in our "Lourordia-Berlag". To the "older" readers of the "Lutheran" this work is sufficiently known. To the new readers we would like to say that here they are offered a work of a very special kind. The same author says in the preface: "Until the year 1726, at least such a ILrklärung des Katechismus) was not yet available, otherwise a theologian, "je vr. Löscher was, would have known it without doubt and would not have expressed the wish 'that everything to be read in Lutber's writings on the Catechism (as of which he had the most splendid thoughts') be brought together.'" In this work, not only what is found in Luther's catechetical writings, but also what is found in his other writings on the catechism, is compiled.

This is a question and answer session. There is no better book to prepare you for teaching Catholicism. All pastors and teachers who purchase it will not regret it. Even those who own Luther's writings may find it "ur dear to have a book in which Luther's sayings on the doctrine of catechism" are compiled, in order to be relieved of the time-consuming search for them. To the HauSvLtern, who are to do the catechism selssig with their", e- cannot be urgently genug recommended for reading aloud at HauSandacbt. "The work itself praises best" its master," says a ftüherm recommendation of this work-. "We dare to say it boldly, with lively conviction of the truth of what we say, that in recent times no more useful, wholesome and necessary work has been undertaken. It goes without saying that no man can "interpret" the Catechism and bring to light the immense treasures of heavenly wisdom contained therein more completely than Luther, the author of the Catechism. In addition, Pastor Keyl has so richly exploited Luther's writings for the further execution of the Catechism that the work may well replace a complete Lutheran dogmatic, i.e. an entire Christian edifice of faith from Luther. Also, the content is introduced by such happily posed questions that the questions, instead of hindering the understanding of the answer, as is often the case elsewhere, often serve to shed desirable light on the "following" words of Luther." (Luth. XI I. p. 54.)

The I. volume includes the first main piece, the II. the second, the III. the third and fourth, the IV. the fifth and sixth main piece, the house prayers, the house table and Christian questions. Price of all 4 volumes, bound in half-frank, -4.00.

Each volume is also available individually at -1.00.

DaS Port" shall be borne by the customer.

Proceedings of the fourth annual meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and other states. ^ouo Domioi 1880. Zwickau in S. Printed by Johannes Herrmann. In Commission hei Heinrich I. Naumann in Dresden.

It is true that we are blessed here every year with so many "extensive" "annual reports" of our "own" Synod that some seem to want to become too much of a good thing; nevertheless, we cannot but "recommend" this year's Synodal Report of our "transatlantic" fellow believers and confessors not only to our esteemed readers, but also "recommend" it from the bottom of our hearts in the most urgent manner. This report contains a truly excellent presentation of the Synod's proceedings on the doctrine of the "Holy" Scriptures, based on 7 "theses" presented by Father Hübener in Dresden. The first thesis deals with the divinity of the Holy Scriptures, the second with their inspiration by the Holy Spirit, the third with their clarity, the fourth with their perfection, the fifth with their normative authority, the sixth with their divine power to work, what they teach and what they are intended for, and finally the seventh with their necessity and their incomparable value as the most indispensable means of grace. The president of the synod, Mr. k. Willkomm, says in his synodal address that this very doctrine was chosen as the subject of discussion because the synod recognized "that in this point lies one, indeed the main cause of the deep gulf which unfortunately separates it from all other church communities in Germany. The consequence of this is that the doctrine is so vividly discussed here, taking into account the aberrations of the "odem-believing theologians", so sharply substantiated "and so valiantly defended against the objections raised; although" of course not every point in question in this doctrine could be discussed in equal detail, e.g. that of the collattent power of the Word, the treatment of which is unfortunately also in our dogmatics usually "all too sparse. The Synodal Report is very extensive, it fills 116 pages, of which the doctrinal discussions alone occupy 98 pages, so that the reader has in it a whole booklet on the locus of the Holy Scriptures, and that in a thoroughly practical manner, calculated precisely for the needs of our time. The price of the report we can unfortunately not specify; in any case, our agent will soon be provided with a supply of copies "and then make the price known. W.

Keep in remembrance JEsum Christ! Sermons by F. C. Th. Ruhland, former pastor at the separate Lutheran St. John's Church in Niederplanitz near Zwickau. Collected from his estate. Second issue. Zwickau in Saxony. Printed by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden. 1880.

Our Evangelical Lutheran Church is so rich in wonderful sermon books, which our "highly enlightened" and highly experienced orthodox fathers have left behind, that it seems quite superfluous to submit sermons preached in our time to print. What are even the best sermon books of the present, for example, against Luther's "Postille"? - They are works of apprenticeship against masterpieces! Especially in Luther's church postilion, in which he, in the freshness of his first love, laid down the pure evangelical knowledge that had dawned on him after hot struggles of the soul, there are still great unrealized treasures hidden; therefore, it would be highly regrettable if new sermon books were to replace this postilion of Luther and those of his closest faithful successors. Nevertheless, we can only rejoice when postils containing Luther's teachings and written in his spirit appear in print. Even if they are only student works in comparison with those model works, they have the merit of presenting the old, pure Luther teachings according to the special needs of our time and applying them to the special circumstances and conditions of the present. We are therefore heartily pleased to be able to report to our readers that, of the works already announced in the number of ^1, Ju "1 of this journal, the following have been published
and recommended" Postille of our "blessed" brother Ruhland, the second issue has now followed the "first". Ruhland was a faithful student of Luther and has had the grace to reproduce Luther's sermons, which he studied diligently, not only in his own style, but also according to the needs of our time. May now quite a lot of people enjoy the heart-healthy food, which he offers in his sermon book! This 2nd booklet contains on 250 pages 15 sermons, first of all on the Gospel of the Sundays Sexagesimä, Quinquagesimä, Invocavit, Reminiscere and Judica, as well as on Maundy Thursday, on the 1st "nd 2. Holy" Easter and on the Sunday Quasimodogeniti, second- on the Epistle for the Sunday Septuagesimä and its two fiir dm Maundy Thursday, and finally a Charfreitag sermon on Joh. 19, 30, and a Confirmattonsrede on 1 Ti". 6, 12. Without a doubt, Mr. P. Willkomm, the editor, in order to give only the most important from the estate of the blessed Ruhland, has given two excellent communion sermons on the epistle of Maundy Thursday instead of the sermons on the gospel of the Sunday of Lätare and Palmarum. In any case, the continuation, which will begin with the Sunday Misericordias Domini, will appear before this Sunday. The price of this 2nd booklet, which is considerably stronger than the first, is only 1 Mark 50 Pfennige, and it will be ready for dispatch shortly from our agent, Mr. M. L. Barthel. W. [Walther]

Sermon on the Gospel on the Holy Third Day of Christ by Dr. Martin Luther. (Taken from the Church Postilla.) Dresden, Heinrich I. Naumann. 1880.

We have just received this new reprint of one of Luther's "most magnificent" sermons. It interprets the first 14 verses of the Gospel of John. Luther himself calls "this" text "the highest Gospel among all", but immediately adds: "But not, as some of mine, dark or heavy. And in fact Luther shows that this text, "full of deep mysteries, is nevertheless in itself quite clear and distinct for everyone and has only been made dark by human interpretation. Whoever does not yet have Luther's Church Postil, should buy this sermon - it costs, although it occupies 44 pages on beautiful paper, only 50 pfennlgs -, he will not regret it"; it contains a good appetizer for the rich table, which Luther has laid in his Church Postil for readers demanding growth in salutary knowledge. W. [Walther]

The **biblical doctrine of absolution** defended against the attacks of the false Lutherans. Only at the urgent request of his congregation, the book was published by C. F. L. 1880. Some time ago, a pastor of the so-called Lutheran General Synod W., who lives near the author, attacked the biblical Lutheran doctrine of absolution in a sermon that was also published. The author of this paper felt compelled to refute the sermon in a public lecture. Since a disputation demanded by Mr. W.'s congregation had to be "broken off," and Mr. W. declared himself al- "not overcome," the author's congregation demanded that the proceedings be handed over to the printer, "so that everyone who wishes e- "och once could examine who stands on the Scriptures and the confession and who does not." Accordingly, the reader will find in the present 80-page pamphlet the theses "worked out" for the disputation along with explanations, refutation of Mr. W's sermon, illumination of various objections against the doctrine of absolution. The pamphlet can be obtained from the "Concordia-Verlag" in exchange for 30 LtS.

Two discourses against secret oathbound societies or lodges by H. C. 8. Cleveland, Ohio. Translated from the German by J. H. Tract No. 7....

You will find the "Reden gegen die geheimen geschworen" Gesellschaften oder Logen" (Speeches against the secret "sworn" societies or lodges) in No. 7 of this "Blatte". Many will be pleased to find them also in English. They can be obtained from kov. 3. D. Druuger, kvtorodurx, Llndoniox Oo.. O., O 10 Lt", at the dozen -1.00, as well as from the "Concordia Publishing House".

Brobst's calendar for 1881.

This Kalmder, 48 page strong, contains apart from the Kalenda- rium and the well-known popular" statistics also quite good" reading material, beside shorter things among other things a bedachtung over the months of the year, and ttne interesting life description (together with picture) of Dr. I. H. Lhr. Helmuth, ev. luth. pastor ü" Lancafter "nd Philadelphia, born in Helmftädt (Braunschweig) on May 16, 1745, died in Philadelphia on Feb. 5, 1825. price 10 LtS., to be obtained from Brobst, Dtehl Sd Lo., Allmtown, Pa.

Re "derted address":

Rsv. 0. oross, cor. cknolcoon <L ckockoroon Strs., k'ort lack.

ksv. D. Vknxaor, 515 9 "k 8tr., Onklnnä, Onl.

kov. Ooo. Vsilcksrvautd, Lckxortoo, Koolc Oo., ^iVi".

Rov. l'. Siovors jun., golrdurx, 8"^ Oo., blick.

Rsv. ck. D. Lliroodm"", VLnrtdurA, blorxan Oo., Don".

8. v. 847 blnxnrivs 8tr., ölov Orion"", D".

^V. l'. kott, Oopo Oirnräonu, blo.

Printing house de- "Luth. Concordia-Verlag."

Volume 36. St. Louis, Monday, December 15, 1880, No. 24.

Review of the 31st of October at the end of the jubilee year 1880.

Countless laurels, heroes once woven To the victory march after colorful battle turmoil, Rotten, did not want to vomit to the state. Hardly sung of the singer's play! And great spirits, who insisted on deeds, In the mute hill found boastless goal: As brook and river in the sea find entwined, So has the stream of time vanquished you all!

But every year, when the sun shines. Since once on Golgotha it veils itself. A manger is always built anew, A Christmas tree filled with the glow of lights; And always anew an Easter morning is grayed. A day of Pentecost full of May again springs! The great deeds of God never grow old, The church will keep them in memory!

So we greet you, day full of great graces, since God with creative call, to heal Joseph's sore damage to the church, through Paul's son created a miraculous help, who was loaded by himself on the plan, from the dark shaft shall lift gold shafts: The pure doctrine, free from man's statutes According to God's treasure revealed in the Scriptures!

The Antichrist trembles on his throne, The truth's morning ray unmasks him; The Father draws men anew to the Son, The Holy Spirit's flaming tongues glow; Awakened by the Word's trumpet sound To the holy battle our fathers go, Heaven's ransom drones the wide earth: Man shall be justified by faith alone!

In the Word of God alone springs the source of faith, teaching and knowledge pure; The cherub at the threshold of paradise banishes false teaching "hypocritical" appearance; His spiritual sword flashes through the land of light In spirit-anointed books, great and no; Pentecostal roar has seized Christendom. To the bridge fight the weapons find sharpened!

Who restrains the wind bride on the storm wings, who bends the oak forest like the rush reed?
Who controls the lightning that pierces the air with thunderbolts from the cloud gate? Who dampens floods, which conquer the land and hiss loudly up to the sky? Who dampens the fiery course of God's truth, When God lets it shine in the clarity of the sun?
The Satan, startled from the depths of hell, Jumps to the Roman vassal in flight; Two swords they called to the hot battle, The Emperor's power and Pope's clerisy; With anti-Christian mighty bannbullbriefs To frighten the monk hopes the Roman lion; Of Jacob's Mahanaim faithfully led. In Worms St. Paul's son like David fights!

Goliath, full of poison and bile, snorts in Augsburg against the noble princes; the stone from David's shepherd's bag robs the blasphemer of his senses; in wide lands it is taught, believed. What apostolic pure doctrine was: O victorious day of Augsburg like no other, Your testimony will reach the last day!

Despite ban and eight the truth witness teaches. Unapproachable to all enemies", teaches peacefully;
In battle armor victoriously defensible, The swarmers new cunning he mightily "honors; Da- Volk mit LebenSbrot versorgt he nutritiously, From his table he feeds whole peoples: That is a miracle, kaun, before human eyes, Richt Liedeslob may here to the sacrifice suit!

In the flesh often in the dragon of death, As in Daniel's lion's den, He tramples the fierce dragon, Who once ruled the world with command of power;
But around the hero's dying bed The angels watch, waiting for his weary soul.
"And carry them with a soft rustle of wings, Where blissful listen to the eternal hallelujah!

O Zion here in the steady evening land, Where Luther's spirit and work is "e" awakened, O shake off the weak band of slumber, The last afflicted time's stupefying power; You truly stand in the confessional state And are made by God a mountain city; Faithfully keep what you have received, Soon the short time of grace is past.

Let not a jewel break out of thy crown, Nor a single link of thy gallant chain, Whether unbridled spirits stab themselves. To mock the courage that glows for truth. Whether enemies for thy testimony now take revenge. As if the truth itself escapes;
O Zion, in faith hold your crown For the glory of God, - Satanas to scorn!

Hasta.

Christmas,

one would think, would have been the first of all Christian feasts to be generally celebrated, since on this feast the birth of the Savior is festively celebrated. But this is by no means so. The first annual festivals, whose celebration the Christian church ordered, were rather the Easter and soon thereafter the Ascension and Pentecost. Celebrating Christmas on December 25 seems to have become a custom only at the beginning of the fourth century, first in the Occidental Church, from where this custom then spread to the Oriental Church. The bishop of Constantinople John Chrysostom, who died in 407, is a witness to this. He left behind a Christmas sermon preached in Antioch on December 25, 386, which he begins with the following words:

"What the arch-fathers desired with such fervent desires, what the prophets prophesied and what the righteous wished to see, has been fulfilled on this day; God has appeared on earth in the flesh and has made his dwelling among men. Let us therefore rejoice and be glad, beloved. For if John, while still in his mother's womb, leaped because Mary came to Elizabeth, his mother, how much more must we rejoice with heartfelt joy, since on this day we see not only Mary, but our Lord, the Redeemer Himself! How much more must we be filled with wonder and amazement at His birth and the great mystery of His Incarnation, which cannot be comprehended by any thought! What astonishment would we not be filled with if the sun left heaven and walked on earth, and from there sent forth its rays to all men! But if all the inhabitants of the earth would rightly be astonished if such a miracle happened in this earthly light, how much more must we be astonished, since now a far greater miracle is taking place, since the Sun of Righteousness is sending forth its rays from our flesh and illuminating our souls! I have therefore long desired to see this day, and to see it celebrated by such a great multitude as I now see before me.

see. I wished that this spiritual arena would be filled as it is at present; my wishes have come true. It is not yet ten complete years that this day has become fully known to us. But you celebrate it with such zeal as if it had been known to us from time immemorial. Therefore, it can be rightly said that it deserves at the same time the name of an old and also of a new, otherwise unusual, feast day. It is new because it did not become known to us so clearly so long ago. It deserves to be called old because it has become so quickly like the older feast days and has reached such a perfect age so soon, if I may speak so. Just as noble and benign branches, when planted, shoot up very high in a short time and bear much fruit: so has it been with this day, which was first known in the Occident; only, since it has also become known among us in the Orient, it has suddenly shot up and borne such fruit as we see at present. All the barriers are filled, and the space of this temple is almost too no for this great multitude.... Now what do you ask to hear on this day? What else but a prayerful consideration of the day itself that we are celebrating? I know that many argue among themselves about this day; some object to it; others defend it; everywhere people talk about this day. Some object that it is a newly established feast day; others defend it as a very old one, citing as evidence that it was proclaimed long before by the prophets and was known and celebrated everywhere from Thrace to Spain. So we want to talk about this day. For since this day already enjoys so much favor from you, since it is still argued about: with how much greater zeal will it be celebrated by you, if it can be made still more known and clear to you? The certainty that it is a solemn day, as you shall learn from our discourse, will make your devotion more ardent. But I have three proofs by which it is shown that this day is really the day of our Savior's birth."

Chrysostom then tries to prove that the 25th of December is the day on which Christ was born in Bethlehem and lay in the stable in the manger. *)

Already five days earlier Chrysostom had tried to encourage his congregation to devout Christmas celebrations in the following words, among others:

"The most venerable and sacred feast among all feasts is approaching, the feast of the Nativity of our Savior. This feast is the origin of the feast of Epiphany, of Easter, and of Pentecost.... I beg and beseech you that with true zeal and fervent devotion you may gather here and clear your houses, as it were, to behold your Lord in the cradle and wrapped in swaddling clothes, which is indeed a spectacle that must fill us with the deepest astonishment and evoke a holy shiver in us. How could we possibly excuse ourselves, or how could we possibly hope for forgiveness, if for his sake we did not even want to leave our homes, when for our sake he had
descended from heaven? as the strange and so distant catfishes rushed to help him in his

*) Steher Chrysostom's Sermons, translated by Crämer. Vol. V. pp. 441-444. Dgl. Guericke's Lehrbuch der christlich kirchlichen Archäologie. Second edition. Berlin 1850. p. 194.

To look at the cradle? You, who are a Christian, do not want to go a little way for the sake of seeing such a blessed spectacle? For surely, if we come here with a believing heart, we will see him lying in his cradle. This altar represents, as it were, the place of his crib." †) W. [Walther]

(Submitted.)

Conversation between Peter and Heinrich about Christian community schools.

B.

(Conclusion.)

Peter: If I want to be sincere, dear Heinrich, then I must confess that you have soon got me inhibited. There is only one point I want to mention, and if you can refute it properly, I will give myself up. I think that the pastor of a congregation should not be overlooked in the teaching of the children, for he holds the confirmation classes. There the children have to learn the catechism and many a beautiful saying by heart, and he goes through the catechism with them for months. If he does his duty and teaches the children carefully, that should be sufficient. In addition, they can still go to church and attend the children's classes. How a parochial school should then still be absolutely necessary, I cannot quite see.

Heinrich: Certainly the pastor of a Christian congregation is not to be overlooked in the instruction of the children in the Word of God; for our dear Lord and Savior did not overlook him in this respect either, in that he not only once said to the holy apostle Peter: "Feed my sheep," but also, "Feed my lambs," wherewith evidently Christ, the arch-shepherd of his host, specially commanded the youth to the ministers of his word, and laid it to their hearts that they should feed them in the green pastures of his word. However, because the pastor has to feed not only the lambs of Christ, but also his sheep, and the lambs or the children need a lot of waiting, care and feeding, the pastor needs in most cases, if it is possible, an assistant to support him in this important work. It is also a mistake to think that children who have not previously attended a parochial school can be sufficiently and adequately taught in the time usually spent on confirmation classes. All those who have had some experience in this respect know that this is not so. There is no doubt, therefore, that even the teaching of confirmation, if it is to correspond to its purpose only to a certain extent, should be considered as a
preparation is needed. Children who have previously attended a Christian parochial school usually bring with them a delicious treasure of Christian knowledge.

This knowledge only needs to be refreshed in confirmation classes and increased by God's help. It is quite different with children who could not attend a parochial school. These
cost, especially the less gifted among them, a great deal of effort and work, until they find only to some extent in Christian knowledge so far that they are able to work with

†) Chrysostom refers here to the celebration of Holy Communion, which was already connected with the feast of Christ at that time. (See: Crämer loc. cit. vol. X p. 380. ff. and Guericke loc. cit.)

can be confirmed in good conscience. And when they are finally brought so far and then confirmed, oh, how soon afterwards a good part of what they had learned is forgotten again, which certainly has its reason in the fact that it was not repeated often enough, that they did not hear and learn it often enough. If the teaching of confirmation is to be as fruitful as possible, it must be based on the instruction in the Word of God in the church school, otherwise there is a lack that cannot be deplored deeply enough. And it is sad enough that some do not even recognize this deficiency. But just as a sick person learns to appreciate health in his illness, so some who have to do without a Christian church school because of necessity learn to appreciate it. O, would that all those who have received this good gift from above, from the Father of Light, would recognize this and thank him from the bottom of their hearts!

P. You have convinced me, dear Heinrich, of the importance and necessity of a Christian parochial school, and I now agree with you on this point. With God's help, I will not only think differently about a Christian community school in the future, but also speak differently about it and act differently in this regard. It is often difficult to put this important matter into practice. I tell you that I was not alone in my views. IT
There are still some who, like me, do not recognize the importance of such a school and are filled with all kinds of prejudices against it. And such people can often put up with this laudable thing in a community, and even prevent it. What is the best way to advise and help?

H. Now, if it turns out that this is the case, those who recognize Joseph's damage in this respect must take the lead and, above all, point out to the others the expediency and necessity of a parish school and urge them to do so. If there is still a need in a congregation, which may be due to a small number of members or a lack of funds, the pastor must take care of the children, if at all possible, by holding the school himself, as much as the duties of his office allow him to do so. school. If, however, there are no more such emergencies, then the congregation should appoint its own teacher as soon as possible, firstly, so that the pastor can better fulfill the other duties of his sacred office, and secondly, so that the school may become something proper; for the keeping of a pastor's school, if he is otherwise to fulfill the other duties of his office only to some extent, will remain only a piecework.

P. I know of cases where members of the congregation who had no children to send to school resolutely refused to contribute to school purposes, claiming that they were not bound to let other people teach their children. Others were annoyed by this and thought that they should be put under church discipline and if they did not change, they should be expelled from the Christian community. What do you say to this?

H. I think that both parts were in the wrong. The former, of course, should have recognized their Christian duty and their vocation of love and should have shown and practiced it in this good work. But the others did not take the right path either. The right way is to instruct such with God's word, to exhort them and to provoke them to love. One keeps

It is best to show such people their duty and show them that they also have the calling to help build the kingdom of God. This calling they have already assumed in holy baptism and, as much as they can, to exercise in the wide world, as Christ indicates when he teaches his Christians to pray the other petition: "Thy kingdom come"; or when he gives the command: "Go ye into all the world, and preach the gospel to every creature"; for this command is given to the whole church and Christianity for all times, and therefore undoubtedly also to every individual member of it. Should every Christian then have such a command for the whole wide world, and should he not have it in the place where God has just placed him to help build the kingdom of God? They should also be made aware of the glorious reward of grace that the faithful God has promised to all those who are diligent in good works, and that they would exclude themselves from it if they did not also want to lend a hand in this matter and help build God's kingdom. Of course, Christians must not be openly stingy, and they must practice love or they are not Christians. But the measure of love and the way of showing it to people is a matter of Christian freedom and must not be enforced by law, church discipline, ban or exclusion. Therefore, whoever understands the art of teaching, exhorting and inciting to love in such a way, is the wisest and acts in the sense of our Lord Jesus Christ; only through this will he achieve truly good fruits and righteous good works.

Well, dear Peter, that will be enough for today about Christian community schools. Another time we can talk about another matter. P. H. D.

Peter Spengler,

the blood witness for Lutheran truth.

Peter Spengler was a parish priest in the village of Schlatt, at the foot of the Kaiserstuhl near Freiburg im Breisgau, and dean of the Threefold Chapter. The bishop of Constance held him in high esteem because he was learned, pious, friendly, peaceful, and blameless in his conduct. When in the German lands the Gospel was cleansed from the chaff with which it had been covered, and was preached more loudly by Luther, the reformer, and his assistants, Spengler also read the Holy Scriptures, but without really understanding them. He then traveled to the places where the Word of God was openly proclaimed. At last he was present at the disputation in Baden. At his restless and fervent prayer, the Holy Spirit opened his eyes to see the darkness in which he found himself. "Who would have thought," he exclaimed, "that the Holy Scriptures, defiled and darkened by human hands, would have been properly understood by so few people?... Now, however, the power of the holy gospel can be seen publicly in work and deed; for the cross and the persecution are now present!

Spengler now preached the Word of God to his parishioners openly and clearly, purely and truly. He also entered into matrimony, because he found it against his conscience to live longer with a concubine. *)

At that time, bishops allowed the so-called clergy to live together with concubines, e.g. the bishop of Strasbourg, who was paid money for this license. The

He exhorted his fellow priests to read the scriptures of the Old and New Testaments diligently. One should rather sell his skirt than go without the Bible. For the present times demanded it of the highest order that one practice diligently day and night in holy, divine Scripture.

In 1525, during the peasants' revolt, his house and farm were looted and destroyed by a wild horde. But even then he did not hide his light under a bushel. He was not a mute dog. When the peasants found nothing in the empty house, Spengler gave them something voluntarily, not earthly treasures, but the word of truth from the eternal treasure, according to the instruction of the apostle Paul to his Timothy: "Preach the word, persevere, whether in season or out of season; punish, threaten, exhort with all patience and teaching." (2 Tim. 4, 2.) He addressed the wild crowd: "Have you ever seen a riot come to a good and happy end? You preach the gospel, and yet have neither in your mouths nor in your hearts anything of the gospel. You have not learned such nonsense from me, who preached the pure word of God to you. What you do is the gospel of the devil. Verily I say unto you, ye provoke the wrath of God against you by your doings." But the peasants had no ears, indeed, they stripped poor Spengler almost completely naked, and one of them, who was particularly nefarious, shouted at him: "Listen, priest, you have now for a long time been deceiving us about money by mass, purgatory, vigils and other popes; that is why we have come to get it back. Christ was also poor and did not know where to lay his head. But you have more, or we will plunder the

whole house, set fire to it, and burn it." With wild mocking laughter they departed.

A short time later, Spengler was sued before the bishop of Constance because he had not carried out the commandments against the Lutherans. The bishop gave orders to catch the accused and lead him to Freiburg im BreiSgau. This prank was soon executed. Through the deceit and treachery of a certain Jobst, a Schumacher of Freiburg, Spengler was seized half naked and bound. His hands were tied behind his back, he was put on a horse and his feet were tied together under the horse's belly. Of course, there was no shortage of blows and blows, and words of abuse and vice. Thus he was dragged to Freiburg. Here he was searched again down to the body, tortured and tortured inquirirt and then thrown into the dungeon.

From Freiburg he was soon taken to Ensisheim, where the seat of government was then. The accusation was based on the fact that a Lutheran hymn had been found in his pocket and that he was therefore a Lutheran; also that he had brought his fellow priests to the envoy of the pope, Cardinal Campegius, could not deny this in the negotiations with the delegates of the Council of Strasbourg at the Imperial Diet in Nuremberg in 1524. When the latter declared that the "clergy" in Strasbourg preferred to live in marriage, according to the Word of God, rather than in fornication, according to the permission of their bishop, the Cardinal declared that the priests sinned much more who entered into the marital state than those who lived with fornicators (cf. Sleidan, 4th book, and Seckendorf's Historie des Lutherthums p. 620.) - Also the bishop Adolph of Merseburg declared at a church visitation in 1522 to the preacher of Borne that it was better for his soul to keep a whore than to enter into the marital state. (Seckendorf's History of Lutheranism p. 494.)

Lutheran heresy. Because of these main crimes - others could not be found in spite of all the searching and research - he was then sentenced to be drowned by the government at Ensisheim at the instigation of the so-called clergy.

One did not hesitate long to execute the Uttel. When Spengler was led to the place where he was to be drowned, a barefoot monk wanted to do another superfluous work to earn heaven by trying to convert the heretic. The martyr, however, rejected him with strong courage and asked only for a new will. His request was granted. But because his hands were tied behind his back, he had someone else read it to him. Since the monks still did not stop shouting at him, he asked them once again to be quiet and to leave him alone with his God. "Today," he continued, "I wager a pleasant sacrifice to my Savior JEsu Christo. God has given me a quiet conscience. Those who thirst for innocent blood may well see what they do and whom they offend."- Spengler was already an old man of 70 years, and skinny in body, he said: "I should soon throw off this skin, which barely sticks to my legs. I know well that I am a mortal man, a worm, and frail, even born to die. I have long desired from my heart to be dissolved and to be with the Lord Christ. I have indeed been guilty of death through manifold many and grievous sins; but Christ, my Savior, has borne the cross for me and died on the cross for my sake. Therefore I also will glory in the cross of our Lord Christ."

The Romans did not want to listen to such godly words any longer, perhaps they thought they were being deceived, too, and so they ordered the executioner to push the condemned man from the scaffold on which he was sitting into the water. It happened. The curses hit the martyr. He surfaced several more times. Soon, however, it became quiet, and the waves smoothed over his grave. The old reporter still tells that the water took on a blood color, and remarks: "No doubt to indicate that on this day the blood of a just and innocent man was shed." - This happened in 1526.

Spengler, by the way, was not the only one who had to pay for his Protestant faith with his life there. The papist-minded Austrian government at Ensisheim raged on without stopping. Still in the same year, 1526, 4 priests were hanged on a tree, several laymen were beheaded. Others had their eyes gouged out and their tongues cut off. Felix Ulsenius, a young evangelical preacher and friend of Capito, was captured and miserably tortured. Pastor Link of Illzach, and the pastor of Brunnstadt were executed. Likewise the surgeon Sigmund of Basel, who joyfully confessed his faith in the midst of the most terrible smoke. Johann Rebmann, vicar of Zabern in Alsace, was brought to Küssenberg Castle by Count Rudolph v. Sulz on St. Matthew's Day 1525, where his eyes were torn out. The raging in Breisgau and Würtemberg, also under Austrian sovereignty, was even more terrible. Here, in 1524, Peter Reichler was the kingdom's chief of staff, especially employed to bring terror to the land. And he did not let himself be told twice. As an unparalleled ravager

He miserably tortured to death anyone who was identified to him as a Lutheran. He had many of the preachers hanged from trees. Nevertheless, the devil's and the world's cunning and violence could not win the victory over the pure word of God and its confessors. The pure faith spread further and further, also in these countries, the more believers were executed; because the blood of the martyrs is the seed of the church. Thus, what Luther sang about the two martyrs in Brussels, Heinrich Voes and Johann Esch, came true here again:

The ashes will not let go, They dust in all lands. No stream, hole, pit or grave will help here, they "eight the enemy to shame.
Which he has urged to revel in life through murder. He must let them sing happily in all places with all their voices and tongues.

The fraternal punishment.

In many Christian congregations there is a complaint that brotherly punishment is very poor, although the word of our Lord Jesus Christ demands it so clearly and definitely: "If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to you, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the congregation" 2c. Matth. 18,15 f.

It is known how different excuses the fletch knows to advance against it; how shameful they are, is not recognized by many. A comparison of the two, the words of the Lord and the excuses with which they are rejected, shows how shameful they are.

Let's list some of the main excuses.

1. but I do not do anything to the person concerned; I am afraid that it will become worse.

Christ, on the other hand, says: Go and punish him.

2. why should I incur enmity, he finds himself offended when I approach him about the misstep.

Christ: Go and punish him.

3. I want to let it go.

Christ: Go and punish him.

4. I want to wait until he comes or otherwise a suitable opportunity presents itself to me.

Christ: Go and punish him.

5. I have to deal with myself, he could also reproach me.

Christ: Go and punish him.

6. I cannot speak like another. Christ: Go and punish him.

7. the overseers can take it. Christ: Go and punish him.

8. I want to tell the pastor.

Christ: Go and punish him.

I do not see why I of all people should do it. Christ: Go and punish him.

10 I do not do it now.

Christ: Go and punish him. "Why do you call me Lord, Lord, and do not do what I tell you?" Luc. 6,46.

Luther's Bible translation and the papists once again.

In no. 20. of the Bulletin we had defended Luther's Bible translation against blasphemies. We defended Luther's Bible translation against the blasphemies of the papists and also of the local "Herald's des Glaubens" in the service of the Roman Antichrist. To this the "Herald" has replied. And it has assigned the same man - Mr. Br. - with the answer, who had served up the fable of the 800 errors in Luther's Bible translation to the readers of the "Herold". And since it was necessary to refute the irrefutable, he also needed a man who knows how to fool the readers with a blue haze, who knows how to bring the greatest nonsense to light and yet present it as great wisdom to the readers of the "Herold's", who seem to put up with everything.

It disgusts us to go into more detail about this wretched chatter. We only want to inform our readers that out of the 800 errors in Luther's Bible translation, of which he knew so much to say some time ago, he now likes to cite three (say three).

Dear readers listen and marvel!

First of all, Rom. 3:20 is cited as a mistranslation. Here Luther is said to have added the word "only" and translated it: "Through the law comes only the knowledge of sin. Our readers now open the passage and unanimously exclaim: This is a shameful "Herald's" lie! This is not what is written in our Luther Bible!

So there's nothing wrong with No. 1.

The second wrong translation is said to be Rom. 3, 28. In this saying: "So we hold that a man is justified without works of the law, by faith alone", Luther is said to have inserted the word "alone". The "herald" and his accomplice, as

well as all papists, prove by such talk - if they meant it seriously - nothing else than that they understand neither Greek nor German and nothing of interpreting. Luther has said enough about why he translated in this way. Our readers will find his wonderful words in his epistle on interpreting from the year 1530. See Luther's People's Library, Vol. 17. 18. p. 272. 277 f. It would truly be carrying water into the sea if one wanted to say anything further about his justification after this tremendous argument. In addition, we only want to note that in the Latin translation, which is the only authentic one in the Roman Church, the word "alone" is "inserted" in several places and not unjustly, in order to express the thought expressed in the original language, and that in papist German translations printed before the Reformation, the parallel passage Gal. 2:16 is translated: only through faith.

So it's nothing with No. 2 either.

The third and last wrong translation that the "Herald" cites is said to be that of 2 Petr. 1,10. In this saying, "Take all the more pains to establish your calling and election," Luther is said to have omitted the words "by good works," and he is said to have done so "because he disliked good works. Our readers will not be able to refrain from laughing at this. Luther is said to have disliked good works! Luther, who, like no teacher since the time of the apostles, taught the doctrine of justification so clearly, so splendidly, so powerfully, and thus was the true source of all good works, is said to have been unable to suffer good works.
Works has shown! Admittedly, he could not stand the so-called good works of the papists, which they do according to their human statutes that are not commanded by God and are contrary to God, their self-chosen works by which they want to earn heaven for the shame of Christ's suffering. But God cannot stand these wretched works either, they are an abomination in his eyes. "They serve me in vain," says the Lord, "because they teach such doctrines, which are nothing but the commandments of men." Matth. 15, 9. Of course Luther - and this arouses most the anger of the priests, also of the Lord Br. - could not stand the so-called good works of the priests, monks and nuns, he proved mightily from God's word that the despised work of a believing stable servant or a believing maid serving in the kitchen was greater, more glorious than all the self-chosen so-called good works of all the priests, monks and nuns in one heap.

But what about the translation of 2 Petr. 1, 10. that the "Herold" calls wrong? Well, in Luther's translation the words "by good works" are not found. Did he therefore falsify the Bible? We say: No. And why not? Luther did not find the words in the Greek Testament from which he translated. - —

And what can be more foolish than to reproach Luther for not translating what was not in his Greek Testament! But if the papists want to accuse Luther of falsifying the Bible for this reason, they must also do the same to the authors of their Latin translation, which is declared to be the only correct and authentic one; for in it, for example, the words of the apostle are not translated, Rom. 11:6: "But if it is by merit of works, grace is nothing, otherwise merit would not be merit.

It is a Papist lie when it is said that Luther omitted the words "because he disliked good works." How shamefully the "Herald" misleads his readers is clearly shown by the interpretation Luther gives to this saying. He does not deny that we can and should establish our calling and election through good works. He writes: "The election and eternal provision of God is firm enough in itself that it cannot be made firm; the calling is also strong and firm. For whosoever heareth the gospel, and believeth, and is baptized, is called, and shall be saved. Therefore, since we have also been called to this, we should be diligent (says Peter) so that our calling and election may also be established in us, and not only in God... Peter wants us to make our calling and election firm with good works. So you see what this apostle gives to the fruits of faith. Although these belong to the neighbor, so that he may be served with them, yet the fruit is not left out, so that faith grows stronger through it and does more and more good works" 2c. (Erl. A. Vol. 52, 223 f.)

No. 3 is nothing either.

Where is Mr. Br.'s boast? It is off.

Will the "Herald" now tell its readers otherwise? The Pabstthum remains a vain lie until the last day. G.

The merciful God protects me for the sake of the Christian church, in which there are all saints. (Luther.)

189

Celebration of the Concordia Jubilee in Australia.

In the "Lutherischen Kirchenboten für Australien" of August 20 of this year we find the description of a "jubilee celebration" in the Lutheran congregation at Rosenthal, which we cannot refrain from sharing with our readers, certainly for their joy and encouragement. It reads as follows:

Dear Church Messenger!

You have already brought some jubilee reports from other parishes, especially about the beautiful testimonies of our most holy faith, which were given on this occasion; but it might still be of some interest for some readers to hear how we celebrated the 300th anniversary of our Lutheran church in Rosenthal.

On the evening before, June 24, the arrangements were already made. The virgins of the congregation decorated the interior of our St. Martin's Church, altar and pulpit, windows and walls with flowers and ribbons, foliage and green bushes so richly that it offered a lovely sight as never before. The young men planted tall young pines in the four corners of the church as if in front of the pottale. The teacher, whose wife also contributed valiantly to the decoration of the interior, made an inscription on a long board with large letters: CONCORDIA, together with the two dates 1580 -1880, which was fixed above the first pair of Pines. Benches and seats were also procured and other arrangements made.

And so the morning of the celebration itself dawned. Although due to the rain the roads became bad and the prospect of numerous participation dim, the Lord gave us quite friendly sunshine and cheerful weather for this extraordinary holiday. Soon the guests came from near and far, not only from the neighboring villages, but also from Freeling, Pinkerton Plains and as far as Lobethal and Dalkey, and filled our spacious church?

The celebration was now opened in the name of the Triune God.

After the entrance song 1220: "Now rejoice God All in the world" 2c., corresponding altar service, with the antiphon: "The Lord is God, who enlightens us, Hallelujah! Adorn the feast with may to the horns of the altar, Alleluia!" - After the Collect prayer and the lection of the 100th Psalm, the festive assembly sang the spiritual battle and triumphant song composed by Luther: "Ein feste Burg ist unser Gott, ein gute Wehr und Waffen" (A strong fortress is our God, a good defense and weapons) etc.

Thereupon the Parochus stepped before the altar again, holding in his arms an old folio bound in pigskin, which bears Luther's portrait on the front cover with a Latin inscription, which reads in German as follows: "One meets Luther's doctrine here from this writing" and around it some figures from sacred history: the birth of Christ, his baptism at the Jordan, his crucifixion and his resurrection. This book was the birthday child, whose 300th cradle celebration took place, namely a rare copy of the original edition of the Concordia, which was organized in 1580 at Dresden and signed on June 25 of the same year by 50 princes and 35 cities of Germany.

After the introduction with Ps. 117. our dear pastor read the text Rom. 3, 22. 23. because this is the scripture passage which is the cornerstone and the
The main bulwark of the whole blessed Reformation. He greeted those present with an emotional heart, described the reason for the celebration as a jubilee, and the purpose of the celebration as a feast of praise and thanksgiving to the all-good God and heavenly Father, who did so great things for our fathers and bequeathed the jewel of pure, wholesome teaching to us. He first brought to mind the book of all books, the Holy Scriptures, as the revealed Word of God, according to which all teachings and all teachers are to be judged and evaluated; then he brought to consideration the Christian Book of Concord, exalted it as the best book for a Lutheran Christian among all human books, and gave a summary report on the contents of the symbolic books of the Lutheran Church, namely the three books of the Bible and the three books of the Bible.Lutheran Church, namely the three ecumenical main symbols of the Christian faith, Luther's small catechism, the beautiful children's primer and layman's Bible, which could be had for 6 pennies, but could not be paid for with 6 worlds, and so on.

Here the choir of singers fell in with: Great God, we praise you" 2c.

The memorable story of the handing over of the Augsburg Confession from the "Memorial of Honor" was recited, after which the choir sang: "Give thanks to the Lord, for he is kind and his goodness endures forever" 2c.

Then a historical report about the writing and the coming into being of the Concordia formula was shared from the "Memorial of Honor", which was followed by the main song No. 740: "Verzage nicht, o Häuflein klein".

Our pastor then ascended the pulpit and preached the sermon. Beginning with the prayer of the Psalmist: "God of hosts, turn, look from heaven, and see, and seek out this vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself. Look into it, and rebuke it, that there may be an end of burning and tearing. Protect the people of thy right hand and the people whom thou hast firmly chosen. Let us not depart from you. Let us live, and we will call upon thy name. Lord God of hosts, comfort us, let your face shine, and we will be healed (Ps. 80, 15-20.), the speaker emphasized on the one hand the great grace and mercy that the Lord has

shown to his Lutheran Zion, but on the other hand also the miserable decay into which it has fallen in many places here in the country. He took Christ's words as his text: "Whoever confesses me before men, him will I confess before my heavenly Father. But whoever denies me before men, him will I also deny before my heavenly Father (Matth. 10,32.33.), and for the theme of his contract: The Jubilee of Concordia,

1. As a call to give thanks against the heavenly Father;
2. as an exhortation to follow the faithful confessors;
3. as a warning cry to ward off the shameful deniers;
4. as a call to self-examination for anyone.

It would be too far-reaching, and the reporter would not be able to reproduce the execution of these individual parts; only so much may be noted that the audience was especially reminded of their sacred duty to provide for Christian schools, so that the precious treasure of salutary doctrine may also be propagated to our descendants.

The sermon was followed by an excellent church prayer from the Missourian Agenda, the Our Father, and a hymn: "Oh stay with your grace" (No. 715). The uplifting celebration came to a close with a fitting final collecte and the blessing of the church.

The jubilee collection collected at the church door for the benefit of our Hahndorf educational institution brought (with a small supplement) the sum of M.

From the Ulm Valley.

In the "Ev.-luth. Freikirche" of November 15 we find the following news, which certainly awakens great joy here as well: "The 22nd Sunday after Trinity (October 24) was a day of great joy for our new congregation in Allendorf an der Ulm, because on that day the gracious God gave it its own shepherd and pastor, namely in the person of Mr. Carl Hempfing, a candidate for the holy office of preacher. This was truly a day that gave reason enough to praise and extol the name of the Lord and in a special sense to join in the words of the Psalm from the bottom of our hearts: "This is the day that the Lord is making; let us rejoice and be glad in it." - Our dear readers have already been informed in No. 16 of the "Freikirche" of this year that a new congregation has been formed in Allendorf (a. Ulm) and Ulm. As was reported at that time, this has happened entirely without our doing; indeed, it is God's work alone by which the poor people have been led out of the national church, brought to us in a wonderful way after a long "wandering", and gathered and united into an Evangelical Lutheran congregation through the preaching of the Gospel. *) When Schreiber first came to Allendorf on the 2nd Sunday after Easter (April 11) and had to explain to the people that we were Lutherans and as such could bring them nothing but God's Word and Luther's teachings, he had no idea that we would be celebrating such a wonderful festival of joy here in October. God's grace and faithfulness are therefore praised that here in Ulmthal, in the villages of Allendorf and Ulm, which lie very close to each other, after various sightings, a congregation of more than 50 families has gathered, which now professes God's Word and Luther's teachings. It is now easy to understand how it was not only desirable, but also urgently necessary for the prosperity and the firm foundation of the still so young congregation in God's Word and right faith, to appoint as soon as possible its own shepherd and pastor to live in its midst, and how it was no less important for the whole region to establish a true-believing preaching ministry there as soon as possible, from where the testimony of the pure doctrine could resound, and thus, with God's help, many a soul could be gathered to the true church. In addition, there was a special, important circumstance. In the summer, when the season was good, our old pastor Brunn, with his weakened strength, could well help out in the new congregation, and did so; but the too great effort visibly wore him out, and already from the middle of summer his strength began to wane, and with the onset of the unfavorable autumn weather, he was unable to work.

Also the "Lutheraner" has reported in its number of September 15 of this year page 142, in which wonderful way God has brought this congregation out of its corrupted national church and into the Lutheran Free Church of Saxony and other states".

it became almost impossible for him to continue helping out. What was to become of the congregation on the Ulm? If it were to be served by us other pastors, this could only be done very infrequently and with great necessity, because we have plenty to do in our own congregations. As urgently necessary as the appointment of our own pastor was, it was also connected with great difficulties and obstacles. We almost despaired and considered the appointment of our own pastor to be completely impossible, since with the great poverty of most of the parishioners, a few hundred marks could hardly be collected for a pastor's salary, and all plans and plans for an only somewhat bearable dwelling came to nothing. But behold, God the Lord, who began the work here in Ulmthal without our help, has now helped us through the great difficulties and obstacles that stood in the way of the appointment of our own pastor; above all, he has made the heart of our dear brother Hempfing willing and ready to accept a profession that opened up a beautiful, hopeful field of work for him, but referred him so completely to the wonderful help of the Lord for his earthly livelihood.

After Candidate Hempfing had already moved into Allendorf on October 20, his ordination and introduction took place on Sunday, October 24. On Friday and Saturday before the celebration, it seemed as if our festive joy would be somewhat dampened, because from Friday noon to Saturday evening it rained so heavily that it was already thought that only a few or even no guests would come. However, God had planned a special joy for us. During the night from Saturday to Sunday, the weather brightened up, frosty weather arrived unexpectedly, and on Sunday we had such beautiful weather as one could only wish for at this time of year. The festive guests from our congregations in Hesse and Nassau were quite numerous; however, we unfortunately had to miss our dear Pastor Brunn, who had so far provided the Allendorf congregation with God's Word, due to his physical weakness. Since the dear congregation of Allendorf does not yet have a proper place of worship - it has to hold its services in two rooms - the Wirthshaus hall was taken for this day to hold the festive services. And this did not disturb our festive joy in the least, no, we were able to hold lovely, blessed services in this place, which was sanctified by the pure preaching of the divine word and by prayer. Here was God's temple on this day, where the glory of His name dwelt and His praise was proclaimed.

After Pastor Hein from Wiesbaden had preached the sermon on the basis of Matth. 6, 33. and a few verses of a suitable hymn had been sung, Candidate Hempfing was ordained by the undersigned on behalf of the Synodal President and inducted into his office and solemnly committed to the Holy Scriptures and all the confessional writings of our Evangelical Lutheran Church. The pastors Hein and Stallmann assisted.

In the afternoon, Pastor Stallmann from Allendorf a. Lumda preached on the Sunday Epistle, after which the newly installed pastor performed a baptismal service and then conducted the service in the usual manner.
closed. Both festive services were exceptionally well attended; many listeners from the regional church came warmly from all sides and were not deterred by the location where we held our services. The trombone choir from the congregation in Allendorf a. Lumda contributed a great deal to the heightening of the solemnity by accompanying the congregation's singing with their instruments. - Yes, dear readers, the 22nd Sunday after Trinity was such a day of joy for us, as we have not been able to celebrate it in this way for a long time. Thank you then with us to the Lord of the Church that He has so wonderfully built up His orthodox church in Ulmthal, in this remote, hidden corner. Give thanks with us to the faithful God, that he in grace has visited the poor lost people in Ulmthal and given them his pure word. For truly it is grace, great grace, when God gives us His Word, but it is double grace when He gives it to us in this last afflicted time, in this time of unbelief, doctrinal confusion and fanaticism, pure and loud, as it is preached in our Lutheran church. This is already recognized by many in the new congregation, and they rejoice in the grace of God that has befallen them. May the Lord preserve and maintain such a precious treasure of pure doctrine for all of us in the future.

May the Lord Jesus Christ, the Archpastor and Bishop of His holy Church, give His Spirit, much wisdom, patience, perseverance and witnessing courage to His newly called servant in the Ulm Valley; may He make him a rich blessing for the new congregation, which received him with joy and love, as well as for many souls in the surrounding area, so that he may produce much fruit for eternal life!

Steeden b. Runkel, November 1880

C. Eikmeier.

Address: Reverend Carl Hempfing,
Allendorf a. Ulm, b. Stockhausen, district of Wetzlar.

To the ecclesiastical chronicle.

I. America.

The Pennsylvania Synod had recently formally imposed on the Reformed Synod the change of delegates that had hitherto been customary between the two. The reformed synod took this very badly and considered it a violation of Christian love in the manner of the un-minded of old. One even refers to Johannis 17. On this "Herold und Zeitschrift" writes well as follows: "We only want to refer to the wrong interpretation of John 17, by which passage the outward union by change of delegates is supposed to be proven. The Lord Jesus does not ask for an outward union, but for an unfeigned, heartfelt, inner fellowship on the basis of truth in his high priestly prayer. An outward, feigned union-making, which is not based in real unity

on the sole infallible ground of the full truth of the Word of God, would be decidedly contrary to the heart of Jesus, as it pours itself out to His fine Father in this prayer." F. P. [Pieper]

Serious pressure for a decidedly Lutheran doctrinal position in the General Council. At the last meeting of the General Council, the main subject of discussion and decision-making was a new congregational order. The remaining time was taken up with ordinary business. On the occasion of this, "Herold und Zeitschrift" wrote the following: "As much as there is a need for various practical undertakings and explanations and as much as such a
Although they form an important part of church life, they can only be considered secondarily in a church body such as the Conciliar: here, the first goal and striving must be the firm doctrinal unity, which for the Conciliar means that it must seek to gain a doctrinal position that is resolutely Lutheran in all respects and must insist that this be steadfastly implemented. The more we have paid attention to this point, and the more sharply we have looked at the church life surrounding us, the greater and more urgent this need appears to us. Our congregations find themselves more soured by all-world Christianity and the most complex unionism than one is often inclined to believe and admit, although there is no lack of the saddest experiences of this kind. It is truly saddening to see how often old members can turn to an un-Lutheran church system without any qualms of conscience on the slightest occasion. It can happen that a member, who up to now has been counted among the most steadfast and faithful, only moves his home to some distance from his previous church, and a short time later he is a member of a more local church. The fact that it is not Lutheran does not cause him any concern; it is enough for him to know that it is not Catholic, because in his estimation everything is the same with the others. Because of the scarce space allotted to us, we must refrain here from "vain elaboration on this old Union leaven; we can only hint at it here and vigorously call upon you to sweep it out. And it is the Conciliar's duty, above all, to go ahead and clean the pulpit and altar first. At its last meeting, it did not find any reason to bear witness to this; but from the other negotiations and from private conversations, we have gained the impression that the Council will be completely serious about this at its next meetings." God grant that such sentiments may prevail generally in the Council. F. P. [Pieper]

Celebration of the Reformation feast among the enthusiasts. From a letter to the "Lutherische Kirchenzeitung" we learn that in Cleveland, Ohio, Methodists, Baptists, Unirte 2c. celebrated a joint Reformation feast on October 31. Bishop Dubbs of the Albrecht Brethren was one of the festival speakers. Think of it: people who do not want to accept the Word of God and the sacraments as a means of grace and thus "reject" a truth for which Luther fought to the death against the enthusiasts of his time are celebrating a Reformation festival! The reporter of the Kirchenzeitung is not wrong when he says: "Would not old Luther, if he had come to it, have taken a scourge, as Christ did, and driven out the whole assembly?" F. P. [Pieper]

It **appears that** Beecher and Talmadge have obtained a worthy companion in Chicago. A certain Dr. Thomas, hitherto an Episcopal Methodist, has been taken into chastisement by fine fellowship for denying the vicarious suffering and death of Christ and the eternity of the punishments of hell. He was, of course, far from being instructed, but proceeded to set himself up independently. And he seems to have "succeeded". Not only did a part of his former congregation follow him, and not only did heaps of people from other ecclesiastical communities flock to him, but he also found followers among the unbelievers. Why not! After all, Thomas has set up his "church" in Hooley's theater for the time being. When one feels like going to the "church", he buys an admission ticket (free access is only on the top gallery) and lets Dr. Thomas preach to him that - there is no hell. F. P. [Beeper]

The political papers now have a lot to say about **Jew-baiting in** Germany. In Germany, serious concerns are being voiced about the increasing number of Jews.

The Jews want not only to stand there as equal citizens, but also to use all their power to publicly ridicule the Christian religion. They not only want to "stand there" as citizens with equal rights, but also to use all their power to publicly ridicule the Christian religion, which the German people still profess, and to snatch it, as much as there is in it, from the German people and to plant the most naked unbelief in it. - One may think what one will of the measures proposed against them up to now, but the fact cannot be denied that the Jews are trying to spread themselves more and more. This is also the case in our America. Recently a Jewish rabbi frightened the governor of Pennsylvania. To please this Jew, he changed his thanksgiving proclamation. In it he had called the state of Pennsylvania a "Christian" one. Rabbi Morris of Philadelphia protested against this. As a result of this protest, the governor quickly had an amendment made and instead of the words: "Christian State" he put the words: "State of Freemen". At the same time, he declared that he had used the word "Christian" not in reference to "religion" but to "civilization.

G.

The **English preacher Talmadge** in Brooklyn, N. A., belongs, like Beecher, to those who disgrace the Christian name. How shamefully this man abuses the pulpit is also shown by his "sermon" on Thanksgiving Day. In a political newspaper we find the following description: "The whole church was decorated with corn gardens, sugar cane, melons, potatoes, sweet potatoes, pears, apples, bananas and grapes. From the pulpit hung apples on wires, cotton and moss, and pieces of iron ore, and its interior was transformed into a kind of wheat sheaf from which Talmadge preached. A large audience had gathered. First he preached about wheat and cotton, which he called the gold of the West and the snow of the South; then he plucked a flower from one of the cotton plants and, opening it, said: "Where do you come from? From Georgia, the great cotton belt of the South. During the war you were sent here to stuff our ears with you, but now you are sent here to clothe us. You come from the One South and voted for Hancock, but now that Warfield is chosen, you are for him and his administration. At this moment a corps of music passed outside with tinkling music. Talmadge therefore suddenly spoke about music and the justification of jubilant music on thanksgiving day; then he seized here an apple, there a piece of iron ore, and attached to everything more or less amusing remarks; then he also came to speak about the thanksgiving meal, making the joke that the people had acquired an excellent appetite in the morning by the long and boring prediates; on that occasion he also spoke about the various meals and favorite dishes. Then he suddenly came to talk about divorces, libraries, financial policy, the presidential election and a dozen other items and questions, and finally dismissed his 'devout' listeners and viewers with a hearty: Wish you all a good appetite." This Talmadge also knows how to collect treasures. From his over and over indebted municipality he demands continuously salary increase! His reading tour last year netted him - 42,000. He has a fortune of at least $150,000.

II. foreign countries.

Australia. In the "Lutherischen Kirchenboten für Australien" of August 20, a report is given on the doctrinal negotiations of our Synod of the Eastern District this year, which the editor concludes with the following postscript: "Where annually Synodal Negotiations
If such synods take place, at which the wholesome pure doctrine is dealt with so thoroughly and clearly, as it happens in the district of the Missouri Synod, then beneficial fruits for the synodal congregations must arise from it. Unfortunately, our Australian Synod has not yet come to the point of holding such synods, and yet how useful such would be for us!"

Saxony. The "Ev. - Luth. Freikirche" of November 15 reports: Pastor Scholze in Oberpfannenstiel near Aue has been suspended by the Saxon Consistory because he has exercised the right of so-called private suspension, i. e. This means that a communicant, who is known to be unworthy to go to the sacrament, is privately rejected for the time being, while the Consistory, as is well known, denies this right to the pastors; he also refused to give notice of a collecte for the Gustav-Adolf's-Verein (which favors the Union). Because of such twofold "disobedience" he was suspended and threatened with dismissal. This must of course be the fate of all pastors in Saxony who want to administer their office faithfully according to God's Word. But the fact that such a case occurs so rarely only proves how much e- lacks the right faithfulness.

The **Cologne Cathedral**, one of the greatest works of art of our time, was completed on October 15 and this celebration, as can be read in all newspapers, was celebrated very solemnly. As is known, it is a Roman church in the service of the Antichrist, in the interior of which the god-stattholder, as well as the goddess Mary and other gods ustd goddesses are worshipped. From the outside, however, the work has been consecrated to the goddess Germania. The two goddesses: Maria and Germania, will probably have to fight over the honor, as long as the unfortunate "Culturkampf" lasts. But we know that on that day, when all temples, made by hands, will fall together, the right, one, true Christian church, the temple of God, inwardly in the hearts of all believers, now still invisible and hidden, will be revealed with great splendor and glory and, as the greatest miracle work not of men, but of God, will remain eternally. (Saxon Freik.)

Inaugurations.

At the affair of the presidency of the Middle District- Mr. k. T. Gross, formerly of Buffalo, was introduced as pastor of ImmanuelS-congregation at Fort Wayne, Ind. on the "first" Sunday de- Advent- byW . Sihler.

Since Pastor Johann Zimmermann, who had to resign from his office for a "longer" period of time due to illness, has recovered to the extent that he was able to respond to the call of the Lutheran congregation in Columbia City, India, he was installed in his office in the midst of his congregation on the last Sunday after Trinity. H. G. Sauer.

After Pastor G. Wildermuth had received a regular call from the congregation of Edgerto, Rock Lo., Wis. and had accepted the permission of his congregation in Whitewater, which he will continue to serve as a branch, he was assigned to his office on the 26th day of Trinity in the "Northwestern" District Presidium on the 3rd day of Schlerf.

Address r Lsv. Q. ^VUäsrnrutd,

Läxsrtoa, Look Oo., IVis.

On the 2nd Sunday of Advent (December 5), Mr. k.. L Pouitz was installed by the undersigned in his new parish in Sigel, III, after having received a discharge with the assistance of P. L. Krese. H. Kowert.

Address: Rsv. H.. 0. H». DoaitL,

S.xsl, Sttsld? Oo., III.

Church "consecration".

On the first Sunday after Trinity, the newly built church of the Lutheran St. John's Parish ll. A. L. in Jonia, Mich., was dedicated to the service of the Triune God. It is a frame building, 56 X 30, with a 72 foot high steeple. Praise God! The whole building is paid for. Besides the local pastor, the pastors I. H. Witte, H. Bauer and Mr. Vicepräses Rohe. I. Bundeathal.

The new church of the Lutheran congregation of St. Paul's at Jellowhead, Kankakee Lo., III, built on the site of the old church which burned down on January 1 of this year, was solemnly consecrated on the eighth Sunday of "ach Tri". Present was" the Rev. E. Brauer, I. F. Ruoffer, A. Brauer and A. Wangerin.

P. Count.

Conference - Display".

The St. Loui Ekutag conference is cancelled for January. The next one will not be held until the "first" Wednesday in February.

The Cleveland Spectalconftreuz meets on 4t" and 5 Jaa "ar 1881 iu Eleveland at Her" P. H. E. Schwan.

E. Gttzmau".

The New York Lrhrerconftreuz will meet, s. G. w., from December 28 to 30 at the congregation de- Her" Präse- Beyer in Willis m-burgh, N. I. It is requested to register early bet Her" teacher W. Grützemacher.

L. Wedekind.

The Buffalo DistrictS-Econference will meet on January 11 and 12 at the home of the undersigned. Joh. W. Weinbach.

Ui "geka""ea into the coffers de- Western" District-:

To the synodal treasury: Bom Dreteinigk.-Diftr. in St. Louis H8.40. Bon?. Roschke- congregation at Pierre Lttv, Mon., 6.40. Coll. vo" Fr. GriebelS congregation ia California, Mon., 3.80. From Im " .-Distr. ia St. LouiS 17.05. Fr. LeuthäuserS congregation iu Norfolk, Nebr., Coll. 7.00. Fr. MaischS Gem. ia GibdiagS, TeraS, 12.00. Fr. Senne- Gem. in Alma, Kansas, 12.00. Fr. Brandt- Gem. in Lowell, Mo., 20.00.?. Lenk- Ge", in St. LouiS 5.00. k. GermanuS Ge", ia Fort Smith, Ark, 7.25. Fr. Zimmer- mann- Gem. in Columbia Botto", Mon, 5.55. Fr. Tisza- Gem. ia L-ne Elm, Moh. 12.10.

To the college Unterh alt:?. JanzowS Gem. i" Frohna, Mo., 57.00.

For inner mission: Fr. LukerS Gem. in Aroma, Kansas, 4.00. G. M. Beyer in Altenbnrg, Mo., 1.50. Fr. Hilgeudorf "s Gem. in Belle Creek, Nebr., 4.00. k PolackS Gem. in Paitzdorf, Mo. 8.15. Dessen Salems Gem. 7.05. Fr. Adam- Gem. in GlaSgow, Mon., 11.40. Fr. Menke's Filial Gem. in Richkaad, Mon., 5.57. Fr. SvehrS Gem. in Lake Creek, Mon., 10.00. k. LeakS Gem. ia St. LouiS 10.00. Fr. Hoffman"- Ge", in Madison, Nebr., 11.50. Fr. Guenther- Gem. in Lole Camp, Mon., 6.50.

For Negro Mission: Her". Urban by P. Maisch in Lee Co, TeraS, .50. Peter Urban that. 1.00.

For the deaf and dumb: Fr. Mueller- Ge", in Beaufort, Mon., 3.00. Fr. Winker- Ge", in St. LouiS Lo., Mon., 6.55. I. Meuschkr by?. Nething in Lincoln, Mon., 2.00. Fr. Wille- Gem. ia BrownSville, Mon., 1.00.

For poor kraake pastors: Christmas gift from L. F. G. in Accident, Mon., 2.00. I. Meuschkr through?. Nething in Lincoln, Mon., 2.00. k Wille- Gem. in BrownSville, Mon., 1.00. Fr. MtrßlerS Gem. in St. LouiS Lo., Mon., 3.70.

On the Emigr. - Mission: Wedding--Loll. at L. Thauwald by P. Peanrkamp in New Wells, Mon., 5.00.

For poor students in St. LouiS: Fr. Scholz- St. Jo- hanniS congreg. in Lornmg, Mo., 4.71.

To the WaisenhauS in Boston: k.Muller- Ge", in Beaufort, Mo., 3.25. L. Sautter in Omaha, Nebr., 5.00. Mrs. Frese das. 1.00. Kindtauf-Loll. at Wettengel by P. Lohr in Jackson, Mo., 2.35. F. Nothdurft das. 3.00. Teacher Braun in Serbin, TeraS, 1.05, whose school children 1.95.

For poor students in Springfield: I. Meuschkr through k. Nething in Lincoln, Mon., 2.00.

For the needy in Kansas: F. Nothdurft through k. Lohr in Jackson, Mo., 5.00. F. Schuricht in St. LouiS 1.00. G. Weinhold in Frohna, Mo., 5.00. Father Borchrrding through k. Mießler in St. Louis Lo., Mo., .50. Toll, the comm. of k. Gräbner in St. LharleS, Mo., 32.20. (The latter amount has been ta No. 22. de-"Lutheraner-" erroneously receipted for inner mission).

For the engl. ziouSge". in Lima, O.: P. LehmannS Gem. in Jefferson Lo., Mo., 1.70.

For Fr. Krause's Ge", in Kansas: H. Blakemeier through ?. Gräbner in St. LharleS, Mo., 1.00.

For Fr. Fackler- Gem. in Lanton, Mo.: G.Weiuhold in Frohna, Mo., 5.00. Fr. LehmannS Gem. i" jefferson Lo., Mo., ' St. LouiS, Mo., Dec. 9, 1880. E. Roschke, Kassirer.

"asekammea iu the cashier de- Illinois "District-:

To the synodal treasury: AuS Lhicago: by Fr. Reinke, Reformation Feast - Lollecte, M7.85 and by Mrs. H. N. 5.00, by Fr. Wagner subsequently to the Reformation.-Loll. .50 and by k. LehmannS congregation 5.00. part of the Erntrdankfest-Loll. by k. HeyerS Ge", in Lrystal Lake 8L1. Reformation feast-Loll. of k. WolbrechtS Gem. in Okawville 17.85. k Löber- Gem. in Niles 11.75. By Fr. Burfeiud of sr. Gem. in Rich, Refor- mationSftst-Loll. 9.25 and communionIS-Loll. 9.55. Fr. GiesekeS Gem. in Seror 4.10. Loll. on the 1st Sunday of Advent by the Gem. in Addison 22.38. Fr. Eirich- Gem. in Minden 21.00.?. Loß- nrr- Gem. in Lak Zürich 12.60. Reformattonsftst-Loll. by k. DödertelnS Gem. in Homewood 10.34. P. KatthatnS Ge", in Hoyleton 6.00. (Summa §181.98.)

For inner mission: Fr. LehmannS congreg. in Lhicago 5.00. Fr. MartenS' congreg. in Danvtlle 10.00. F. LührS in Addison 10.00. (S. §25.00.)

On the Gentile mission: P. HeyerS Gem. in Lolehour 1.40.

On the Negro Mission: Fr. Kollmorgen- Gem. in Rashville 3.00.

To the building fund" RbendmahlS toll. of?. DödrrletnS Gem. 1" Homewood 10.16.
For the Negro School in Little Rock: By?. Hansen in Worden, Aindtauf-Coll. bet K. Finke, 2.50. By?. Loßner tn Lake Zurich by Mrs. H. H. 2.00. (pp. -4.50.)
r^uligr.-Missi onr?. Bartling- Gem. in Thtcago

ZurEmtgr.-Mtssio" tu New York r AuS Thteago r Durch?. Bartttng von Fr. Hurhöld 1.00, R. Lüning .50. Durch ?. Engelbrecht by Mrs. Ehrmann 5.00.?. KollmorgmS Gem. tn Nashvtlle 3.00.?. KatthainS Gem. in Hoyleto" 5.00. (S. -14.50.)
For poor students in St. LouiS; By?. Große tn Harlr" by D. Kornhaaß 1.00. From Chicago r By?. Succop for W. Leyerenz 12.50 and for F. Otte 12.50 from the Jungfrauenverein, for G. Stark from the Frauen-Brrein 15.50; by?. Wunder for M. Große from the Frauen 5.00 uud for L. Schwartz from the Jungfrauen 4.00; by?. Bartling for Tb. Aohn: from the Gem. 10.00 and from the Frauenverein 3.00; by? Wagner for C. Huth from the Jungfr.-Verein 15.00. (S. -78.50.)
To the Lollege-HauSbalt in Spriugfieldr?. NuofferS Gem. in Eagle Lake 15.25. Thanksgiving > Coll. of?. Hansen's Gem. in Worden 9.10. (p. -24.35.)
For poor students in Springfield: By ?. Wagner in Chicago from the Young People's Society 20.00. F. LührS in Addison 7.50. ?. Miracle Gem. in Chicago for I. Hoyer 4.00. By ?. Love in Wme Hill, Hochz.-Coll. at H. Brüggemann, for I. Evers 14.65. (p.-46.15.)
For poor students at Fort Wavner By?. Hölter in Chicago from the Women's Club for Pappeubeck 10.00.
For poor students in Addison: Through?. Wagner in Chicago from the Young People's Association Verein 20.00. By Kassirer Roschke in St. LoutS 2.60. F. LührS in Addison 10.00. For W. Ernst: by Kasfirer Rademacher in Fort Dodge 3.50 and by?. GrLf in Blue Point, Wedding--Coll. at O. Klitzing, 7.00. for Paul Sommer: by Kassirer Rademacher 5.75 and by Aas- flrer Birkner in New York 9.00. by dens. for G. FUischmany 5.00 and for A. Fricke 20.00. by?. Lehmann in Lbicago from members sr. Engelbrecht in Lhicago from the Women's Association for A. Eichmann 15.00. For Be- wie, Höck and Müller: By?. Müller in Ehester 3 Wertheste from 2 Collecten der Gem. and HochzeitScoll. bei Ludw. Lutz 16.50. (p. -149.35.)
For?. Brunn in dying r By?. Succop in Chicago by H. Hadder 3.00.
To the widow's fund: F. LührS in Addison 7.50. By ?. Burfeind in Rich by Ph. Werner .50. Thanksgiving - Coll. by ?. OttmannS Gem. in ColltnSville 21.90. ?. DrögemüllerS Gem. in Arenzville, RefoemationSfest-Coll., 6.00. L This last item was erroneously quitted in the last "Lutheran" for sick pastors and teachers). (S. -35.90.)
For Red Sufferers in Kansas: By?. Merbitz in BeardStown by members of sr. Gem. 18.00. Thanksgiving feast coll. by? Strikter congreg. in Proviso 18.00. By?. Große in Hmrlem by D. Kornhaaß 1.00. By?. Succop in Chicago by Mrs. Dabelstem 1.50 & by C. Timiah that. by?. Wagner .50. By?. Burfeind in Rich by Marie Richter 1.00. For Roth sufferers in?. Krause's congregation in Lllinwood: By?. Miracle in Chicago by H. Schultz 1.00, Abrndm.-Eoll. by?. Frese- congregation in Effingham 4.00 and by?. Wangerin- congregation in Town Sumner 5.50. (p. -50.50.)
For the deaf and dumb in NorriS:?. LehmannS Gem. tn Lbicago 7.50 and by?. Succop das. of H. Hadder 5.00. ?. KollmorgenS Gem. in Nasbville 7.23. part of Lrntedank- frst-Loll. by?. HartmannS Gem. in Nashvtlle 10.00. F. LührS in Addison 7.50. (p. -37.23.)
To the orphanage bet Boston: From Chicago: By?. Retnke from Anna Schwartz 2.00, by?. LehmannS Gem. 5.00 & by?. Succop from H. Hadder 5.00. By?. Hansen in Worden, Loll. at StrüberS wedding, 6.00 and from N. N. .50. By?. Zahn in NokomiS from sr. St. PaulS Gem. 9.00. (S. -27.50.)
For student G. Miller in Watertown: By?. Miller in Ehester: 1 Bierthest of.2 Coll. the Gem. and Hoch- zettSc'oll. bet Ludw. Lutz 5.50.
Addison, III, 6th Der. 1880. H. Bartling, Kasfirer.

For da- Saiseuhaus 1" Addison, III.,

bold June 7 of this year in love gifts received:
Bon Chicago: from?. Lochner- Gem. of Mrs. Ilhmer 7 dresses, 2 petticoats, 4 aprons, 1 pr. stockings, 1 girls' hat; au-?. Succop- Gem. of Biermann j Barrel ZwetsHen, 1 Bor Seift; au-?. Hölter- Gem. vo" Mrs. Kar. Eckart 2 worn Kuabenauzüge, vou Pauline NiSS 3 Pr. shoes; auS?. Reinkes Ge", from Mrs. Joh. Gruel 3Pr. shoes; au-?. Wagner- Gem. by H.L.Zuttermeffter 6 dresses, 1 petticoat, 4 jackets, 1 pair of trousers, 1 Pr. stockings, from John York 1S Id. Trouser stuff; from ?. Wunder- Ge", from Mrs. Rosseck 2 quilt, 6 pillow cases, 1 sheet, 1 Pr. gloves & worn dresses, from Mrs. Mgd. Kirchhoff 11 id. Trouser stuff, several remnants of calico, 3Pr Stteftl, 1 Pr. shoes, from Wittwe C. Otto 4 shirts, 4 jackets, 1 bordure with collar, pins and thimbles, 1 pillow, 2 pillowcases, 6 spools of twine, 6 docks of shoelaces, L. Koch 1 skirt and worn garments; auS?. Engelbrecht'- Gem. of Emma and Martha Fadschild and Alwine Plumhoff Griffel, Tandy uud getragene Kleider; auS?. Bartling'- Gem. of Mrs. Wrocklage 4 Id. Hosenzeug, 1 Unterrock, 1 Pr. Handschuhe, H. Wendt 2 getragene Niüft, 2 Westen, 1 Hose, L. Wenzel 50 Kohlköpft, 1 Sack rothe Rüben, H. Rost" 1 S. rotbe Rüben, 1 S. Zwirbeln, Joach. Mau 1 S. rothe beets, 25 cabbages, Stricke 12 cabbages, 1 S yellow beets and soup cabbage, Fr. HuckScholt 2 S. rothe beets, 1 S. yellow beets, 1 G. Onions, Kupk 25 cabbages, 1 p. yellow beets, Paar!- 12 cabbages, JaSper Mau 1 p. yellow beets, 1 p. red beets, Schütte 1 p. onions, Kemnitz 1 p. onions, 1 p. yellow beets, Mrs. Auguste B"-ke worn garments, 3 sausages, Mrs. F. Bunge 1 worn dress, 1 apron, Krau Doris Schmidt 4 Id. Trouser stuff, 3 Ud. lining; from the
Festcommittee at the Waiseuftster 2 hams, 2 Brl. Cake, 25 pf. coffee, 6 dozen cups; from I. Brockmann 2 skirts, 1 pair of trousers, 2 shirts, 1 vest, 1 hat, 1 pair of skin shoes, 1 pr. stockings, 1 pr. boots, 1 pair of shoes, 1 bor with collar, 1 shawl. - From?. Great'- Gem. in Addison, III, by Wm. Buchholz 3 p. Roggrn, 1 p. grain, 9 caps, several Shawl-, I. Range 3 p. apples, H. M. 34 p. Aepfel, 2 gall. Butter, Ferd. Bartling 3 p. Aepfel, H. Rosenwtnkel 2 p. Aepfel, F. H. Stüukel 7 p. Aepfel, Wm. Schaper 1 p. Aepfel, D. Rosenwinkel 14 p. Aepfel, A. Graue 2 p. Aepfel, F. L. Krage 8 p. Aepfel, F. Gehrke 1 p. potatoes, 9 gall. canned beans, 6 gall. canned cucumbers, 1 skirt. From Courtland, Mtnn, from Mrs. L. Bade 4 shirts, 2 pr. stockings. From Clare" ont, Minn, vo" Alma Bühring 1 dress, 2 shirts", 1 apron, 1 pair of stockings. From A. Westfahl t" Oak Park, III, 5 p. coffee, 5 p. thee From?. Great'- Ge", in Harlrm, III, from Mrs. Popper 1 quilt, 8. L. White 1 p. potatoes, 1 p. cor". H. Weiß 1 p. rye", D. Kornhaaß 1 p. apples, 1 p. potatoes, 1 p. oats. AuS?. Lrämer'S Gem. in ZanrSville, O., from sewing veret" 2 quiltS, 16 shirts, 9 aprons, 8 dresses, 8 girls' shirts, 7 jackets, 7 nightgowns. From De- PlaineS, III, (?. Detzer'S Gem.) from the Women's Club 16 dresses, 5 pants, 15 shirts, 12 towels, 1 pr. stockings. From?. Walker'S Gem. in New London, WiS., from the Woman's Club 1 dress, 4 petticoats, 4 girls' pants, 4 shirts, 1 busrn shirt, 5 aprons, 2 bodkins, 3 pr. stockings. From?. Nuoffer'S Gem. inEagleLake, III, from the Women's Club 6 girls' shirts, 4 towels, 4 pairs of stockings, 3 dresses. From?. Gotsch'- Gem. in York Centre, III, from Mrs.?. Gotsch 2 shirts, 2 pants, H. Goltermann 4 p. apples, 1 pair of trousers, 1 skirt, 1 Pr. Snümpft, Ed. Uhren- 9 p. Apples. AuS?. Brewer s Gem. in Trete, III, by I. O. Mcter 2 quiltS. From?. Sterge'S Gem. i" Dundee, III., from F. Röhl 2 woolen Shawl-, 4 pairs of stockings, Mrs. Nolte 2 dresses. Bon H. Kristel at Wheaton, III, 8 baskets of grapes. From Lucian White at Fort Dodge, Iowa, 4 pr. stockings. From Baltimore, Md, from W". Slotted spoon 85 think coins, from Mrs.?. Sommer 7 pr. stockings, 1 cap. From Ehr. Hiebenthal in Bensenvklle, III, 3 pairs of shoes. Don A. Stange in Elmhurft, III, 2 worn skirts.
Heartfelt" thanks in the name of the poor orphans to all dear donors! I do not need to add the request to "continue to think of us. Winter is here, and there is a lack of clothes and blankets.
Addison, III, Nov. 13, 1880.

John Harmening, Orphan Father.

Received for the Emigrant Mission i" New York:
Bon of the parish In Farnham -3.75. Gem. in Plato and Ash- ford 4.00. Theil of the Jubelfest-Toll. the Gem.?., Brrmer'S 5.00, rosette Dorpat 2.i)0. hon. ReimuS 1.00. By?. Hölzel .50. Gem. in Haverstraw 3.05. A. Schnökel 2.00. Thr. Hanisch 2.00. M. Scheumann. .50.?. I. L. Hahn .50. A. Wegner .55. F. Frllhann 1.50. Laspar Schmidt 2.00. Kassirer Grahl 143 65. Kasfirer Simon 23.34. Kassirer Bartling 38.15. Two grateful emigrants .35.?. Bunny 1.00. ?. Andres L.00. ?. I. Delete 3.00. Ge".?. Markwortb'S 5.00. Laspar Schmidt 1.00. Joh. Röder 2.00. H. Köpft 2.00. Zehmcifter .50. Rauch .20. G. Eiffler .75. Kasfirer Schuricht 51.89. Through?. Fleckensteiu, Missionfest-Soll. in Acctdent 5.00. mis- sion-ftst - Collecte of congreg. in MartinSville, Johanntsburg and Neu-Brrgholz 13.55. missionüftst-Coll. in WellSmlle 10.11. by?. L. Dawmann 2.00. by?. A Hordorf5.00. Mrs?. Germann of the Women's Club in Little Rock 15.00. Wittwe Dufing 10.00.?. Fr. Lucas 1.00. By?. Pieper, Theil of the Mission Fest. Toll., 5.00. Mrs. Dorr through dte Pilgrim Bookstore 1.00. L. Bruno and son 5.00. Mrs. Kretzmann 1.00. Tasp. Schmidt 1.00. By Th. Schorr, ges. on H. Link's wedding, 2.00. L. Stengel .25. Weber 1.00. By?. Wilhelm, part of the Mission Festival Toll, in the Summit congregation, 10.00. By the same vo" s. St. Lucas congregation 1.87.?. N. Niebuhr 1.00. By ?. Krieger, missionary festival tol., 3.00. Mrs. Reidhold 1.00. H. BehrenS 1.00. Gem. In Somerville 2.00. MisfionSfest tol. in KingSville 5.00. Father G. Schmidt i" Llarence Lentre .50. By?. Seeger 2.00. Kassirer Rademacher 5.00 and 16.04. Kasfirer Simon 46.00. Jacobsmeyer 1.00. A grateful emigrant .10. Heinrich Eampe 2.00.?. Pohl'S Gern. 5.00. Wittwe Kühn .50.?. M Löber 1.00. I. H. Matthias .65.?. Albrecht 1.00. Laspar Schmidt 2.00.? Lemke .50. Pauline Fackler .25. spanwood 1.00. I". Ungrodt 3.00. A. Bogt 1.00. G. M. Albrecht 1.00. Kassirer Bartling 51.32 and 32.34.
New York, November 10, 1880. I. Birkner, Kasfirer.

For the deaf and dumb" preserved in NorriS, Mich:
Bon? Markworth in Wyandotte -1.00. By Kasiirer I. Birkner in New York 69.10. Tollecte bet the Confirmation of 2 deaf-mutes in the Trinitatis - parish to Detroit 13.86. Erhard Kundtnger 5.00. By?. Dorn, Toll, the Gem. tn Pleasant Ridge, III., 10.00. By I. T. Schuricht in St. LouiS 162.79. Dnrch I. Birkner in New York 49.50. By L. Grahl in Fort Wayne 89.54. John MaaS in Detroit 5.00. Fr. Rühle the. 5.00. Mrs. Dust 1.00. God!. leller 5.00. Ph. Strehler 1.25. By?. Hügli in Detroit from Mrs. Menoshing auS the Ge", Rodenberg, III, 5.00. T. Schreiber from d. Gem. of ?. Kolbe in Jndependeuee, O., 2.50. N. N. the. 2.50. By ?. Schmidt in LiSbon, Toll. ft.NGem., 15.00. Bom women- Berein of TrinltatiS congreg. in Detroit 10.00.?. I. M. Hieher in Sheboygan .50. by dens. of F. S. .50. by I. S. Simon in Monroe 133.73. by H. Berger of Waldenburg, Toll. of Immayuels-Gem., 13.91. by Women's Brrein in La Fayette, Ind. 25.00. Schröder in Detroit.50. fr. Ludenbacher .50. by?. Streckfuß of WittweK. R. 1.00. By 31 children of the Gem. of?. Seuel in Indianapolis (?). By I. S. Simon in Monroe 80.00. By?. I. W. Weiübach of John Williams 5.00.?. I. G. Kunz at Julietta, Ind. 2.84. reformattonSfeft-Toll. sr. Ge". 10.16. By?. Böhltng, Toll. sr. Filialgem. 2.08. By I. Btrkner in New York 55.00. By G. Ensrlberger, weddingS - Toll, at Martin Enselberger's, 4.50. By?. Hanselmann in Whkte Rock, Toll. sr. Imm.- Gem. 5.00. By?. Dulitz in Napoleon, O., by Wittwe Brown5.00. I. Runner 1.00. Wittwe Arrwtll.50. Dnrch?. K. W. Reichmann in Freyburg, O., Toll. sr. Gem. 14.00. By ?. I. G. Kunp t" Julietta, Ind. supplement to the Tollecte. 1.00. By I. Gtmon in Monroe 227.00. By ?. Schröder von der Ge", in Port Huron 2.00. By I. Birkner in New York 45.94. By ?. Rohe in Detroit, Reformattonsft-Lost, ft. Gem., 7.00. By ?. I. G. in New Boston, Toll. sr. Gem" 5.20. gift vo" Wittwe Hahn 5.00. By?. election tn Shelbyvtlle, III, part of Dankftst-Toll. of St. PaulS Gem., 8.29. of St. Johan "i"-Gem. 6.65. part of HochzeitS-Loll. bet Jacob Hein- 2.06. By?. Fr. T. Hah" Monmouth, Ind. of. Toll. sr. Gem. 7.00. of W. Wietftld 1.00, of a wife .50. By?. penalties in Watertown, WiS., Toll. sr. Ge", 26.44. By?. G. coiner in Town Granville, WIS" Tollecte sr. Ge". 4.00. By Stud. T. Runge in Hadley, Loll. sr. Ge"., 6.15. By I. Miller, Wed. Loll. in NorriS 2.00.
Detroit, 5. Der. 1880. T. D. Gtrubei, Kasfirer.
For poor students received with heartfelt thanks by Mr. ?. Lenk from the "worthy" virgins' association of the Lutheran Bethlehem parish in St. Louis, Monday, 10.00. Through Mr. ?. Hahn from sr. Gem. in Staunto", III, dte Lrnteftst-Loll. t" amount of 6.75. By Hr". F. Mackensen in St. Louis, who, after completing his "theological study" in our Lovcordia Seminary, has devoted himself to the Gemelndelehrerderuf, "as - repayment of the ^werthe" Frauea- verei" of the Ge" by him as a student. Hm.?. KönigS in New York Lity received" support", 100.00. C. F. W. Walther.

For poor students

received: for Stud. Gläß -10.00 from the women's brrein of the municipality of Hm.?. MichelS; further received for Sud. Dör- mann 7.88 collectirt on the wedding of Mr. H. Zattro" in Le- bano", WtS., 8.02 on that of Mr. A. Bliese; for Stud. Schutz- kegel 10.00 by Hm.?. Wolbrecht (proceeds for synodal minutes of the Illinois Synod). 'G.

For the seminary household in St. LouiS

erhaltm: Bon Hm. G. F. Schmidt in Altenburg, Mo., 1 bucket of applesauce. Bon of the municipality of Mr.?. Maack, Gt. Charles, Mo., -4.55. Bon Hm. Huber 2 sack of potatoes. Hm. Kohn uud son in Sheboyaa" 1 bor with 148 lbs. of smoked fish. Through Hm. Kassirer L. Roschke, harvest festival coll. of the Ge", of Mr.?. Matuschka in Neu-Kelle, Mo., 10.00.
St. LoutS, Dec. 3, 1880. H. Iungku "

For de" seminary household in Springfield

erhaltm:

1 bag Mchl*by Hm.?. Sieving in Mantto, III Bon Hrn. Selle dahier 12 doz. Eggs and sO pounds of butter. Bon?. Hähnels Gem. in Tallula, III, 1 doz. Chickens, 1 trmhan, 7 pfd. butter. G. Peacock.

For the English - Lutheran Mission in the West".

receive":

By Aassirer Roschke of the municipality of?. Roschks 4ei Pierre City, Mo., -6.75. C. F. Lange, Kassirer.

509?mnklin 8t. L "uis, No.

Receipt of the congregation of the Hm. Rev. E. Ahner in Minnesota received -9.00 to "a support. I hereby give the dear congregation "most obliging thanks, and wish thr God's rich blessings in return. F. W. Iohn.

From?. G. E. AhnerS municipality -9.00 to have received, certifies thankfully

Kansas d. Nov. 20, 1880. G. H. Ahner.

New printed matter.

The third edition of **the "Pilgrim's Calendar**" has already appeared, and it has been improved with regard to the exhibitions "made by us"; therefore, we remind you of it here once again. W. [Walther]

Two organ dorples to the Christmas carols: "Nun singet und seid froh" and "Der Tag der ist so freudenreich", composed by L. F. Baum, written with electric pen by P. Th. Bürger (address: 665 Lliodix"" 8tr., LuSulo, ^.) Price- 10 CtS.

Two Christmas choral songs for soprano, alto, tenor and bass, with short bor- and postludes for the organ, composed by L. F. Baum. The text is the apostolic words 1 Tim.3,16. and the song: "JEsus has come". - Due to lack of time, we are unable to "examine" this composition, so we must content ourselves with bringing it to your attention upon request. W. [Walther]

HS" The receipts of Messrs. Kasfirer Wunder, Günther and Tonzelmann will appear in the next number.

VerLstderle Udresse":

Rsv. R. ck. öakks, Dutksran Llission doctor, 584j vr^nckss 8t., Uev Orleans, Du.

Rsv. N. D. V7/nskvn, Lox 949, l-os ^oxslss, 0"1. -

Rsv. 8th O. Orasmsr, ago 949, Dos ^oxeles, 0 "l.

8. Morris, ^"^ns.Oo., Zckieb.

"D" Lattz" "" "schriat every month "wtimal for the ltdrliche" Subserw- ttonapret" "on a" dollar for the autwartigea Uaterschretder, dte demetb" "prau-lubgablea have".

Only the "vrtefr", which contain "Mttthetluagr" for "da" sheet, Il "d to dte Nr" daetton, but all others, which contain "business" orders, tdb "stelln" gen, Selder u. s. w. under the address: Luto. voogorcU -v "UU- (L). 6. Snrtkel, ^gent), front" ot Llmeol SUroet L mainn" St. lx>llis, where. a "hrr" usende". - To Germany this "sheet" "n betiene" "so vetnrtch 2 Nanman", SS Pirnaische Strasse, Dretden.

For Germany, the "Lutheran" is sent by mail, postage paid, for "1.50 ".